

WAR IN HEAVEN

by **Kyle Griffith**

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This virtual copy of *WiH* is based on the Second Printing, issued in the fall of 1990 by Spiritual Revolution Press. It was prepared from a digital scan of the original, which was photocopied on 8-1/2 by 11 sheets and spiral bound.

It is intended for free downloading by anyone who is interested in the ideas it contains.

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FORWARD

War in Heaven introduces a completely new and revolutionary conception of the nature of spiritual reality. The material in it was dictated to me by automatic writing, but *WiH* contains more explicit, detailed spiritual information than most modern channeled books and it is much more militant and controversial in tone. Some readers of the pre-publication edition of *War in Heaven* were disturbed or frightened by it, and a few attacked the book as evil and satanic. However, a larger number of readers hailed it as a major breakthrough in cosmological theory.

War in Heaven is not a typical New Age channeled book, and I am not a typical New Ager, though I helped to found that movement in the Sixties and Seventies. I was raised as a traditional occultist, and my primary goal in life has always been to develop my skills as a psychic and magician. However, I also possess past-life memories that have caused me to develop into a very different kind of occultist from my relatives who were Freemasons, Rosicrucians, Spiritualists, or Theosophists.

I have been aware since 1946, when I was four years old, that my soul was deliberately sent to this planet by an advanced extra-terrestrial civilization to assist Earth people in dealing with a major crisis in their spiritual evolution. For this reason, I've studied UFOs and related subjects as seriously as I've studied psychic and spiritual phenomena, and the relationship between the two has always been obvious to me.

The same applies to conspiracy theories – I have known all my life that unseen forces really do manipulate the course of human history, and my response has not been fear or anger, but rather a desire to help any of these agencies whose ethical and political goals seem similar to mine. I've been a left-wing anarchist and a member of the counterculture since the late Fifties, and I've grown more politically and socially radical with age. In the late Sixties, my spirit guides suggested that I call myself a Spiritual Revolutionary, and I've been doing so ever since.

However, I didn't become fully conscious of what the term meant until 1983, when I made a breakthrough in personal awareness about spiritual reality. In July of that year, after several years of intensive magical and intellectual preparation, I asked my spirit guides: "Tell me the Great Secret, the theory that explains the true nature of gods and human beings and the relationship between them." The reply that I received by automatic writing didn't surprise me, but I was absolutely astonished by it just the same. The spirits seemed to be trying to dictate a completely new and revolutionary cosmology: a view of spiritual reality with moral, social, and political implications that most people would consider literally unthinkable.

I eventually became able to record the messages in clear and explicit English. It took me over five years, and thousands of hours of grueling labor, to receive all the spirit-dictated information for *War in Heaven* and write it into a book. The review on the next page will give you an idea of what *WiH* is about and why I am advertising it as "The most controversial channeled book of the century."

REVIEW and COMMENT

Mike Rhyner review

Here is an excerpt from Mike Rhyner's review of *War in Heaven* in the February 1989 issue of *Critique*:

“*War in Heaven* is based on messages channeled from a group of extraterrestrial disembodied spirits who call themselves the Invisible College. They say that your soul is nourished on psychic energy generated during life, and when you ‘die,’ it lives off the energy stored up during embodiment. There are also spiritual beings that the Invisible College calls the Theocrats, the ‘bad guys,’ who do not reincarnate but instead get the energy needed to sustain their souls by sucking the energy from other souls: psychic vampirism and spiritual cannibalism.

“The Theocrats are the creators of certain forms of organized religion, which claim that you will have eternal life in Heaven when you pass over. They create an illusion of this Heaven in your mind by posing as gods, meanwhile giving you the after-death state that you expect, whether it is a Heaven or Hell or an eternal orgy. For instance, if you expect to go to ‘Rock ‘n’ Roll Heaven’ and worship at the feet of Elvis Presley or Jimi Hendrix, they will create this illusion for you. However, there are techniques you can use to avoid Theocratic entanglement after death, which are described in *War in Heaven*.

“Before I read *War in Heaven*, the more I studied various spiritual systems, the more disillusioned I became. My main paths had been Theosophy and its descendants, and the study of channeled messages of all kinds, particularly those from ‘Ascended Masters’ and ‘Space Brothers’. Each book I read in these fields claimed to teach the work of highly evolved beings, yet each contained glaring contradictions of the others. Then I read *War in Heaven* and found out why these contradictions occur – the authors don’t have an adequate theoretical frame of reference to correctly interpret the messages they channel, even though much of the raw information is perfectly valid.

“*War in Heaven* contains a revolutionary yet completely logical cosmology which provides such a frame of reference, and has answered questions that couldn’t be answered by any other spiritual system that I studied. Reading it did cause more questions to crop up in my mind, but most of them are answered by the time I finished the book. The author says that the purpose of *War in Heaven* is to help readers make a major ‘Breakthrough in Consciousness,’ and after reading it, I know what he means. It may well be the most important book ever published.”

Colin Wilson comment:

The following is from a letter by Colin Wilson, dated 2/15/89:

“*War in Heaven* arrived while I was in California last year, and when I got back, I had so many letters to write that I didn’t have a chance to read it properly. I have just done so and find it an absolutely absorbing and fascinating piece of work. If I had

received it fifteen years ago, not long after I'd written *The Occult*, I would have thought that it was all wildly imaginative. But since then, I have learned a great deal more about this whole field of the paranormal, and a lot of what you say seems to me to make a great deal of sense. Anyway, very many thanks indeed for your kindness in sending me this extraordinary piece of work."

Jay Kinney review:

And here is an excerpt from a review by Jay Kinney that was included in the Preface of the first printing of *WiH* in 1988. It originally appeared in *Gnosis* #6, and was written about the pre-publication edition of the book, which was circulated in 1987 under the title of *Spiritual Revolution*, but it describes *War in Heaven* equally well.

"This self-published book is among the most fascinating, and most troubling, books I've read in some time. It is fascinating because it consists of channeled (i.e. automatically written) material that is not only clear and pointed but also flies in the face almost all other channeled teachings. And it's troubling because to take *Spiritual Revolution (SR)* seriously entails entering into a topsy-turvy worldview that most of us would normally consider to be highly paranoid.

"Briefly put, the material in *SR* claims to emanate from a group of disembodied spirits informally called the 'Invisible College.' As one might guess from its name, this group says it was the force behind the development of groups such as the Freemasons and Rosicrucians. More surprising, however, is its claim to also have influenced the rise of the civil rights movement, the spread of LSD, the anti-war movement, and even rock'n'roll. So far so good: if this were all, one could peg the 'Invisible College' as the hippest bunch of inner plane guides around, whispering bright ideas in the ears of the unsuspecting. However, there's more.

"The group is apparently engaged in an ongoing struggle against another powerful conglomeration of inner plane spirits it calls 'the Theocrats'. These types are apparently the ones behind most world religions, and, in fact, hang around churches and other places of worship soaking up the psychic energy that devout believers beam their way in prayer. These fiends are fond of meeting the newly deceased as they reach 'the other side' and ushering them into an illusory Heaven where their souls are gobbled up by the top Theocrats. In other words, according to *SR*, spiritual traditions, which teach love of God, and ultimately, union with the divine, are really scams run by the inner plane Theocrats to rip off psychic energy and souls. *SR* spells all this out in far more detail than I have space for here.

"Considering that most channeled messages sound like their spirit authors have been cribbing from each others' notes, *SR*'s revelations about a "War in Heaven" stand out as decidedly unique... *Spiritual Revolution* is a startling book that makes one re-examine all of one's spiritual assumptions... Considering that *SR*'s thesis undercuts the spiritual moorings of world civilization, there ought to be some heated discussions to come.

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Part One: A Breakthrough in Spiritual Revolution

Chapter 1: The Search for Spiritual Reality

Part One is called “A Breakthrough in Spiritual Consciousness” because it summarizes the evolution of my personal beliefs about the nature of spiritual reality over a period of about twenty years, from the Sixties up until 1983, when I made the breakthrough that allowed me to receive and understand the channeled messages presented in Parts Two and Three of *War in Heaven*. I made this breakthrough not by learning facts about spiritual phenomena on the intellectual level, but by achieving a state of awareness and open-mindedness that enabled me to receive what my spirit guides were actually trying to communicate to me, rather than what my prejudiced and brainwashed conscious mind wanted to hear.

It may be difficult for the majority of people who read this book to identify with the viewpoint from which I’m writing it. My psychic experiences, beginning with my earliest memories from childhood, are just as real and important to me as my experiences in the physical world. I’ve been reading minds, communicating with spiritual beings, and practicing psychic healing literally all my life. I believe in these things on exactly the same level as I believe in my ability to speak the English language, so it’s not easy for me to communicate with people who do not instinctively realize that such things are real.

Whenever I can, I give accounts of my personal psychic experiences to explain why I formed particular spiritual beliefs. Some readers of the preliminary version of this book, published in 1987 under the title of *Spiritual Revolution*, dismissed these narratives as “lies and garbage.” Others said things like “It has the ring of truth to it, even though it contradicts almost every other spiritual book I’ve ever read.” You’ll just have to make up your own mind. All I’ll say at this point is that *War in Heaven* contains no deliberate lies, and I’m neither smart enough nor crazy enough to have hallucinated it all.

I also want to make it clear that I really don’t care if readers say they accept or reject the theories in this book. My purpose is not to gain followers for a narrow ideology, but to assist certain people in making the same breakthrough I made. If you are one of these people, you may not even know it until long after you’ve finished the book and the ideas in it have penetrated deep into your subconscious.

However, I will also offer evidence to convince the reader’s conscious intellect that what I’m saying is scientifically true, whenever I can do so without interfering with my primary purpose, which is to present an extremely complex and revolutionary theory about spirituality. Let me start by explaining why I believe that there is sufficient empirical evidence to convince any truly open-minded person that telepathy, spirit-communication, reincarnation, and many other psychic and spiritual phenomena actually exist. Colin Wilson, one of the most rational and pragmatic of the twentieth-century philosophers, has come to a similar conclusion, as shown by the following excerpt from his book *The Occult* (1971):

“It was not until two years ago, when I began the systematic research for this book, that I realized the remarkable consistency of the evidence for such matters as life after death, out-of-the-body experiences (astral projection), reincarnation. In a basic sense, my attitude remains unchanged; I still regard philosophy – the pursuit of reality through intuition aided by intellect – as being more relevant, more important, than questions of “the occult.” But the weighing of the evidence, in this unsympathetic frame of mind, has convinced me that the basic claims of “occultism” are true. It seems to me that the reality of life after death has been established beyond all reasonable doubt. I sympathize with the philosophers and scientists who regard it as emotional nonsense, because I am temperamentally on their side; but I think they are closing their eyes to evidence that would convince them if it concerned the mating habits of albino rats or the behavior of alpha particles.”

Let’s use the evidence in support of reincarnation as a starting point. There are thousands of past-life memory cases on record, described in hundreds of different books. Some of them are undoubtedly hoaxes or have explanations other than reincarnation, but many more seem to have been proven valid with physical evidence. For example, young children have demonstrated the ability to speak a foreign language that their parents are sure they have never even heard in their present lifetime. Other subjects traveled to places where they said they had lived during a previous life, described objects they had hidden, and then found them.

Colin Wilson’s *The Case for Reincarnation* (1987) presents an impressive amount of this type of evidence, and *Reincarnation: A New Horizon in Science, Religion, and Society* (1984), edited by Sylvia Cranston and Carey Williams, presents even more. In my opinion, these two books, all by themselves, contain sufficient empirical evidence to prove the validity of reincarnation beyond reasonable doubt to anyone with a truly open mind. On the basis of this kind of published evidence alone, and leaving my personal past-life memories out of it, I am as ready to argue with anyone who denies that reincarnation is a scientifically proven fact as I am to dispute an assertion that the Sun revolves around the Earth.

Although I’ve never talked to anyone who was able to verify his or her past-life memories with hard physical evidence comparable to that described in the books, my conversations on this subject with hundreds of different people have still yielded some valuable information. I’ve talked to dozens whose past-life memory accounts seem historically accurate. Without exception, these people said they had lived before in the quite recent past, and had possessed conscious control over their psychic abilities. Some said they had been American Indians with shamanic training; several had been Hindus skilled in Yoga; and others recounted past lives as Chinese or Japanese students of the martial arts. The majority, however, had been ordinary Americans with low-level occult training in the Rosicrucians, the Theosophists, the Spiritualist movement, etc.

The more I talked to some of these people, the more evidence I found that their past-life memories were genuine. They had learned difficult mechanical skills,

complicated intellectual knowledge, or even a whole foreign language, with an ease that mystified their teachers. Some of them also reported being criticized by their instructors for instinctively doing things in a manner that is now considered obsolete, but was standard practice fifty or seventy years ago. No single case of this type is conclusive proof of reincarnation by itself, but hearing dozens of such accounts face-to-face is very impressive.

I also once had a psychic experience that I feel is excellent first-hand evidence for reincarnation. It is especially valuable because it does not involve past-life memories like most of the other evidence, but direct psychic observation of the reincarnation process. Here is how I described it to one of my correspondents:

“I’ll tell you why I personally believe in reincarnation absolutely and completely. I have ‘seen’ it happen. I have stood by the crib of a newborn baby and psychically observed high-level spirit guides approach and assist a soul in entering the infant’s body. Before, I got the same vibes I get from an ape in the zoo, after, the vibes of a human baby. It was a very clear-cut psychic experience, and similar to a more common, but sadder, experience you may have had yourselves: being at the bedside of a dying person and psychically perceiving the soul depart from the body. That’s the *real* reason I believe in reincarnation so strongly, and all the inferential evidence in books is pale beside it.”

Ironically, my own past-life memories aren’t of much use in providing proof of reincarnation. They are extremely vivid and occur to me frequently, both in dreams and as flashes of memory when I’m awake; but there is no way to verify them with factual evidence, because they are not memories of a past life on Earth. The people in them, including me, are slightly different anatomically from Earth people, and the setting seems to be an advanced technological society much different from anything I’ve ever seen described in science fiction.

The general impression is that the society lives underground or on a space station of some kind, not on the surface of a planet. The people seem to live entirely indoors in an endless series of inter-connecting rooms, and the “doors” connecting them may be teleportation devices. There are almost no artifacts of any kind visible in most of the scenes, not even furniture: people just sit or recline in mid-air. Maybe it’s done with anti-gravity devices. All of the machines seem to be hidden away, and there are no physical control panels. Apparently, everyone is hooked up telepathically to an elaborate computer system, and people operate the equipment just by thinking. However, when someone does this, images of machines and control panels seem to appear in mid-air.

I still have vivid memories of dreaming about such things when I was only three or four years old. When I put the childish picture-memories and emotions into adult words, they go something like this: “I dreamed that I was turning into a machine. No, not a mechanical man. I was part of a big machine, like a factory, and it kept getting bigger and bigger, and I knew I was supposed to control it with my thoughts, but I just didn’t know the right things to think.” These flashes of memory have been very important to me all of my life, because they often contain instructions for controlling

and using my psychic powers or other mental faculties that I have trouble accessing with my conscious mind alone. They are probably the single most significant factor that helped prepare me for the breakthrough in spiritual consciousness that led to the writing of this book.

I've talked to a number of people who also seem to remember past lives on other worlds, and read books on the subject by Brad Steiger, Ruth Montgomery, and others. Here's what George C. Andrews had to say about it in *Extra-Terrestrials Among Us* (1986):

“The concept of reincarnation implies a latent ability to regress back to former lives, and thus to restore the long-dormant far memory of experience and information accumulated during previous incarnations to conscious awareness. A substantial number of those who have worked on activating this latent ability find that their past lives include incarnations as extra-terrestrials. This occurs so persistently that it has become a commonly accepted belief among those engaged in such work that extra-terrestrials from many different points of origin have incarnated on Earth during this crucial all-or-nothing climax of human history. Some of those who remember previous existences as extraterrestrials also become aware of specific missions they were born to carry out during the present terrestrial incarnation.”

Here's a summary of my beliefs about reincarnation prior to my breakthrough in 1983. First, most of the well-documented, really plausible past-life memory accounts seem to involve a previous life that ended fifty years or less before the person's present incarnation. Some people claim they have lived dozens or hundreds of lives over many centuries; but I've never seen an account of this type that contained solid supporting evidence, such as intimate knowledge of the language spoken during the past life. My conclusion from the available evidence about reincarnation was that very few people remember more than the last of their past lives in enough detail to be useful, and that spirits don't stay on the astral plane for more than a few decades between earthly lives.

Second, the evidence also suggested that only people who were practicing psychics in their last incarnation seem to have vivid, conscious past-life memories in this one. Practically every well-documented account of a past life that I've seen includes descriptions of conscious psychic activity: telepathy, mediumship, prophetic visions, faith healing, divination, etc. The psychic activities may have been the result of deliberate training, or they may have been spontaneous, but they are always there.

Third, reincarnation may not be as common as most reincarnationists assume. The Eastern religions teach that all human beings reincarnate after death except a few of the most spiritually advanced, which pass to a higher plane of existence. Most Westerners who believe in reincarnation at all have also accepted the idea that it is a universal phenomenon.

In fact, I used to believe this idea myself, and sometimes used it in arguments with Christians. They would say, “You only live once, and then you are judged and consigned to Heaven or Hell for eternity.” I would reply, “No, we all live over and over again through reincarnation. When the soul reaches a high enough state of development, it may pass to a higher plane, but everyone else just keeps living life

after life on Earth. This is a lot fairer than the system you're describing, because people always get a second chance."

However, the more I learned about reincarnation as described in the strongest past-life memory accounts, the less I came to believe that everybody who dies reincarnates. The only thing the evidence demonstrates clearly is that a few people, probably less than one percent of the population, remember a past life well enough to prove it. Many more, maybe a tenth to a quarter of the population, have subconscious past-life memories that can be accessed by hypnotic regression or other techniques. Some New Agers claim that everybody can learn to remember past lives, but I've never felt they even come close to proving it.

In the last few years before I made my breakthrough, I admitted to myself that the available evidence wasn't adequate to determine what percentage of the population reincarnates or what happens to the souls of people who don't. I did sometimes speculate that having conscious control over their psychic powers might help people reincarnate, but I found this line of reasoning distasteful. In the absence of real evidence, it seemed elitist and self-serving, so I didn't pursue it. However, having an open mind on the subject prepared me to accept the truth when my spirit guides finally told it to me.

Whether reincarnation is common or rare, accepting that it exists at all obliges one to start looking for information about the soul, the entity that transfers from one body to another to carry the past-life memories. Like the nineteenth-century Spiritualists and many other occultists, I postulated that the soul is composed of specialized forms of matter and energy presently unknown to physical science. This hypothesis is quite vague, of course; but it lays a foundation for finding out more about the nature of the soul by scientific methods of investigation.

I will next discuss the evidence that some disembodied human souls are active and conscious on the astral plane and can communicate with the living by telepathy. There is even more evidence available in published literature to support this hypothesis than there is to support reincarnation. The organized Spiritualist movement of the nineteenth and early twentieth centuries produced enough spirit-dictated books to fill a small library, and the modern Channeling movement is generating still more. I admit that some of these are either conscious hoaxes or creations of the author's own imagination, but I am convinced that many are genuine communications from spirits.

Because it's difficult to tell genuine channeled books from fakes and products of self-delusion, I recommend works based on scientific investigations of Spiritualist and Channeling movements. Such investigations often employ methods similar to those used by the reincarnation researchers mentioned earlier. For example, a medium will obtain information from the spirit of a deceased person that no living person could know, and the investigator will try to verify it with empirical evidence. Most public libraries contain a few books of this type, and I've read several hundred that each contain sufficient evidence to prove that the dead survive and communicate with the living.

Cases where the spirit of a murder victim has passed enough information to a medium to identify and convict the killer are actually quite common. This information often includes detailed instructions for locating physical evidence: weapons, clothing, and especially the body itself. Dozens of such cases are reported in the newspapers every year, and hundreds more are known within the occult community but kept quiet. This is especially true in small towns and rural areas, where psychics routinely help the police solve crimes, and the cops quietly defend them from persecution by religious fanatics. This fragile relationship depends on secrecy, so stories with headlines like “Psychic Locates Murder Weapon” don’t appear in the papers as commonly as they should.

If you start looking for cases like these in books, magazines, or newspaper files, you’ll find the evidence extremely impressive. The same applies to cases where spirits told mediums the sites of treasures buried by deceased people, hidden wills and other papers, etc. I feel there is sufficient evidence in any large library or bookstore to convince anyone who’s reasonably unbiased of the reality of contact between the living and the spirits of the dead.

If you do start reading to find such evidence, here’s something else to look for at the same time. The spirits who pass information to mediums about events that happened while they were alive very often seem so senile, childish, paranoid, or otherwise in distress, that it is difficult and painful for the medium to communicate with them. The authors of mediumistic literature often don’t emphasize these negative details, but they are there if you look for them.

Since the nineteenth century, Spiritualists and other occultists who practice mediumship have deliberately concealed a lot of important information about the spirit world when they write accounts of their communications with the dead. This is done with the best of motives: to keep from frightening the public, and to avoid giving support to Fundamentalist charges that mediumship involves contact with demonic forces. Most of the literature still gives the reader a misleading impression of what it’s actually like to receive messages from the spirit world at a séance, by automatic writing, or through mechanical aids such as Ouija boards.

Did you ever wonder why practically all mediums communicate with the majority of spirits indirectly? Both the old-fashioned Spiritualist mediums and the New Age channeling mediums have spirit guides who assist them in finding and communicating with other spirits, but very few are willing to tell you bluntly why they have to operate this way. The reason is very simple: most spirits on the astral plane are in mental states that we’d label as insane or feeble-minded in a living person. They mumble in baby talk or rave like schizophrenics. Their thoughts ramble and get lost in time like those of a person with Alzheimer’s disease. They contradict themselves as if their memories had been scrambled up with the contents of someone else’s mind. And above all, they act sick, drunk, or drugged. Some say they are in severe pain; others are frightened; still others are calm, but it’s the sickly calm of a person who has taken a heavy dose of morphine or Thorazine.

If you’ve experimented with Ouija boards, there’s an excellent chance you’ve spoken to spirits in this condition. And though the mediumistic literature does

mention frequent contacts with “lost souls,” “earthbound spirits, “entities from the lower astral,” etc., it rarely describes them in detail or reveals that the vast majority of spirits the mediums contact are in this category. The plain truth is that if you’re going to accomplish anything at all as a medium, you have to work through a spirit guide.

A spirit guide is simply a spirit on the astral plane with sufficient mental stability and psychic powers to communicate easily with a particular medium, and who is willing to form a personal relationship. Another thing to look for between the lines of the literature: this relationship is often overtly sexual. A medium’s spirit guide often receives some of the energy raised during physical sexual activity. Only the Eastern Tantric magicians and Western students of sex magic write and talk openly about this, but almost all mediums practice it.

Explanations of exactly what all this means will be given in Part Two. The rest of Part One will describe other knowledge I had to learn before I could make the breakthrough.

Chapter 2: The Shaver Mystery

I've been involved in the movement investigating UFOs and other unexplained phenomena since I was a teenager back in the Fifties, but from the viewpoint of an occultist, not that of a materialist. For example, I've always felt that most of the evidence concerning visits to Earth by ancient astronauts can be accounted for by postulating telepathic contact with beings from advanced extraterrestrial societies, and that many close encounters with UFOs involve psychic contact with spiritual beings.

In the Fifties and Sixties, the occultists in the movement were regarded as credulous and unscientific for putting a psychic and spiritual interpretation on much of the evidence; but as the years have passed, more and more investigators of unexplained phenomena have begun to draw similar conclusions from the available data. However, I myself have always remained part of the "lunatic fringe," because my favorite theory in the whole field is the Shaver Mystery, which has never gained respectability. Even today, almost everyone in the Ufology and occult communities treats people who believe in it as fools or paranoids. I am neither, but I still take it very seriously, because many of the details in Shaver's writings match my dreams and visions of what seem to be past lives on other worlds.

During World War Two, Ray Palmer, editor of the science-fiction magazine *Amazing Stories*, received several short novels from an amateur writer named Richard S. Shaver. The stories were rather poorly written, but the idea content so impressed Palmer that he and various ghostwriters polished them up for publication.

When the Shaver stories started appearing in *Amazing*, the magazine's circulation increased dramatically; some versions of the story say it doubled or tripled. Shaver's writing was a highly complex and imaginative new treatment of a theme that had long been common in science fiction: the concept that we share this planet with the descendants of ancient astronauts who always remain hidden from us, but who use their advanced scientific technology to manipulate us.

Because most of Shaver's literary output – millions of words over more than twenty years – was chaotically organized and was rewritten by many different hands to make it suitable for publication, very few people today have an over-all understanding of his cosmology. Many occult and unexplained phenomena writers have borrowed from it, usually without identifying it as their source, but no one has yet bothered to publish a coherent synopsis of Shaver's theories in any detail.

Here is a brief summary. Thousands of years ago, extraterrestrial space travelers visited Earth and established huge underground colonies here. They couldn't live on the surface because solar radiation shortened their lifespan, which was normally measured in centuries. Eventually, the civilization that had planted the colonies became moribund, and contact with the parent worlds became less and less frequent. Because the underground colonies were cut off from outside supplies, some of the colonists were forced to live permanently on the surface to grow food and obtain the raw materials necessary to sustain life in the underground cities.

Over a long period of time, the “detrimental radiation” of the sun caused the minds of the surface dwellers to degenerate, and eventually they reverted to complete barbarism. However, they did retain enough intelligence to start progressing again, finally achieving human civilization as we read about it in our history books.

During this whole period, the many inhabitants of the underground colonies, which Shaver simply calls “Caves,” survived and retained a significant amount of the original knowledge and technology. However, the population of Cave dwellers gradually decreased because of constant shortages of supplies from the surface. After the surface people forgot completely about the origin and nature of the underground cities, the Cave dwellers started posing as gods and other supernatural beings to coerce surface people into providing them food and other necessities. The Cave people possess machines for generating “Rays” that give them certain kinds of power over surface dwellers.

Some types of Rays can kill or wound people, but others can be used to heal sickness or injury or to slow down the aging process. The Rays can also be used for telepathic communication and to control the thoughts and emotions of others at a distance. They seem to be most effective at close range, but some are powerful enough to have a significant effect on surface people.

The Cave dwellers have used their Ray technology to manipulate surface society throughout history, especially to obtain food and other supplies without the majority of people on Earth being aware of it. A few surface people were in on the plot and acted as agents of the Cave dwellers; these included members of such diverse groups as political rulers, religious leaders, wealthy merchants and traders, smugglers, and pirates.

However, the population in the Caves has decreased steadily over the ages because of continual shortages of raw materials. Shaver described the current situation in the underground cities as grim and desperate, with the political and social structure in almost complete collapse. Starvation and cannibalism are commonplace, and many of the inhabitants have turned themselves into literal monsters through improper use of the Rays. These “Deros” have become insane tyrants, and most have deformed their bodies as well, by trying to use the life prolonging Rays to achieve physical immortality. Because “detrimental radiation from the Sun penetrates even into the Caves”, and because many of the Ray machines themselves have deteriorated through ages of constant use and makeshift repairs, the Deros resemble the living dead of legend. The Rays alone aren’t enough: to survive, they also have to eat human flesh like ghouls, and drink human blood like vampires.

However, some of the Cave dwellers are still normal: they call themselves “Teros,” and often use their Rays to help people on the surface, especially to combat the evil being done by the Deros. However, they aren’t militarily strong enough to conquer and destroy the Deros, and the only reason they survive at all is that they sometimes receive help from extraterrestrials who arrive in spaceships.

Unfortunately, these modern space travelers are also incapable of defeating the Deros. According to Shaver, they’ve been trying for centuries to get some government or other elsewhere in the galaxy to “send in the Marines and clean up

Earth,” but so far it hasn’t happened. Earth is just one small planet in a remote backwater of the universe, and no advanced interstellar civilization has bothered to come here and fight a war to liberate us from the Deros.

Some of Shaver’s stories assert that such civilizations still exist, and that “help from the stars” might arrive at any time. Others are pessimistic and say they all fell long ago. The stories saying that some worlds have retained sufficient technology to permit interstellar travel also make it plain that such cultures are degenerate remnants of once-great civilizations, now fallen into decay. In either case, the Teros fight on, barely holding their own. They use their Rays to communicate with people like Shaver, hoping that eventually civilization on the surface will develop technologically to the point where we will be able to help them defeat the Deros, but they make it clear this point is far in the future.

The Deros lack the technical knowledge necessary to keep their Ray machines in good repair, so they are no longer able to keep political control of surface society or prevent technological progress. However, the machines they have inherited from ancient times are still far too advanced for our present scientists to duplicate, and they continue to have a great deal of power to manipulate both surface society as a whole and the minds of individuals.

Here is a sample of Shaver’s actual writing: an excerpt from *Mandark*, a two-hundred-thousand word novel, serialized in 1947 and ‘48 in his own mimeographed publication, *Shaver Mystery Magazine*. As far as I know, this was not edited or revised by anyone else.

“To all you young idealists there will come a time when all those things you think of Life with your bright, trusting and believing eyes will become dust and slime. A time when you will understand the terrible and stupid horror that life may be, in reality.

“To each of you will come at last an apparition, wearing like Scrooge, his chains, a mask of terror that hides a deep basic stupidity – a dumbness that is deeper than human...

“They have life, those things, just as you have life: but they are not understood and are so terribly feared that men will neither speak of them or write of them openly...

“Always, I too, feared the evil ones, the ignorant, degenerate and cannibalistic ray people who catch and kill us when they can. But they did not catch many of us, for we had some old ray women from the Deep Schools with us, and we were not easy to catch...

“We need men like you to aid us in our constant struggle with the living devils that inhabit much of these underground warrens. But when we try to approach men for this purpose, they fear the whole thing as madness or ghosts or whatever they have been taught...

“Almost immediately upon the visi-screen a scene of utter horror became visible... It was a Hell, with its Devils at work... ‘Do you see them, those things that should not live?’

“I looked in horror upon the things that moved as men move upon the screen of life. They were a thing that could not possibly live except for the protection of the hidden caverns, and the support of the great beneficial rays keeping their degenerate and evil carcasses in motion.

“Dead they must have been but for the supply of super-energy which the ancient generators poured through their bodies forever. These evil people must live on long after they would normally die, to become as undead as they were. It seems to be this fact that contributes to their evil nature, for the slow decay of their brains is energized by the synthetic electric life-force, and their resultant thought is but the reflection of life upon the stagnating brain tissues...”

As Shaver describes it, only a few people on the surface know about the Caves at all, and they are mostly agents of the Deros. Some are conscious, willing agents seeking wealth and power; others are mere slaves, whose minds are completely controlled by the Deros’ Rays. The only surface people who know the whole truth about the “Hidden World” and are willing to fight the Deros instead of collaborating with them are Shaver and a few of his friends.

When presented as fiction, these ideas aroused only mild interest among the readers of *Amazing Stories*. However, when Palmer printed letters from Shaver and various readers stating that the theories expounded in the *Mystery* were literally true, the Shaver *Mystery* started receiving major attention from the science-fiction community, almost all of it unfavorable. However, the publicity attracted large numbers of new readers: probably the same people who supported the UFO movement, which started a few years later. The increased circulation did not prevent the publishers of *Amazing* from firing Palmer after he admitted that he himself accepted the *Mystery* as fact. They felt that the long-term success of their magazine depended on support from people who read science fiction regularly, a group that reacted very negatively to claims that the Shaver *Mystery* was true.

Shaver continued to get his work into print by publishing his own amateur magazine, and quickly attracted what would now be called a “cult following.” After Palmer was fired from *Amazing*, he went into business for himself, publishing books and magazines in the unexplained-phenomena and occult fields. His magazines included *Flying Saucers*, *Search*, and *Mystic*, which gave some coverage to the Shaver *Mystery*, and *The Hidden World*, which was devoted almost entirely to it. They weren’t spectacularly successful in attracting readers, but one or another of the titles appeared on newsstands almost continuously until about 1975.

I read Palmer’s publications during this period, but rarely discussed them with my friends in the unexplained-phenomena or occult communities. I had assumed from my first contact with the *Mystery* that Shaver was a medium that received messages from the spirit world, but also a materialist who rationalized his psychic experiences as a physical phenomenon. I interpreted his Teros and Deros as good and evil spirits and his Rays as the psychic powers of both living people and disembodied spirits used to work magic. Such an interpretation was unacceptable to most UFO investigators, and even to the majority of Shaver’s own followers, because they were strict materialists. However, occultists didn’t like the Shaver *Mystery* either; they called it negative and paranoid. People in both groups dismissed Shaver and his supporters as “nuts and crackpots who give all the rest of us a bad reputation.”

However, I noticed from the late Sixties on that more and more of Palmer and Shaver’s ideas were appearing in books on occultism, conspiracies, and unexplained phenomena. All too often the authors didn’t even credit these men as the source. Recently, years after his death, Palmer has finally begun to get some of the recognition

he deserves as a creative, courageous pioneer in all three fields; but Shaver's name is rarely mentioned, except by a few members of his original following in their own small-circulation publications.

I reread much of the Shaver Mystery material during the early Eighties when I was consciously trying to make my breakthrough, and I found that his basic cosmology seemed to fit the total available evidence about the nature of spiritual reality better than any of the traditional cosmologies in religious and occult literature. It's quite grim and paranoid, but then so is a lot of the raw spiritual evidence that psychics have channeled over the course of history.

Books on Spiritualism and other forms of traditional Western occultism usually portray the astral plane as a rather benign and orderly place, presided over by benevolent deities or advanced human spirits, just as the major religions do. The wicked may be punished there, but the just are rewarded; and above all, the life after death takes place in a stable environment with law and order.

However, many of the spirits I've communicated with over years of mediumistic practice describe the astral plane as an environment almost as harsh as Shaver's Caves. As I said in the last chapter, spirits often appear to be insane, feeble-minded, or child-like; and even those who seem normally intelligent and mature sometimes become mysteriously incoherent during the course of a telepathic conversation, as if something were attacking them or jamming the communication process.

If, as all the religious and occult mythologies claim, the astral plane is really governed by benign gods or other highly-evolved spiritual beings, they do not seem to be doing a very efficient job of helping the dead find stability or happiness there. In fact, the messages that supposedly come from the spiritual entities in charge on the astral plane are among the most confusing and frightening communications that mediums receive. Many times, I've made contact with entities that say, "I am God," and then go on into ravings as immoral as Hitler's and as incoherent as something you'd expect to hear coming out of a padded cell.

Of course, both the occultists and the religious believers claim that such messages are from demons and other evil or insane spirits, but that doesn't answer the most important question. If the astral plane is under the control of benign forces, why does so much of the observed evidence portray existence there as extremely harsh and unpleasant?

Most of the occultists I discussed this with over the years before I made the breakthrough were not interested in doing serious research into this. Many put the blame on me: "You're too political and too concerned with the Earth plane, and this puts you in contact only with the lowest levels of the astral plane. If you'll stop trying to play scientist, and simply submit your will to the spiritual forces that run the Universe, your mediumistic experiences will become calm and serene and you'll start contacting the really advanced spirits and deities."

My reply usually went something like this: "Maybe I really am at a lower stage of spiritual development than you are, but if so, then I've got a lot of company. My personal communications with spirits tell me that the vast majority of the human race is not composed of high-level occultists capable of avoiding the evil spirits on the lower astral and going on to a higher plane of existence. Instead, when they die, it's

very likely they'll join the lost souls calling for help. My sympathies are with them, and I'd like to learn how to help them."

My actual opinion was that both traditional and New Age occultists, and all the believers in organized religion as well, were deluding themselves with false optimism because they were afraid to recognize and fight evil. However, I rarely said this openly because doing so would only be destructive criticism. I had no alternative to offer; just the vague feeling that there is something terrible going on in the spirit world.

When I finally made the breakthrough, I found out that it is a literal "War in Heaven," a struggle to the death between two political factions of disembodied spirits; and that spirits from one of these factions had telepathically inspired my life-long fascination with the Shaver Mystery. My new knowledge also confirmed my rejection of Shaver's physical, science-fiction-oriented interpretation of the Mystery. The Caves, the space people, and even the Ray machines do exist, but on the spiritual plane, not the physical plane. Shaver was simply an unconscious medium that received important messages about the nature of spiritual reality from the same group of spirits who are helping me with this book.

And since the Sixties, these spirits have had an ever-increasing subconscious influence on many Ufologists and conspiracy theorists, leading them into hypotheses similar to the Shaver Mystery. For example, during the Seventies, Jacques Vallee and several other respected UFO researchers virtually stopped searching for evidence that flying saucers were physical objects, and concentrated on studying the effects of the UFO phenomenon on individuals and on society as a whole. However, treating UFOs as a psychological and sociological phenomenon didn't really explain anything, because the investigators kept finding evidence that UFOs had objective existence. Most cases could be explained as hoaxes, hallucinations, mass-suggestion, or media hype, but not all of them.

Investigators like Vallee kept talking to people who had experienced "close encounters" with UFOs and undergone profound psychological changes as a result. When I and other occultists read these accounts, we saw their similarity to descriptions in our own literature of encounters with spiritual beings, psychic attacks, illumination experiences, etc. Eventually, Vallee and other well-known UFO writers grudgingly began to admit that the UFOs were "real but nonphysical." This concept will be discussed further in a later chapter.

They also found that their investigations of the effects of UFO encounters on people forced them to consider seriously the idea that unseen forces manipulate the course of human history. In the Fifties, the mainstream of the UFO investigation movement had ostracized Palmer and Shaver for talking about mind control and secret conspiracies. Twenty years later, many of these same investigators found that they were being drawn down the same path, the one marked "This way lies paranoia."

The next chapter will give some general background information on conspiracy theories. I will return to the role of the UFO investigators later.

Chapter 3: Conspiracies

Although the general public and the scientific investigators of unexplained phenomena started showing a major interest in conspiracy theories only after the assassination of President John F. Kennedy in 1963, conspiracies have been a major theme in occult literature for centuries. Many of these stories are merely warnings about conspiracies to persecute occultists, or answers to accusations that occult organizations have conspired to overthrow religious and political establishments; but the ones that interested me are much more positive in tone. They're the sort of thing that I read and hope is true, such as the rumors about secret societies of high-level "Masters" who conspire to use their advanced knowledge and formidable psychic powers for benign causes, especially the advancement of human civilization in every area: spiritual, cultural, political, and technological.

I felt instinctively from an early age that such positive conspiracies have in fact existed at various times during the past five or six centuries and have been significant in building our modern society. One of my major goals for a long time was to find such a group, if any had survived to the present, both to learn whatever they would teach me and to help them with what they were doing. In a sense, I found it when I made my breakthrough, but it wasn't a conspiracy of living people at all. However, it's still worthwhile to tell of my efforts to trace down the source of the rumors about benign conspiracies of advanced occultists who contribute to the progress of Western civilization.

One of the chief focal points for such rumors is the Masonic Order of the eighteenth century, so that's where I'll begin. Detailed histories of some of these lodges and relatively complete descriptions of their doctrines are now in general circulation.

They're supposed to be secret, but they really never have been – see William Heckethorn's *Secret Societies of all Ages and Countries*, first published in 1875 and available in many public libraries. However, there's very little in these books to help researchers find hidden occult conspiracies within the secret societies

For example, many historians admit that a large number of the men who made major breakthroughs in many different fields during the eighteenth-century Age of Enlightenment – Benjamin Franklin, Thomas Jefferson, Voltaire, Adam Smith, and dozens of others – belonged to such lodges. And one of the modern Rosicrucian groups acts as if this is proof that the lodges had access to important occult knowledge: "What secret did these men possess?" Actually, it's just as proper to answer with another question: "With men of that caliber in them, what need did the lodges have of secret occult knowledge to make an impact on the course of history?" Studying the basic philosophical and ethical teachings of the eighteenth century Freemasons and Rosicrucians doesn't directly reveal the existence of a secret occult conspiracy either. There is no doubt that ideas like "consent of the governed" and "inalienable rights to life, liberty, and property" and "the only God we can know is Reason" were widely discussed and taught within the lodges, and considered extremely radical; but there was nothing really new or secret about them even then. They had been published and openly discussed by intellectuals for centuries, and the only unique thing about the Age of Enlightenment is that these theoretical concepts

finally began to be put into practice on a large enough scale to affect the evolution of human society.

Also, the “secret” histories of the Masonic lodges reveal that they have always been very similar to what they are today: social organizations devoted to mutual aid among members, charitable works in the community, and a philosophy most of us would call “Basic American values.” The members underwent initiations into various “degrees” and regularly attended quasi-religious rituals, but the histories make it clear that most lodge brothers considered them mere dramas to stir the emotions and create a mood. The exact details of these rituals are virtually the only things about such lodges that aren’t readily available to the public.

However, some members of modern occult groups that trace their descent back to certain Masonic and Rosicrucian lodges have put important elements of these traditional rituals into their writings for the general public. The writings of Aleister Crowley and the other Golden Dawn members are the best-known examples. And when one studies these rituals, evidence to support the existence of an occult conspiracy finally begins to emerge. Many of them are directly derived from the rituals of advanced medieval occultism, and there’s no doubt that performing them puts the participants in profoundly altered states of consciousness. The OTO (Order of Eastern Templars) and other modern occult groups that use these rituals are among the most advanced magical lodges in existence. (And yes, some people in these groups have very bad reputations for misusing magic. But this reflects only on their morals, not on their knowledge or skills.)

The fact that advanced magical techniques were used in the rituals without being openly explained to all of the members is evidence that the Masonic and Rosicrucian lodges may have been front organizations for a “secret society within a secret society”, which manipulated the other members for its own purposes. Many occultists have postulated the existence of such a group, and named it the “Invisible College.” According to this theory, the Invisible College was a group of men with advanced knowledge of medieval occultism, derived from the Knights Templar or other secret societies of the late Middle Ages. They infiltrated Freemasonry and the Rosicrucians around the beginning of the eighteenth century. Once they had assumed leadership, they started teaching the rational, humanistic doctrine that most people today associate with Masonry, which is also the political and ethical philosophy that forms the basis for modern Western civilization.

The Invisible College designed rituals (based on medieval occultism) that would have a hypnotic effect on the initiates so their resistance to the radical doctrine would be lowered. The emotional power of the rituals also positively reinforced acceptance of the doctrine. The term “operant conditioning” wasn’t added to the vocabulary of science until the Twentieth century, but occultists have practiced the technique for hundreds of years. And it worked very well, resulting in the birth of modern political democracy and liberalism, the rise of capitalism and the industrial revolution, the rapid advancement of Science, and the decline of Puritanism and other forms of Fundamentalist Christianity that opposed material progress.

This particular conspiracy was large enough and effective enough to leave obvious traces in history, but it’s much more difficult to trace the operations of similar conspiracies since. Most of the modern books labeled as “conspiracy theories” have

been of little use to me in finding occult conspiracies, because they deal only with politics and economics on a completely materialistic level. However, certain well-known mundane conspiracy theories have elements within them that do interest me. An example is the body of rumors about the “Bavarian Illuminati” that received a lot of publicity during the McCarthy-era controversy over Communist conspiracies back in the Fifties.

The rumors I’m talking about were published quite openly by members of the “lunatic fringe” of the anti-Communist movement, and some of them had the same “too wild to be untrue” quality as the Shaver Mystery did. They seemed to show a glimpse into another reality, as if the authors, like Shaver, were receiving messages from the spirit world that their conscious minds were totally incapable of interpreting.

For example, some of their accusations against the “Illuminati” made no sense at all back in the Fifties when the rumors were published, but when I reread this material in the Seventies and early Eighties, I found that several of their charges had been amazingly prophetic. For example, these particular propagandists had joined the crusade against the fluoridation of public water supplies by claiming that it was part of a wider Illuminati plot to put “drugs and chemicals that weaken the will” into food and water all over America so that people would become more vulnerable to Communist brainwashing.

Even the majority within the anti-fluoridation movement – who merely considered fluoridation of water supplies a potential health hazard and a violation of individual rights by the government – thought the charges about “will destroying drugs and chemicals” were totally paranoid. However, when I reread them years later, I suspected that the authors might have had psychic forewarnings about the massive impact of mind-altering drugs on society that started in the Sixties. And I’m not talking only about recreational drug use or LSD as an aid to consciousness-expansion here, but about something much more fundamental: the use of massive doses of powerful tranquilizers on people in prisons and mental hospitals, the frequent use of milder tranquilizers and sedatives by a large part of the population, the ever-increasing use of cocaine and amphetamines, etc.

Some of the other rumors started by these same “right-wing kooks” didn’t make any sense until after I had made my breakthrough and started writing this book. One of them was that the conspiracies they were trying to expose were a set of Chinese Boxes. On the outer layer were the majority of Americans, who were being brainwashed with false promises of peace and plenty from liberal politicians. The liberals themselves were being duped by Communist agents. Chief among these agents were Josef Stalin and his successors in the Kremlin, but they were not really sovereign over the “world-wide Communist conspiracy.” Most of their foreign propaganda and subversion was financed by cliques of Jewish bankers and other wealthy capitalists whose leaders were all members of the Bavarian Illuminati. And at the very center, the Illuminati themselves were accused of being under the control of the “Snake People,” who were either “aliens from outer space,” or “demons of Satan sent from Hell.”

The strangest thing about this scenario is that it makes perfect sense if interpreted in terms of some of the information in Part Two of this book. Before I made the breakthrough, I wasn’t able to understand what was behind these weird writings; I just

felt the authors had received information from “somewhere else.” And this information seemed to support the idea that a mysterious conspiracy was doing things the conservatives and reactionaries didn’t like. The most interesting thing about it was that telepathy seemed to be involved, which would imply a conspiracy of psychics. There are some ideas almost as wild in *Morning of the Magicians* (1960), by Louis Pouwells and Jacques Bergier. Among many other things, the book gives evidence that a number of German Nazi leaders were involved with occultism and various pseudo-scientific belief systems closely related to it. Some of this material led me to conclude that the government of Axis Germany may have been infiltrated and manipulated by the same sort of occultists who worked through the old Masonic lodges.

Most occultists are reluctant to consider speculation of this kind, because they jump to the conclusion that if “Secret Masters” manipulated the Nazis, they must have done so to help them. Since it’s natural to reject the idea that anyone with really advanced occult knowledge and psychic powers could be sympathetic to men as evil as Hitler and his followers, they usually conclude that Nazi occultism was on a rather low level. After closely studying the available evidence, I came to a somewhat different conclusion. I found reason to believe that something similar to the old “Invisible College” influenced both sides in World War II, and that this manipulation was intended to ensure an Allied victory. Since many of the Nazi leaders had been involved with occult organizations from an early age, I concluded that the Invisible College probably had started out trying to control this movement and use it to rebuild Germany after World War I. They obviously failed, though I wasn’t sure why. To explain evidence like this, many occultists and conspiracy researchers have postulated that there are two opposing factions of secret manipulators that contend for control of human society. Before I made the breakthrough, I found this concept of “the forces of good versus the forces of evil” too simplistic and unsophisticated to accept very easily, even though I kept discovering evidence to support it.

One thing is certain about World War II: whether or not high-level occult conspiracies were involved in such strategic events as the rise of the Nazis to power, occultism and psychic activities had a major impact on the course of the war. History records quite clearly that Hitler and other Nazi leaders believed in occultism enough to listen to advice from psychics, and that much of it was harmful to the Axis cause. For example, Hitler’s psychic advisors told him to stop trying to develop an atomic bomb. They also encouraged him to invade the Soviet Union.

There is also evidence that Allied leaders received and acted on advice from psychics over the course of World War II, but this does not mean that people like Roosevelt and Churchill believed in occultism in quite the same way that some of the German leaders did. In many cases, professional psychics passed useful military information to people in the regular Allied intelligence community who then passed it up the chain of command along with information gathered by conventional means.

If this was all there was to the evidence, there would be no reason to conclude that an important, high-level occult conspiracy was involved. Once it is assumed that psychic powers like telepathy exist, it’s logical to make the further assumption that psychically talented individuals are going to use their powers to help whichever side they support

in a war. In this context, it makes perfect sense that psychics who were reasonably ethical people would give bad advice to the Nazis and good advice to the Allies. However, now that World War II is long over and most of the major figures involved are dead, some extremely interesting evidence has started to surface. A number of the intelligence agents and low-ranking military officers who passed psychic advice to the Allied leaders are starting to admit that they lied when they said they got the information from professional occultists. That was just a cover story to deceive their colleagues in the intelligence community, who knew they couldn't have gotten such material through their usual sources of information.

How did these people really get the information? No one told it to them: they got it through psychic experiences of their own, and in many cases never had a similar experience before or since. Some of the stories they're now telling occult researchers are simply incredible unless you know something about mediumship. If you do, they're quite familiar.

Many of them describe getting information from the ghost of a dead comrade, usually in a dream or while falling asleep. Others heard it on the radio: the station the person was listening to would fade out, and the signal that replaced it would convey a few sentences of useful intelligence information. Hundreds of such accounts have now been reported. I'll admit there's no hard evidence to prove most of them true, but they still impressed me, because they appear to be descriptions of mediumistic experiences by people who lack the knowledge to fake such a thing.

In addition to this, some of the conspiracy evidence I encountered through my own personal experience mystified and frightened me even more. The Kennedy assassination fits into that category. If my only source of information about it had been the facts available in newspapers and history books, I would have assumed President Kennedy had been murdered for mundane political reasons, such as his liberal stand on civil rights, his equivocal handling of the Bay of Pigs invasion, his declaration of a "war on organized crime", or one of his other controversial policies. However, I had some psychic experiences in 1962 and 1963 that strongly indicated that spiritual conspiracies were involved in the assassination.

I started having these experiences in late 1962. I would be in a trance state trying to read somebody's mind or contact spirits, and I'd get extremely hateful and threatening feelings about the President – feelings that I was sure didn't originate in my own mind. (Kennedy wasn't a hero to me, as he was to so many Americans at that time, but I didn't hate him, either. For example, I felt his strong stand on civil rights was merely what any decent person would take under the circumstances.) These alien thoughts were just raw emotions, not messages expressed in words or mental pictures, but they were very strong.

This might have made sense if I'd been living in a place like Alabama, surrounded by the sort of people who later cheered when they heard that Kennedy had been killed; but I was in the middle of New York City, where he was extremely popular. So where were the negative messages coming from?

My personal experiences with telepathy at that time indicated that it was mainly a short-range phenomenon. Whenever I could identify the source of the thoughts and emotions I picked up telepathically, it was usually someone within a few miles of me. The literature is full of accounts of long-range telepathy, but I'd only experienced this

a few times in my life. So who was sending all the telepathic poison against Kennedy?

My guess was that a secret lodge of occultists with extreme right-wing political views was operating somewhere in New York. I knew vaguely that there were several “black lodges” in the area whose members claimed to be both powerful magicians and fascists. And I felt strongly that if people like that were sending out those telepathic hate messages, then the rest of the occult community should try to do something about it.

In the summer of 1963, when I first discussed this with various friends, all occultists about my own age, they talked me out of it. After all, we were working to end the censorship that had banned some of the best contemporary literature as pornography, so why should we even consider practicing “psychic censorship”? And what harm could the messages do anyway? So a few psychics kept hearing “Kill Kennedy, kill Kennedy.” So what? Weren’t Presidents of the United States guarded with all the latest technology and virtually impossible to assassinate? (Yes, I really was this naive. So were most Americans in 1963.)

However, as November of 1963 approached, I could perceive the anti-Kennedy messages growing stronger and more frequent, and people with less and less conscious psychic ability were reporting receiving them. Often, they were getting warnings, not threats: flashes that “Kennedy is in danger, something is going to happen to him.” So many people had experiences like this and talked or wrote about them, that the authorities investigating the assassination after it happened filled whole files with them. However, these psychic messages were far too vague to give information about the identity of the actual assassins.

In September of 1963, I began to get some information from my own spirit guides about the telepathic hate campaign against Kennedy. At that time, it was extremely difficult for me to receive coherent channeled messages, because my mediumistic powers were not yet highly developed. However, I did manage to get some answers to my questions after weeks of strenuous effort, and they weren’t at all what I’d been expecting.

Since I knew my spirit guides staunchly supported the Civil Rights movement and other liberal causes, I expected them to say they were trying to protect the President against psychic attacks from black magicians or evil spirits. Instead, they said that they and all the other good spirits on the astral plane were responsible for the anti-Kennedy campaign. They said Kennedy was mentally unstable enough to start a nuclear war, and it was necessary to either disgrace him or kill him before he could do so.

The process of receiving this information in garbled bits and pieces took many days, but by the time it was done, I was convinced the anti-Kennedy messages really did come from good spirits, not reactionary magicians. Also, when I reread the news accounts of Kennedy’s conduct during the Cuban Missile Crisis, they seemed to support the spirits’ contention that he might start a world war. There was evidence (though not the clear proof that’s surfaced since) that the President’s initial reaction had been to favor a nuclear first strike or massive invasion of Cuba, and that he’d compromised on a blockade only under heavy pressure from his advisors.

Because of this personal experience, I took a serious interest in the conspiracy theories that became a fad after the assassination. I also kept on trying very hard to develop my psychic powers and use them to look for evidence that telepathy was being used to guide the evolution of human society. The resurgence of the counterculture and radical politics in the Sixties, which began to receive major publicity soon after the Kennedy assassination, proved to be an excellent source of such evidence, as we shall see in the next chapter.

Chapter 4: The Sixties

As the Fifties ended, the media were saying that the Beat Movement was dying, but I found out when I moved to New York at the end of 1959 that these rumors were completely misleading. The general public was losing interest in reading about the Beats, but the bohemian counterculture itself was still alive and growing. By 1962, the counterculture in New York had outgrown Greenwich Village and so many young bohemian-types were living in the Lower East Side that it was being called the East Village. The same thing happened in San Francisco: as the population of the counterculture outgrew the space available in the old bohemian area of North Beach, it spread to a residential neighborhood called the Haight-Ashbury.

This happened without attracting much media publicity, and well before the beginning of the events commonly described as the causes of the Sixties movement. For example, it predated widespread campus radicalism by several years. I'm certain of this because I was among the "outside agitators" who tried to interest college students in the anti-draft, anti-war, free speech, and civil rights issues before many of them were willing to listen to these messages.

I also know that people like Timothy Leary didn't start the psychedelic drug movement, because college students were already starting to "Turn on, Tune in, and Drop out" years before Leary coined the phrase. They were turning on to the "weed and wine" popularized in the Beat literature, because LSD had not yet become widely available; they were tuning in to the Zen-influenced philosophy of Jack Kerouac, Gary Snyder, and others; and they were dropping out and trying to join a movement they really didn't fit into very well.

The original Beatniks had been typical American bohemians, little different from those who had lived in Greenwich Village and similar bohemian colonies for over a hundred years. Most of them were well above average in both intelligence and education, and had a serious interest in at least one creative activity: art, literature, music, drama, social or political reform, etc. As an occultist and political radical, I felt comfortable in the Beat movement; but many of the recent dropouts didn't.

The majority of people entering the counterculture from the early Sixties on didn't have the customary personality profile for bohemians. They didn't have a consuming passion for specific intellectual, artistic, or political endeavors, but had interests that were more personal and low-key. This is not to say they were less intelligent or creative than the traditional bohemians; they just had different goals. By the mid-Sixties, they had started their own segment of the underground press and were putting these goals into words, talking about "alternative life-styles" and "doing your own thing."

My experiences with overhearing psychic messages regarding the Kennedy assassination made me start looking for evidence that someone was telepathically influencing large numbers of ordinary young people to take drugs, drop out, and join the counterculture. And yes, when I started asking people, they said they had first started using marijuana or LSD because they'd had dreams, visions, or simply

“hunches” that they ought to, and that these “feelings” predated any intellectual knowledge about psychedelics.

Many of the people I talked to had first learned about LSD and the other powerful psychedelics through reading accounts of the scientific experiments with them in popular magazines. These accounts described only the psychedelics experiments conducted by professional researchers working within the medical establishment; there was not one word in them to encourage widespread use of the drugs by the public. However, when these young people read the accounts, they felt very strong desires to use psychedelics. In many cases, the principal reason they’d joined the counterculture was to meet people who could get them peyote, mescaline, or LSD.

I also started doing formal rituals to listen for telepathic messages urging people to use psychedelics, and found them quite common. However, I was never able to tell exactly who was sending them. Sometimes it seemed to be spirits, sometimes groups of living people; but my psychic powers were not yet developed enough for me to isolate the source.

Even more significant, I found that someone was sending out powerful telepathic messages supporting not just personal experimentation with psychedelics, but all the other major ideological elements of the counterculture movement of the mid and late Sixties as well. There were messages about peace, sexual freedom, equality for women and minorities, occultism and experimentation with non-Christian religious systems, general hostility toward the Establishment, etc.

The emotional tone of many of these telepathic messages was extremely militant, often bordering on what most people would call paranoia and delusions of grandeur, as if someone were trying to turn people into fanatics. My impression of this was that someone was literally trying to start a social revolution on a very deep level, one that would completely transform Western civilization if it succeeded. Some of these telepathic messages even suggested that we call ourselves “Spiritual Revolutionaries.”

Even though I often received the messages themselves quite clearly, I still didn’t know who was sending them. The commonest rumor within the counterculture said the collective unconscious of the human race was responsible. Other rumors attributed the messages to the Bavarian Illuminati, space people, or a wide variety of deities. When I tried sending telepathic questions asking the identity of whoever was sending the messages, I found out the source of all these apparently conflicting rumors was that mysterious “Invisible College” I’d been speculating about for a long time.

Sometimes I’d ask, “Are you the Illuminati?” and be told, “Yes, we are the Invisible College.” But when I’d ask “Are you living people?” I’d get the reply, “No, we are dead people.” Then I’d ask them, “Are you the Ascended Masters the occultists talk about?” and the spirits would answer, “No, we are the enemies of the Masters.” I’d ask “Are you from outer space?” and be told, “Yes. But so are you. So are many people on this planet.”

If I asked “Are you gods?” I’d get one of two replies: either “No, we are people, just like you,” or “No, we are the enemies of the gods.” I sent these questions many different times and always received versions of the same answers. The replies were always short and cryptic, and they really left me no wiser than before. Now that I’ve made the breakthrough, they make perfect sense; but they meant little to me in the Sixties and early Seventies.

Sometime in 1966, I started calling myself a Spiritual Revolutionary and dropped out of regular political activism, concentrating instead on assuming a minor leadership role in the psychedelic-drug movement and the new occult movement that was growing out of it. I felt my psychic powers were far from fully developed, but as long as I knew more than the people I was teaching, I could be of help. The next eight years are full of chaotic memories of guiding LSD trips, leading various rituals, teaching sex magic and mediumship, and writing all sorts of things for the underground press. I still wasn’t sure what was going on, but it was obvious what needed doing from one day to the next.

One of the things that mystified me the most about the Sixties Movement was the way it seemed to make rapid progress without leadership in the usual sense. Oh, there were plenty of people who said they were leading the movement. The press made media heroes of them as if they were movie stars or sports champions, and the government frequently threw them in jail even if it had to bend the law and the Constitution to do so. However, very few of these people were actually providing leadership as it is usually defined. They issued very few direct orders, and when they did, not many members of the counterculture obeyed them.

The psychedelic drug movement is an excellent example of this. Timothy Leary was acknowledged as the leader of this movement by both the general public and the acidheads themselves, but he was just a figurehead. Leary lectured and held quasi-religious rituals as the “High Priest of LSD,” but the people in the psychedelics movement treated him more like a statue of a god in a temple than like an actual priest. A priest preaches, and members of his religious congregation are expected to put his teachings into practice; but this simply didn’t happen in the Sixties psychedelic movement.

Very few of the hundreds of thousands of people experimenting with LSD and other psychedelics were taking advice or instruction from anyone. Books on psychedelics by Leary and many other people sold very well, but my own experiences as a low-level leader of the drug movement showed me that not many acidheads took the books seriously or tried to learn from them. Nor did they practice the much simpler instructions of the “How To Be Your Own Trip Guide type that people like me wrote for the underground press. They were simply buying acid on the black market and stuffing it down their throats, with very little regard for the consequences. Once they’d survived a few acid trips, they figured their personal experience qualified them as trip guides, and they started giving LSD to all their friends.

People just worked out their own methods of controlling their own LSD trips by personal experimentation. Often, they said they were using Leary’s instructions as a guideline, but I could see little resemblance most of the time. The general attitude

was: “Who wants to fast and meditate to prepare for a trip? And why bother to recite a bunch of mumbo-jumbo when I can just groove on the Stones?”

At first, I was quite hostile to this attitude. I’d learned the use of psychedelics by studying Western occultism and Amerindian shamanism, which teach that the drugs should be taken under very structured conditions involving elaborate ritual. However, when I was persuaded to try the less controlled approach that everyone around me was using, I found it both safe and effective. By this time, I had enough conscious control over my psychic powers to perceive directly that an outside agency was telepathically communicating with people who took LSD and was reprogramming their minds.

My explanation for the phenomenon at the time was that the collective telepathic emanations from hundreds or thousands of people taking LSD simultaneously sent messages to everyone else and guided their trips. I also found that I could receive these psychic messages even when I wasn’t on drugs, just by assuming the right kind of trance state. The content of the telepathic messages was the usual ideology of the Sixties movement as reported in the underground press: “Peace now,” “Love everybody, even the pigs,” “Expand your consciousness,” etc. There were also hundreds of phrases from popular song lyrics by Bob Dylan, the Beatles, the Rolling Stones, Donovan, Tim Buckley, Simon and Garfunkel, and many more. Often, I’d receive a phrase telepathically months before I heard it in a song, and speculate that the songwriter had gotten it by the same means and from the same source.

Many people in the counterculture believed that some of these people, especially Bob Dylan, were fully conscious of what was going on and had a complete understanding of what all these cryptic phrases meant, but my own telepathic experiences made me doubt this. I was reasonably certain they received the same tantalizing fragments of telepathic information I received, and had no more understanding of them than I did. Numerous passages in the song lyrics themselves could be interpreted as saying this.

If what I was overhearing was really just a consensus of the thoughts of the people on LSD at that time, the messages were exactly what I expected they would be, in a general sense; but there was also something rather odd about them. I naturally expected the random thoughts of “a bunch of stoned hippies” to be extremely diverse and incoherent and to contain a wide variety of different emotions and images. Instead, what I received seemed quite simple, clear, and well controlled.

I had no idea who was sending those telepathic messages, but whoever they were, they were extremely anarchistic. They urged people not to follow leaders at all, but to learn everything by personal experimentation and become masters of their own fate. Even though I’ve always lived my own life by this philosophy, I felt uneasy receiving these messages, because there were so many immature and irresponsible people in the Sixties movement. I was afraid that the policy of “Do your own thing” and “Don’t follow leaders, become a leader yourself” would keep the movement from developing enough political organization to make significant reforms in society.

However, the unseen forces who were influencing minds by telepathy seemed to oppose completely the idea of injecting formal political structure into the movement.

People kept saying “We’ve got to get it together,” but this proved completely impossible. The telepathic manipulators countered by sending “We don’t need to get it together. It already *is* together.” No one could figure out exactly what this was supposed to mean, but it sounded reassuring. Besides, by the time this message was sent, the movement was dying out anyway, and few people were expecting immediate revolution, political or spiritual, any more.

After the Vietnam War ended and the counterculture stopped receiving major publicity, I stayed in the new wing of the occult community for a few years, then gradually drifted out of it and concentrated all my efforts on my personal psychic development. I felt I was no longer needed, because by this time the Neo Pagan, Human Potentials, and New Age movements were well under way, training their own leaders and designing their own operating techniques. And I was looking further into the future, believing that both the “alternative lifestyles” of the Sixties and the “spiritual alternatives” of the Seventies were just precursors of the real beginning of a “New Age,” which was still to come. By the early Eighties, just before I made my personal breakthrough, I was able to look back on the Sixties Movement and realize just how successful it had been in preparing American society for the overt Spiritual Revolution of the Eighties and Nineties.

During the late Sixties and early Seventies, many people outside the movement kept saying, “This is just some sort of weird fad, and eventually it will pass and things will return to normal – unless, of course, those damn Hippies stir up so much trouble that the political center collapses and the country goes Communist or Fascist.” At the same time, most of us within the movement itself who hadn’t become complete fanatics expecting an instant Utopia kept saying, “This can’t be happening. Most Americans are still quite conservative, anti-intellectual, graspingly materialistic, and somewhat bigoted. The Establishment is growing stronger, not weaker, and the totalitarian policies of the Communist countries are undermining the foundation of the peace and anti-imperialist movements. The drug movement is getting so corrupted with real drug abuse – heavy use of the opiates, the amphetamines, cocaine, barbiturates, etc. – that the legalization and controlled use of the psychedelics is beginning to appear impossible.”

Because of this, I believed all through the Sixties that the Establishment would eventually suppress the counterculture by force. All the “superstar” leaders would go into jail or exile, most of the rank-and-file members of the movement would be scared away from it, and the rest of us – those deeply committed but not conspicuous enough to be identified and persecuted – would carry on our activities underground until the heat died down and we could surface again.

That’s what my knowledge of history told me was most likely, but it didn’t happen. The Sixties movement neither challenged the Establishment nor was challenged by it, but simply kept getting larger and more diffuse until it faded away into the background. By the late Seventies, I realized that this had been the plan of the unseen forces behind the movement all along, and that it had proven extremely successful.

What happened was that the essential philosophy of the Sixties counter-culture spread very widely within the general population while the organized parts of the movement died out. Many of the beliefs and opinions of the “Silent Majority” changed without the people involved being consciously aware of it. Most Americans continued to say they disliked hippies and the hippy philosophy, while at the same time their personal opinions on many important issues were moving closer and closer to those the counterculture had actually lived by.

The most important of these changed attitudes was simply an increased tolerance for people with opinions or behavior different from their own. This has happened so gradually and smoothly all over the country during the Seventies and into the Eighties that it has never received much attention, but there’s no doubt the change is real and significant.

The course that American society has actually taken from the end of the Sixties movement to the late Eighties has been quite different from what either insiders or outsiders had been predicting. The overt phase of the movement withered away without making too many political changes. Psychedelics remained illegal. The nuclear arms race and American imperialism still existed even though we did finally pull out of Vietnam. Every President from Richard Nixon to Ronald Reagan has been either conservative or moderate, and the very term “liberal” remained in bad repute. Above all, the extreme optimism about the future that was one of the hallmarks of the Sixties movement gave way to alternate waves of militant pessimism (such as predictions of imminent ecological catastrophe or economic collapse) and self-indulgent indifference (the philosophy of the “yuppies” and many New Age groups).

However, these surface appearances are misleading. Western society in the 1980’s is significantly different from the way it was in 1960, and many of the changes have been those advocated by the Sixties movement. There is still racial bigotry and ghetto poverty, for example, but the present generation of black Americans lives in a much less racist social environment than did previous generations. Millions of blacks have now achieved effective equality with whites: in education, in housing, in small-business ownership, in professional and executive-level employment, and to an increasing extent in labor unions and well-paid blue-collar jobs. Although the civil rights movement is correct when it says there is still a need for even more reforms before our society achieves complete racial equality, there is absolutely no doubt that enormous strides have already been made. When I first started supporting the concept of equal rights for minorities, I never thought I’d live to see this much real progress.

Also, even the most speculative radical writings of the early Sixties didn’t come close to predicting the achievements of the present feminist movement. During the last twenty years, women have achieved even more progress towards social and economic equality than blacks. Again, there’s still a long way to go and an ongoing movement fighting for further progress, but there’s no doubt a young girl today will live in a better world than her mother did when it comes to opportunities for women. And the progress is not just in having women in high political office or positions of business leadership; changes for the better in male-female relations within the family itself can be observed all around us.

There has also been a significant increase in sophistication in this country since the Sixties. Europeans used to consider Americans relatively uncultured compared to themselves. Before the last decade or two, the majority of artistic and social innovations and fads started in Europe and spread to the rest of the world. Now many of them start in the United States.

The most striking thing about all these changes is that they reverse the historical pattern for social evolution. Typically, a change in the society's political or economic structure occurs first, then a change in individual opinions and behavior. For example, it took more than a century after the adoption of the U.S. Constitution and Bill of Rights for the majority of Americans to realize that it is impossible to have government by, for, and of the people without political equality for women and racial minorities.

The social changes of the last few decades have reversed this pattern: they first occur as changes in individual opinions and behavior – the popular term for it is “raised consciousness” – which then force changes in the political system and other organized social institutions. The American Revolution was the work of a small political elite who forced modern democracy on a population who really hadn't asked for it and weren't prepared to make full use of it, and many of the social changes since the Sixties have been caused by a series of spontaneous, grass-roots movements without strong leadership that forced reforms on the Establishment.

The next chapter continues describing the social and political changes that have been occurring as our civilization enters a New Age, but from a different perspective. It discusses the role that organized religion is playing in all these events.

Chapter 5: Religion and Revolution

Until I made the breakthrough in 1983, my attitude toward Christianity and the other major organized religions was ambiguous. On one level, it's quite natural for occultists to feel apprehension toward all religious establishments. Our whole traditional literature is full of accounts of witch-burning and other persecution. I've always been aware that such things could happen right here in Twentieth-century America if the New Right and other political factions controlled by Fundamentalists ever achieved control of the government, or even if the majority of American Christians again became Fundamentalists, as they were in past centuries. That fear has been in the back of my mind all my life, but it was never really a rational fear.

In reality, the majority of Americans have become progressively more tolerant of occultism and alternative religious systems over the last twenty years. A Fundamentalist minority still preaches against us, but when they attempt active persecution, even the clergy of the largest Christian sects – Catholics, Methodists, Lutherans, Episcopalians, etc. – are usually quick to condemn the persecutors as a lunatic fringe and to defend people's First-Amendment rights to be non-Christians.

A number of my friends in the Sixties movement considered themselves devout Christians or Jews. They simply dropped those aspects of the traditional doctrine they found incompatible with their beliefs as members of the counterculture, and incorporated the rest into their new lifestyle. For example, they'd quote verses from the New Testament that supported the peace and love doctrine of the counterculture, and make statements like "Jesus was the original hippy." (Jews in this category sometimes expressed regret that Jesus had been persecuted by the Jewish establishment of his day instead of being recognized as a divinely appointed prophet and reformer.)

Many of the leaders of the civil rights movement have been members of the Christian clergy, from Martin Luther King and Jesse Jackson right on down to the community level, including whites as well as blacks. The same has been true of leaders of the peace and anti-nuclear movement. Most of these people assert that their religious beliefs are what motivate them into political activism, and quote scripture to support their ideologies.

Another cause of my ambiguous attitude toward religion is the lack of a clear-cut boundary between organized religion and occultism. Many Spiritualists consider themselves members of the Christian community, even though I myself feel that their actual beliefs and practices make them part of occultism. The same applies to a lot of people who call themselves Gnostics, Magdalenian Christians, Christian Magicians, Cabalists, etc. I've always got along as easily with people in this category as with occultists, Pagans, Witches, and New Agers.

However, I took an instant dislike to the "Jesus Freaks" in the Sixties. At first, I couldn't identify exactly what turned me off about these longhaired Christians who proselytized from storefront churches in counterculture areas. Then a few of my Christian friends in the counterculture became Jesus Freaks. They went from saying

“Jesus was a hippy. He drank wine, so why should he mind if I smoke dope?” to “Get high on Jesus instead of pot.” As a psychic, I had to admit that spiritual experiences are just as efficient at altering consciousness as drugs are; but the longer my friends stayed in the Jesus Movement, the less they seemed to act high at all. They also started arguing with me and preaching to me. Eventually, they all either dropped out of the Jesus Movement or stopped speaking to people like me.

And the ones who remained Jesus Freaks gradually dropped out of the counterculture. It all came clear one night when I saw some of the movement’s leaders interviewed on a television evangelist’s program. One said, “We’re basically a rescue mission. We go onto Satan’s territory up there in the Haight and try to rescue sinners.” Then the guy shook his shoulder-length hair and fingered his paisley shirt and continued, “And if we have to wear Satan’s uniform while we do it, then that’s what we’ll do. Praise the Lord!”

I was frightened of black militants who preached a fanatical Islamic doctrine that included anti-Semitism, and of Palestinian Arabs who condoned terrorism. However, I was just as disturbed that some militant Zionists condemned all Palestinians for the acts of a few, or asserted that Moslems did not deserve the full rights of Israeli citizenship. And even though I had spent several years studying Vedanta, I felt an instinctive dislike for the Hare Krishnas as well. When people asked me why, I’d say, “They’re Vedantic Puritans. The people I worked with were Shivites who smoked ganja, practiced sex magic, and had vibes more like occultists.” I didn’t realize till I’d made the breakthrough that all these people (Jesus Freaks, Zionists, and Hare Krishnas) had one thing in common. For now, I’ll call it Fundamentalism, but I’ll have another name for it in Part Two.

The principal difference between Fundamentalists and other believers within a given religion is not just conservatism in the sense of unwillingness to make changes in traditional religious doctrine or custom to avoid conflict with the religion’s external environment. Instead, the Fundamentalists take social and political action to convert the whole society to their views, whether the rest of the population wants to change or not.

It’s ironic that modern American Fundamentalists call themselves religious and political conservatives. Their philosophy is really radical or revolutionary, because they desire sweeping changes in social and political institutions, and they try to impose these changes with vigorous action, sometimes including force. However, they call this right-wing radical ideology “conservative” to project a respectable public image.

The Fundamentalist-backed New Right claims to be a conservative movement that advocates “a return to the traditional American values.” This is a blatant lie. Even the most casual look at American history shows that this country’s traditional values are actually quite liberal. Politicians all over the world have used the U.S. Constitution with its Bill of Rights as a model for designing liberal, democratic institutions. The Founding Fathers included some of the most famous liberal political philosophers of all time: Thomas Paine, Patrick Henry, Thomas Jefferson, Benjamin Franklin, and others. History also shows that American social and political

institutions have been moving steadily toward the left during the country's whole history.

After I made the breakthrough and learned exactly what the Fundamentalist ideology is and where it comes from, it became obvious why people are so willing to think of it as "traditional" even though it has always been a minority viewpoint in the United States. It's an extremely ancient and powerful ideological system based on a profound knowledge of human psychology and the nature of psychic and spiritual reality; it's also the source of most of the evil in this world, as I will describe in Part Two.

My attitude towards Christianity and all other organized religion became increasingly ambiguous during the last ten years before I made the breakthrough. On one hand, I saw many examples of cooperation, tolerance, and openness. For example, a number of occult, Pagan, and New Age groups in the San Francisco Bay Area have rented space and held their meetings in various non-Fundamentalist Christian churches since the Sixties and enjoyed friendly relations with their clergy and congregations. Leaders of some of these Aquarian Age groups have even belonged to local Councils of Churches and participated in their charitable and public service work. This has also occurred in other large cities all over the country.

Yet at the same time, Fundamentalist-controlled religious radio and TV stations frequently broadcast outrageous slanders of the Aquarian movement. "All non-Christian religious activity is Devil worship, and everyone who participates in it is possessed by demons." Fundamentalist propaganda also frequently made the news with claims that rock musicians brainwash young people with subliminal messages about Satanism. Even the ultimate lie about occultists and Pagans was mentioned occasionally: that they practice human sacrifice, especially of babies. And the harassment wasn't all verbal: several groves in Bay Area regional parks where Pagans hold outdoor services were routinely vandalized with crosses carved on trees and "Jesus Saves" painted on rocks.

During this same period, Fundamentalists in religions besides Christianity were causing major political problems all over the world. Most readers will be familiar with the trouble Islamic Fundamentalists have caused over the last twenty years. The kidnapping of American diplomats by Iranian revolutionaries was partly responsible for Ronald Reagan's victory over Jimmy Carter in the 1980 presidential election. President Anwar Sadat of Egypt was assassinated by Moslem Fundamentalists because he had made a serious effort to work with Israel and bring peace to the Middle East. Perhaps the most glaring example has been the virtual destruction of Lebanon, which used to be one of the most advanced and progressive countries in the Islamic world.

There are many other examples of serious political problems caused by Fundamentalist movements, both in Christianity and in other major religions that most Americans may not identify as such.

For example, some of the groups that the press in this country calls "right-wing death squads" in South America are actually Catholic Fundamentalist secret societies, and are merely a highly visible part of a Fundamentalist movement within the Catholic

Church in that part of the world. This movement is quite small and confined mostly to the upper and middle social classes, but it has been a significant factor for years in moving South American governments to the right, toward fascist dictatorship. This movement has received much less publicity in the United States than the various left-wing Catholic movements that have formed in reaction to it among the impoverished majority of the population in the same countries, but it is definitely a significant political force in South America right now.

The “Moonie” Cult in the United States has attracted major publicity for misrepresenting itself when proselytizing, holding some of its members against their will under conditions of near starvation and hard labor, etc.; and Rev. Moon himself has been in and out of jail on tax charges. All of this has caused minor problems for the Aquarian spiritual movement in this country, because too many Americans don’t realize the Moonies have nothing to do with this movement at all.

The doctrine of Moon’s Unification Church is a mixture of Fundamentalist Christianity with elements from Buddhism and other Eastern religions, and is the direct antithesis to everything the Aquarian movement stands for. The main reason why this import from South Korea hasn’t done more harm in this country is that we already have our own Christian Fundamentalist movement, which fits into our culture better and appears less bizarre. However, the Moonies and several similar Fundamentalist groups have a major influence on South Korean politics and are one reason why that country has swung so far to the totalitarian right.

Religious Fundamentalism among both the Sikhs and Hindus was a cause of the assassination of Indira Gandhi and the bloody religious warfare between those two groups that’s been going on ever since. I’m certain we haven’t seen the worst of it yet. One of the basic causes of Apartheid in South Africa is that large numbers of the Afrikaners are Fundamentalist Protestants. Fundamentalism is responsible for much of the repression and totalitarianism in the Black African nations; Islam, Christianity, Vedanta, and various tribal religions are all involved. There’s also a Fundamentalist movement within Judaism, which pressures the Israeli government into aggressive military and expansionist policies and makes achieving peace in the Middle East just that much more difficult.

These are just a few examples of how Fundamentalist religious movements all over the world seem to be working to sabotage the progress of human civilization. The most significant thing about them is that it is very difficult to see how their activities could serve anyone’s self-interest. Until I made my breakthrough, I attributed such activity to a form of insanity: religious fanatics become so obsessed with “pleasing God” in hopes of achieving “eternal bliss” or some other benefit after death that they completely lose contact with earthly reality. However, I was never able to determine why religious fanaticism should do this to people.

The puritanical, reactionary philosophy of the Fundamentalists has always put them in conflict with religious as well as political liberals. Since the late Seventies, as the New Right has been trying to achieve political power, I have noticed an increasing liberal backlash within the Christian religion it self. Until recently, only the Fundamentalist wing of Christianity seemed truly vigorous and fanatical. The

majority of Christians in this country were liberal or moderate in both their political and religious views, but they were also rather conservative about trying to convert others.

Also, for most of this century, the Fundamentalists were the only American Christians who made full use of the psychic power inherent in all organized religion. When most Americans see terms like “charismatic preachers,” “religious ecstasy,” “faith healing,” or “miracles,” they associate them only with the Fundamentalists. The liberal wing of the Christian Church has traditionally been more concerned with social and political issues than with spiritual power.

This situation has recently started to change. There are now urban Protestant congregations that raise just as much psychic power as the Fundamentalists do, but are definitely liberal. The same churches often have female clergy and racially mixed congregations. Many make an effort to proselytize among homosexuals, feminists, psychedelic drug-users, political radicals, and other types of people whom the Fundamentalists bar from membership in their churches unless they first agree to totally change their philosophy and life-style.

Because of the information I learned through my breakthrough, my present opinion of this revolutionary movement within Christianity is still quite ambiguous. I like the political and social ideologies involved, but these people are still doing some dangerous things on the purely psychic and spiritual level.

They mean well, but the spiritual forces they are openly opposing are, for the time being at least, still much stronger than they are. Worse yet, they have entered into this conflict with a completely erroneous idea of what they are fighting. I'll follow up on this in Part Two.

Before I made the breakthrough, my personal beliefs about deities were just as ambiguous as my attitude towards organized religion. I usually described myself as a Pagan, because I felt vague psychic perceptions that there are beings on the astral plane that seem to be superior to the spirits of ordinary deceased humans. I assumed that these are what all the organized religions have called “gods” and “devils,” and that they've had a significant effect on the course of human history by communicating telepathically with living people.

However, I wasn't willing to commit myself to devout belief in any particular Pagan sect, because I also had an intuitive dislike of deism in any form, monotheistic or polytheistic. I acknowledged that god-like beings do exist, but I didn't have much to do with them. They're too capricious and egotistical. Instead, when I communicated telepathically with the astral plane, I concentrated on forming working relationships with spirits who say they are not deities, but ordinary people in a discorporate state between earthly lives. Some of the entities I've had as spirit guides have told me that their previous incarnations were on worlds other than Earth, but they still say they are people, not gods. My relationship with my spirit guides has been extremely important to me since I first started becoming aware of it in childhood, but it's very different from the relationship between deists and their gods. What I have is a friendship between equals that doesn't violate my individual sovereignty. It's based mostly on the mutual exchange of information, and on working to achieve shared

political or ethical goals, and I've never believed my spirit guides would or could do any harm to me for disagreeing with them.

The relationship between deists and gods is more like slavery than friendship: the gods dictate and the worshippers obey. Even worse, deism is based on the postulate that the nature and motives of the gods are beyond human understanding. I don't like totalitarianism or paternalism on Earth, and I don't like them any better in relationships with spiritual beings.

Another major area where I disagree with the basic doctrines of all the major religions concerns life after death. A strong belief in reincarnation is one of the foundations of my whole concept of spiritual reality. This automatically puts me in disagreement with Judeo-Christian doctrine, which is based on the concept that people live only one life on Earth and then spend eternity in Heaven or Hell. (Some individual Christians and Jews believe in reincarnation, and a few minor sects of both religions have worked it into their doctrines, but it still contradicts the mainstream of Judeo-Christian belief.)

From this, it might appear that I would agree with the doctrines of the major Eastern religions – Vedanta, Buddhism, etc. – since they include reincarnation; but this is not the case. After studying these religions closely over a period of years, I came to the conclusion that their traditional, mainstream cosmology about the afterlife is operationally identical to the Judeo-Christian view, and that the apparent differences are insignificant.

The actual mainstream belief of the Eastern religions derived from ancient Vedanta (including hundreds of modern Hindu and Buddhist sects, Jainism, Sikhism, and a number of others – a billion or more believers in all) is centered on moral judgment of the soul by deities and salvation by divine grace just as much as Judeo-Christianity is. Many Westerners fail to realize this because their knowledge of the Eastern religions is based on books that confuse Eastern occultism with the mainstream of Eastern religious doctrine itself.

Eastern occultism is very highly developed and has never been formally disavowed by the leaders of the mainstream religions as has happened in the West. However, it is a mistake to equate the two; they are very different belief systems practiced by entirely different types of people. Eastern occultists, like their counterparts in the West, have always been a small minority alienated from the majority of the population. In the West, occultists were persecuted quite openly and their activities made illegal by governments. This did not happen to nearly the same extent in the East; in fact, the leaders of many Eastern religious sects often preach that monks and nuns who specialize in practices that many Westerners would call occultism are especially devout and worthy of veneration.

However, even though Eastern occult masters – Yogis, Tantrists, Taoists Zen Masters, etc. – are often publicly venerated as being holy and spiritually advanced, few of the people who honor them actually imitate their beliefs and practices. Both Eastern and Western occultists are seeking spiritual development, whereas mainstream believers in both parts of the world look forward to divine salvation. Such disciplines as Yoga, Tantra, Zen Meditation, etc., are intended to strengthen and enlighten the

soul, much as a person gains strength and learns motor skills through physical training and exercise. Traditional Western occultism teaches exactly the same things under different names: i.e. divination, spiritual healing, ritual magic, alchemy, etc.

The key to understanding all these practices is that they are things people do on the purely physical, intellectual, or emotional level, under control of the conscious will. They are intended to have a beneficial effect on the soul allowing the person to use various psychic senses and powers to learn about the nature of spiritual reality. In other words, the basic postulate is that an individual can become an adept or saint by his or her own efforts, as one would learn athletic or professional skills. This is a purely humanistic concept: the application of the “doctrine of human perfectibility” to spiritual and psychic development.

The viewpoint of both the Eastern and Western mainstream religious system is exactly the opposite of that: people are innately inferior spiritually, and the only way they can make progress is by pleasing the gods enough to receive their “grace.” Exactly what people must do to receive this favor varies from sect to sect in both East and West, but it usually involves attending religious services regularly and performing various ritual acts.

The next three chapters will describe some of the ideas I was exposed to just before I made the breakthrough.

Chapter 6: Passport to Paranoia

During the early Eighties, I made a serious effort to identify the spiritual forces that seemed to be having an ever-increasing effect on society. When I started systematically reading the literature on this subject, both fiction and non-fiction, I found several consistent patterns in it. The most obvious was what people in the Sixties Movement called “paranoia.” This is not the mental disease described in psychology texts, which involves uncontrollable emotions of fear over imaginary dangers, but the intellectual conclusion that something you dislike is about to happen, even though you can’t actually prove it. Most “paranoia” of this type in the Sixties Movement was focused on harassment of the counterculture by the government or private individuals; the “paranoid” ideas discussed in this chapter focus mostly on the concept that unknown forces are manipulating the course of human history in directions that seem sinister and frightening.

One of my starting points was to re-examine the work of Charles Fort, the founder of modern research into unexplained phenomena. Starting with *Book of the Damned* in 1918, he was the first to publish many of the simplest and most obvious explanations for a number of strange occurrences. For example, he proposed that the inhabitants of other worlds might be visiting the Earth in space ships long before the terms “flying saucer” and “UFO” were invented, and he also speculated that we might be receiving visitations from the future or from other dimensions.

Fort didn’t assume, as did most of the UFO researchers in the Fifties, that these visitations represented mere scientific exploration, but speculated that the visitors had selfish reasons for coming to Earth. He said that “certain esoteric ones” throughout history have received “messages from elsewhere,” and hinted that these have helped shape modern civilization. I assumed he was talking about the Invisible College and the Eighteenth-century Freemasons and Rosicrucians, but his mentions of this subject are all quite vague.

However, Fort’s negative speculations were more numerous than his positive ones. He is widely quoted as saying, “I think we are property. Someone owns us,” and for his further speculations that these “proprietors” have always had willing collaborators on Earth, “a cult or order, members of which function as bellwethers to the rest of us...” At his most morbid, he compares us not to “property,” but to “cattle.” – a dark hint that the mysterious outsiders might slaughter Earth people for food or “diabolical experiments.”

I found the writings of H.P. Lovecraft, who wrote at about the same time as Fort, to be both more interesting and more disturbing. His horror tales make utterly grotesque monsters seem entirely real to the reader, as if the author himself believed what he was writing. The basic theme of most of Lovecraft’s stories is the persecution of his characters by evil, superhuman beings called the “Great Old Ones.” Sometimes they are described as physical beings with octopus-like bodies, but in other stories they seem to be non-corporeal. Lovecraft frequently describes them with phrases such as “Dead Cthulhu lies dreaming.”

The human characters in his stories are scientists or occultists who deliberately or accidentally release some of the Great Old Ones from captivity, often by reciting magic spells from a fictional occult text called the Necronomicon, which means “book of the names of the dead.” Once released, Cthulhu and his cohorts often devour both the body and the soul of the unfortunate magician; and if they remain on Earth very long, they cause children in the area to be born as deformed monsters.

One of the things that make Lovecraft’s stories more terrifying than most horror fiction is that they have little heroism and very few happy endings. There is no exorcist to drive out the Devil, no Dr. Van Helsing to drive a stake through the vampire’s heart. Instead, the story ends when the protagonist dies or is driven mad, leaving the reader to wonder if the Great Old Ones are still loose, and whether they’ll eventually destroy the world if they are.

What do these morbid horror stories have to do with spiritual knowledge and occult secrets? In terms of the plots of the stories themselves, nothing. However, anyone with sufficient conscious mediumistic powers to receive messages from the spirit-world with any regularity finds certain details in Lovecraft’s horror tales disturbingly familiar. Some of the “evil spirits” commonly contacted on the astral plane express many of the same thoughts as Lovecraft’s Great Old Ones, and numerous “Lost Souls” – spirits at a low level of development who seem to be having trouble adjusting to life after death – sound just like the hapless victims in the stories. My conclusion from this was simply that Lovecraft, like Shaver, channeled a lot of the details in his stories from the spirit-world.

Of course, the most important question still remained: exactly who originates the telepathic messages that frighten people like Lovecraft and Shaver into writing fantastic fiction? I couldn’t find real answers from the details in Lovecraft’s stories any more than I could from Shaver’s, because I had no theoretical frame of reference to fit the information into. Nothing theorized by Fort, Shaver, Lovecraft, or anyone else was helpful in interpreting this kind of data.

The work of a more recent imaginative writer, William S. Burroughs, proved to be of greater use. Even though Burroughs’ name is synonymous in the public mind with chaotic avant-garde writing and with “the author as junkie and madman,” his work is easier to read and contains more useful knowledge about the spiritual conspiracies I was looking for than that of Lovecraft or Shaver. One of the major themes that run through his books is that mysterious “agents” are working to manipulate the course of human history. Burroughs assumes that not all agents are on the same side, though he never clearly reveals how many different factions are involved or what their ideologies are. He does hint from time to time that some of the agents are extraterrestrials, or perhaps beings from other dimensions.

He also makes it clear that one of their chief duties involves reprogramming the minds of individual Earth people, manipulating their emotions and thoughts along desired lines. In most of his books, Burroughs describes this as being done on a strictly physical level: through violence, intimidation, bribery, or just plain “hard sell” persuasion. Both psychedelics like LSD and hard drugs like heroin are also widely used by the agents to alter people’s consciousness in connection with other means of

manipulation. There is frequent mention of telepathy and other psychic powers, but they are usually described in vague terms.

One idea of his that seemed to resolve some of the paradoxes and contradictions in the body of information available about conspiracies and telepathic mind-control was the concept of “conscious” and “unconscious” agents. I found the idea that agents can vary in consciousness to be very useful. A simple example of how the “consciousness of agents” operates can be drawn from real-world espionage. For example, take a low-level CIA agent whose immediate superior and control is a double agent. Now, the second agent’s role is complex enough; he’s playing both sides, and perhaps actually favoring one of them over the other. But the first agent’s role is in a totally different category: he or she is functioning as a double agent without knowing it. A lie-detector test would affirm this agent’s loyalty to the CIA, yet the person’s actual work could all be against the interests of that organization.

Burroughs uses this kind of power structure in a much more complex form to describe the conspiracies that are trying to alter the course of human history in various directions. Most of his agents are unconscious, in the sense that they don’t know who is giving them orders or even what they’re trying to accomplish. They simply do what they’re told, for pay, out of fear, or for less explicable reasons.

On the other hand, many of the agents in the Burroughs stories are conscious in the sense that they believe they’re working for some definite organization or cause. However, the conscious agents very often seem to be in the same mess as the unfortunate spy we mentioned earlier. The reader is given reason to doubt that the organization the agent is working for is actually what it purports to be.

In itself, this concept does not sound very important, but I made a lot more progress after I started using it. When most people look for conspiracies, they assume that the conspirators know what they’re doing and approve. This, in turn, means that conspiracies have to make at least rough sense in terms of motivation and self-interest. And I hadn’t found out much during all my years of looking for negative conspiracies that furthered the interests of the people in them.

Here are a couple of quotations to illustrate Burroughs’s style and some of his major themes. I will begin with one from his first published book, *Naked Lunch* (1959):

“*Naked Lunch* is a blueprint, a How-To Book ... How-to extend levels of experience by opening the door at the end of a long hall... Doors that only open in Silence into vast, other planet landscapes ... *Naked Lunch* demands Silence from The Reader. Otherwise he is taking his own pulse There is only one thing a writer can write about: what is in front of his senses at the moment of writing.... I am a recording instrument The Word is divided into units which be all in one piece and should be so taken, but the pieces can be had in any order being tied up back and forthThis is Revelation and Prophecy of what I can pick up without FMChicago calling...come in please. A mighty wet place, reader Possession they call it... The Answering Service... Wrong! I am never here Never that is fully in possession, but somehow in a position to forestall ill advised moves ... Patrolling is, in fact, my principal occupation ... ‘What Are You Doing Here? Who Are You? ... You were not there

for the Beginning. You will not be there for The End...Your knowledge of what is going on can only be superficial and relative'...most of them don't want to know...and you can't tell them anything..."

Next, here are some excerpts from one of his latest books, *The Place of Dead Roads* (1983):

"Kim Carsons does he exist? His existence, like any existence, is inferential... the traces he leaves behind him... fossils... fading violet photos, old newspaper clippings shredding to yellow dust...And this book. He exists in these pages as Lord Jim, the Great Gatsby, Comus Bassington, live and breathe in a writer's prose, in the care, love, and dedication that evoke them: the flawed, doomed, but undefeated, radiant heroes who attempted the impossible, stormed the citadels of heaven, took the last chance on the last and greatest of human dreams, the punch-drunk fighter who comes up off the floor to win by a knock-out, the horse that comes from last to win in the stretch, assassins of Hassan i Sabbah, Master of Assassins, agents of Humwawa, Lord of Abominations, Lord of Decay, Lord of the Future, of Pan, God of Panic, of the Black Hole, where no physical laws apply, agents of a singularity. Those who are ready to leave the whole human comedy behind and walk into the unknown with no commitments. Those who have not from birth sniffed such embers, what have they to do with us? Only those who are ready to leave behind everything and everybody they have ever known need apply. No one who applies will be disqualified. No one CAN apply unless he is ready. Over the hills and far away to the Western lands. Anybody gets in your way, KILL. You will have to kill on the way out because this planet is a penal colony and nobody is allowed to leave. Kill all the guards and walk..."

Ghostwritten by William Hall, punch-drunk fighter, a shadowy figure to win in the answer, Master of Assassins, Death for his credentials, Lord of "Quien Es?" Who is it? Kim, ka of Pan, God of Panic. Greatest of human dreams, Quien Es? The horse that comes from there, who is it? Lord of the future son, does he exist? Inferential agents of a singularity, the fossils fading leave the whole human comedy shredding to yellow dust... Unknown with no commitments from birth. No one can apply unless he breathes in a writer's prose hills and faraway Western Lands Radiant heroes, storm the citadel... Kill the last guards and walk. Guns glint in the sun, powder smoke drifts from the pages as the Old West goes into a penny-ante peep show, false fronts, a phantom buckboard... The Lords have lived here since time began. To go on living one must do things that you Earth people call 'evil.' It is the price of immortality... I cannot save your companions... they are already dead... Worse than dead. They are already eaten: body and soul.

John Keel is another writer whose theories seem quite paranoid on the surface but proved very helpful to me in making the breakthrough. He is the Ufologist who claimed back in the Sixties that mysterious "Men in Black" often pose as government agents and harass people who have seen UFOs to keep them from talking about their experiences. A major theme in all of his books is that the U.S. Government, and other

governments all over the world, deliberately interfere with independent UFO investigations and make a major effort to cover up the truth about UFOs.

I agree that there have been cover-ups and interference with private Ufologists, but I don't accept Keel's conclusion that they are proof that governments have hard evidence that physical UFOs and aliens exist. I've come to the opposite conclusion from the same evidence, because my long experience as a political radical has taught me that modern Western governments are just as afraid of the people as the people are of them. I think the cover-ups conceal ignorance, not knowledge.

I also agree with Keel that government and military officials have often lied to the public by claiming that all official UFO investigations have been discontinued for lack of evidence that the phenomenon is real. The government's own records document quite clearly that the military, as well as various police and intelligence agencies, has been investigating UFOs very seriously since 1948, and that these investigations continue right down to the present. What has all this expensive bureaucratic investigation learned about UFOs? I suspect that the government files contain roughly the same type of information, as do the private UFO investigators' files, except that there's more of it and it's written in different jargon.

I believe that if the government had definitive information about the nature of UFOs, someone would have leaked it long ago, as Daniel Ellsberg did with the Pentagon Papers. However, I do believe that government investigators are able to find enough information to keep them convinced that there is something real and important behind the phenomenon. So the investigations continue, and the government covers up their magnitude to prevent public criticism for spending so much tax money without discovering any real answers to the UFO mystery.

In *The Eighth Tower* (1975), Keel concluded that UFO contact reports had a common origin with certain very intense religious and occult experiences, such as visitations from gods, angels, or demons. He postulated that the cause of all these events is a natural phenomenon, which he names the "Superspectrum." Keel's Superspectrum seems to be based loosely on Jung's concept that the human race possesses a "collective unconscious," but he carries the idea much further than Jung did. Jung had conceived of the collective unconscious only as a body of information stored in the subconscious minds of many different individuals that causes all of them to think or behave in similar ways.

Keel carries this concept much further, and postulates that the Superspectrum involves specialized forms of matter and energy unknown to present-day science. He borrows concepts from occultism and coins scientific-sounding new terms to describe them. His Superspectrum simply seems to be another way of saying "influence by spiritual beings and psychic powers." However, he doesn't conclude that the Superspectrum is a being or group of beings, as the occultists usually do with their concepts of gods, demons, and spirits. Instead, it is simply a kind of natural phenomenon with a "computer-like intelligence." The next writer I discuss has researched this same line of reasoning even further.

In one sense, it's an insult to Jacques Vallee to discuss his works in a chapter called "Passport to Paranoia," because his approach to Ufology has always been as

rational and scientific as that of anyone in the field; but his books from the Sixties and Seventies show a pattern that fits right into what I've been describing here. When Vallee started his investigations in the Sixties, his working hypothesis assumed that UFOs were a physical phenomenon: either extraterrestrial spaceships or advanced flying machines built on Earth. However, in 1969 Vallee published *Passport to Magonia*, in which he reluctantly admits that many accounts of UFO sightings and "close encounters" with their occupants resemble religious and mystical experiences more than they do observations of physical events. He obviously didn't want to do this, but he really had no choice if he wanted to remain truly scientific and empirical in his methods, because that's where the information he was gathering led him.

After investigating hundreds of such cases, Vallee concluded that the early Ufologists had not been truly scientific when they dismissed UFO contact stories as hoaxes or hallucinations. Professional psychologists have tested many contactees with polygraphs, hypnosis, "truth" drugs, and a wide variety of psychoanalytic techniques, and have concluded that they are neither lying nor showing recognizable symptoms of psychotic delusion. Vallee also learned that contactees all over the world, regardless of their background knowledge of the subject or their personality type, received similar information from the "space people" and underwent similar personality changes afterwards. This led him to believe that "close encounters" with UFOs are not a purely subjective psychological phenomenon, but have an objective cause.

However, he didn't find the "close encounter" stories consistent enough in their details to allow him to simply take them literally and conclude that the contactees had indeed met extraterrestrials face-to-face or been inside physical space ships. Instead, much of the evidence concerning UFO-encounters resembled descriptions of psychic and spiritual phenomena in occult literature. This introduced a further complication; Jacques Vallee is one of the world's best-known computer experts, and he did not want to jeopardize his reputation with the scientific establishment by using terms drawn from occultism or religion to describe the phenomena he was studying. So instead of talking openly about telepathy, spirits, etc., he invented a jargon of his own to describe the same concepts.

As Vallee's investigations went further, he gradually formed the opinion that the contactee phenomenon represents interference in human affairs by essentially benign forces. In 1975, he published *The Invisible College*, in which he recounts further cases of mental reprogramming through UFO encounters and cites evidence that similar encounters with "mysterious visitors" have been occurring for hundreds of years. He mentions that secret conspiracies may have influenced the development of modern science and political theory while working through the Masonic and Rosicrucian lodges of the Seventeenth and Eighteenth centuries.

The name of the book is derived from the use of the term "Invisible College" to describe some of these secret societies, but Vallee doesn't emphasize that most writers who've used it were occultists and have assumed that the Invisible College indoctrinated people using psychic powers and occult rituals. Instead, he postulates that the Invisible College employed methods similar to those used by modern behavioral psychologists, based entirely on operant conditioning by physical means.

The Invisible College also contains some interesting speculation about the purpose of the mental reprogramming received by UFO contactees. For example, the majority crone away from their experience believing that a higher power had chosen them to play a special role in advancing human civilization. They seemed filled with hope, optimism, and creative energy, expressing the belief that contactees are going to help the “Space Brothers” lead the human race into a New Age in which Earth will take its place among the advanced civilizations of the universe.

The specific elements of ideology advocated by the contactees were completely familiar to me: world peace, universal brotherhood, and social justice. They also talked about the general concept that the Sixties counterculture called “consciousness expansion,” especially forms of it achieved without using psychedelic drugs, but they usually expressed it in terms that wouldn’t directly identify them with the controversy over drugs and hippies. It was immediately obvious to me that this was just another form of the “Aquarian Age Message,” phrased in terms of space-traveling aliens and galactic civilizations instead of the terminology of the counterculture.

However, by 1979, when Vallee published *Messengers of Deception*, he apparently had changed his opinions on UFOs to something approaching those John Keel had expressed in *The Eighth Tower*. Vallee had become extremely disillusioned with the whole concept of mysterious conspiracies that meddled in earthly affairs and tried to change the course of history by reprogramming the minds of individuals. He was more convinced than ever that such conspiracies existed, but had gone from considering them beneficial to condemning them as evil.

He described how some of the UFO contactees had founded cults that resembled “high-demand religion”. Some leaders of contact cults were saying “democracy is obsolete,” and becoming despots over their groups. A few had taken reactionary stands on social and political issues that resembled the views traditionally held by Fundamentalist churches. Others reminded him of the Nazis by saying that contactees are a “master race” with extraterrestrial blood in their veins. Above all, he was disturbed to see contact-cult members running their lives according to messages passed to the leaders from “space people” instead of thinking for themselves.

Messengers of Deception contains a possible explanation for the whole UFO and contact-cult phenomenon that is very similar to Keel’s Superspectrum.

“I believe there is a system around us that transcends time as it transcends space. I remain confident that human knowledge is capable of understanding this larger reality. I suspect that some humans have already understood it, and are showing their hand in several aspects of the UFO encounters.”

Vallee isn’t certain who these people are, only that they don’t seem to be physical extraterrestrials or supermen. He speculates they might be government intelligence agents, especially of the CIA and KGB, or perhaps members of extra-governmental conspiracies like the hypothetical “Illuminati.” Whoever they may be, he doesn’t like them.

However, Vallee seems to have changed his mind again during the Eighties and decided that there are several different factions of secret manipulators, some good, some evil. The main reason for this change is apparently that he has started

working with Robert Anton Wilson, who has held the “good guys and bad guys” view of the whole thing for years, as I describe in the next chapter.

Chapter 7: The Invisible War

This chapter discusses various books that treat the manipulation of human society by unseen agencies as a complex “invisible war” between opposing forces, starting with the works of Robert Anton Wilson. In my opinion, his most useful ideas are in the *Illuminatus!* trilogy, written in collaboration with Robert Shea and published in 1975. On the surface, the three books are an avant-garde political allegory that uses the concept of the “Illuminati” and conspiracy theories in general as a medium for communicating the author’s ideas about freedom and totalitarianism. The trilogy’s political content has made it a classic of the modern Libertarian movement, but the material on conspiracies also deserves to be taken seriously.

Wilson was originally trained as a historian, and did years of serious but sporadic research on the Illuminati and related topics just to satisfy his own curiosity, so the trilogy contains enough solid conspiracy information to fill several nonfiction books of average size. However, since the conspiracy speculations are embedded in a work of fiction that depends on heavy-handed irony and morbid humor for much of its appeal, it’s impossible for the reader to tell when Wilson is being serious and when he’s writing for empty shock value.

In *Cosmic Trigger* (1977), Wilson explains how and why the *Illuminatus!* trilogy was written, and states that he wasn’t completely aware himself when he was speculating seriously, and when he was just recording “wild ideas.” The book also explains that he was experimenting with psychedelic drugs and a variety of serious occult practices – sex magic, various forms of meditation and ritual, etc. – while he was writing *Illuminatus!* Since these practices develop the psychic powers, he may have received more of his ideas and conclusions by telepathy than he has ever admitted or consciously realized.

Wilson’s basic speculations about the agencies responsible for the manipulation of human history down through the ages are similar to those advanced by Shaver, Keel, and Vallee; but since he’s writing fiction, he isn’t forced to keep them internally consistent. Many different characters in the three books “discover the truth about the Illuminati,” and each person’s version of it totally contradicts that of all the others.

Some of these explanations of the nature of the Illuminati are familiar to readers of other conspiracy and unexplained-phenomena books; others are wilder than anything ever presented as fact or serious speculation. Wilson postulates that the “Lliogor” (the name is from Lovecraft’s Cthulhu mythos) are the ultimate source of the knowledge and power used to manipulate human society and reprogram individual minds throughout history. As in Lovecraft, they are shadowy beings that usually remain in the background in “another dimension,” and most of the earthly conspiracies are the work of humans who have learned some of their knowledge second-hand.

One of Wilson’s characters describes the process that transforms a person into an “Illuminatus”:

“It’s possible for humans, given the right methods, to translate themselves into sentient lattice works of pure energy that will be more or less permanent. The process is called transcendental illumination. Mass human sacrifice is the most reliable method of achieving transcendental illumination.”

Wilson was referring to this passage when he said in *Cosmic Trigger*, “I had already incorporated into *Illuminatus* a variation on the Lovecraft mythos... in which the ‘Cthulhu Cult’ or some other secret society was aiding the schemes of hostile Aliens. I had attached this theme to the Illuminati as a kind of dead-pan put-on and laughed like hell at the thought that some naive readers would be dumb enough to believe it.” However, he then goes on to explain that working with Jacques Vallee, other unexplained-phenomena researchers, and various occultists had started him to thinking that maybe the whole idea wasn’t so ridiculous after all.

Cosmic Trigger also contains a quotation from a conversation Wilson had in 1974 with Grady McMurty, an occultist whom Aleister Crowley had designated as one of his chosen successors. McMurty, who had read much of the secret knowledge of the OTO and the Order of the Golden Dawn, had said:

“I’ll tell you what I think. There’s WAR IN HEAVEN. The Higher Intelligences, whoever they are, aren’t all playing on the same team. Some of them are trying to encourage our evolution to higher levels, and some of them want to keep us stuck just where we are.”

One of the characters in *Illuminatus* also describes a connection between conspiracies and organized religion:

“I must tell you now that your God is a manifestation of some Lliogor. That is how religion began, and how their servants in the Cult of the Yellow Sign continue it. All such experiences come from the Lliogor to enslave us. Revelations, visions, trances, and miracles, all of it is a trap.... Every religious leader in human history has been a member of the Cult of the Yellow Sign and all of their efforts are devoted to hoaxing, deluding, and enslaving the rest of us.”

Another major theme in *Cosmic Trigger* is Wilson’s involvement with the “Sirius Mystery,” which many people now believe represents impressive evidence that space travelers from that star visited Earth in the time of the Pharaohs. Since I will present an alternative explanation for this evidence in Part Two, I won’t go into the details presented in Robert K. G. Temple’s *The Sirius Mystery* (1979). What’s important for my purposes here is that Robert Anton Wilson and a number of other people started consciously receiving telepathic messages concerning Sirius years before Temple’s book was written.

In 1973, Wilson received a short but extremely vivid telepathic message that said simply, “Sirius is very important.” Almost simultaneously, Timothy Leary, who was in prison at the time, received a long series of telepathic communications that also purported to be from extraterrestrials. Leary called these the “Starseed Transmissions,” and had them published almost immediately in *Terra II* (1973).

Terra II seemed to contain a serious attempt by some unknown agency to communicate extremely advanced spiritual and scientific knowledge, but I completely failed to understand most of it. I concluded that the book may very well have

contained messages from an advanced extraterrestrial civilization; but if so, they were not clear enough for me, or for most Earth people, to comprehend.

I now know that the same general group of extraterrestrial spirits who dictated the material for *WiH* to me ten years later had previously sent the “Starseed Transmissions” to Leary. And Wilson’s message about Sirius had the same origin. And some of John C. Lilly’s books also contain material channeled from the same source: *Center of the Cyclone* (1972), *The Programming and Metaprogramming of the Human Biocomputer*, and *The Scientist: A Novel Autobiography* (1978). The spirits themselves will explain more about this in Part Two.

Another conspiracy theory that helped me make the breakthrough is described in *Holy Blood, Holy Grail* (1982) by Michael Baigent, Richard Leigh, and Henry Lincoln. The basic premise of the book is that the medieval Knights Templar possessed knowledge that Jesus was married to Mary Magdalene; that he left descendants who married into various European royal families; and that this “holy bloodline” can be traced down to the present day.

I was already familiar with this legend because it has been part of the secret doctrine of the Gnostics and other Christian splinter groups for many centuries, and there are numerous references to it in occult literature; but the subject had never interested me until the authors of *Holy Blood, Holy Grail* analyzed it seriously as a conspiracy theory. They made me realize that there’s more to the story than just another religious myth. The legend itself may or may not be based in fact, but the conspiracies it has generated seem to be real and important.

The book traces the history of a secret society called the “Priory of Zion” from medieval times to the present, noting its influence on the Templars, on the Masonic and Rosicrucian lodges of the seventeenth century, and on the evolution of Western society in general. The book documents the existence of the Priory fairly well, but it doesn’t even try to present evidence to prove the validity of the basic premise that Jesus left descendants. The authors are more concerned with the nature of the Priory and its influence over historical events. And this is why the book was important in helping prepare me for the breakthrough: it helped me gain some deep insight into how the Invisible College has worked to manipulate the course of Western history.

The authors of *Holy Blood, Holy Grail* were mostly concerned with the members of the Priory of Zion as what William Burroughs would call “conscious agents.” They may or may not have believed that their secret knowledge about the descendants of Jesus was true, but they were fully conscious of the political power it gave them over a civilization that accepted the “divine right of kings.” However, my own reaction to the story was to analyze it on deeper levels, trying to find a conspiracy behind the Priory that its members weren’t consciously aware of.

Here are some of my speculations. What if the story about the descendants of Jesus was simply a cover story to keep people from seriously looking for an even more important secret? Maybe the Priory possessed some of the “Q Documents” (the lost texts that many Biblical scholars think several books of the New Testament were copied from). Perhaps these had been kept hidden by a secret society because their account of the origins of Christianity was very different from that now accepted by

Christians. For example, what would be the impact on modern Christianity if it were learned that they state explicitly that Jesus never claimed to be the “Only Begotten Son of God,” but merely a human prophet?

Even if the Templars didn’t unearth actual copies of the Q documents in Jerusalem, it’s likely they talked to Jewish and Islamic scholars and found out that certain Talmudic texts written in the first centuries of the Christian era deny the divinity of Jesus. This might have given them the idea of forging ancient documents proving the Gnostic claim that Jesus left descendants and denying fundamental tenets of Christianity. Such documents, real or faked, would have given the Priory of Zion a potent weapon for political manipulation.

They could have set themselves up as king-makers by claiming to have proof that certain rulers were of divine descent, but they’d also have a more potent weapon than that to use against kings and the Church alike: the potential to debunk Christianity and plunge all of Western society into chaos. Thinking about this reminded me that in the fifteen years before *Holy Blood, Holy Grail* was published, dozens of novels were written on the general theme of the discovery of the Q documents and their political use by conspiracies. Irving Wallace’s *The Word* is the best known of these. Had the Invisible College motivated all these books by sending out telepathic messages on this subject? If they had, I didn’t receive them, which is understandable because I had little interest in the subject until I read *Holy Blood, Holy Grail*.

I found out when I made the breakthrough that this line of conjecture was on the right track, but it didn’t go far enough. The “Great Secret” of the medieval Priory of Zion, which was passed on through the Templars to the eighteenth-century Masons and Rosicrucians, was a cosmological theory similar to the one presented in Part Two. I describe this information in terms drawn from modern physics, psychology, etc., which didn’t exist back then. The Priory’s version was undoubtedly phrased in very different words and analogies drawn from religious and occult mysticism, but many of the essential facts were probably the same. This is why a number of occult books assert, “The Great Secret reveals the true nature of gods and men and the relationship between the two.”

Holy Blood, Holy Grail was only one of many books that helped to raise my consciousness to the point where I could make a breakthrough. A number of recent works of speculative fiction were also useful. Among the best are Doris Lessing’s *Canopus in Argos: Archives* series (starting with *Shikasta*, 1979), which treats the general subject of extraterrestrial intervention in earthly affairs as thoroughly as it’s ever been covered in either fiction or non-fiction. One of the best things about her theories is that she doesn’t even try to keep them self-consistent, but dramatizes many different alternatives that can be deduced from the available factual information on the subject.

Here is a quotation from another of her novels, *Briefing for a Descent Into Hell* (1971):

“At the risk of boring you, I must repeat, I am afraid, repeat, reiterate, reemphasize, it is not a question of your arriving on Planet Earth as you leave here. You will lose

nearly all memory of your past existence. You will each of you come to yourselves, perhaps alone, perhaps in the company of each other, but with only a vague feeling of recognition, and probably disassociated, disorientated, ill, discouraged, and unable to believe, when you are told what your task really is. You will wake up, as it were, but there will be a period while you are waking which will be like the recovery from an illness, or like the emergence into good air from a poisoned one. Some of you may choose not to wake, for the waking will be so painful, and the knowledge of your condition and Earth's condition so agonizing, you will be like drug addicts: you may prefer to continue to breathe in oblivion. And when you have understood that you are in the process of awakening, that you have something to get done, you will have absorbed enough of the characteristics of Earthmen to be distrustful, surly, grudging, suspicious. You will be like a drowning person who drowns his rescuer, so violently will you struggle in your panic terror.

“And, when you have become aroused to your real condition, and have recovered from the shame or embarrassment of seeing to what depths you have sunk, you will then begin the task of arousing others, and you will find that you are in the position of rescuer of a drowning person, or a doctor in a city that has an epidemic of madness. The drowning person wants to be rescued, but can't prevent himself struggling. The mad person has intermittent fits of sanity, but in between behaves as if his doctor were his enemy.

“And so, my friends: that's it. That's my message to you. It's going to be tough. Every bit as tough as you expect.”

During the period immediately before my breakthrough, I re-read several older works of speculative fiction. Here's a quotation from Colin Wilson's *The Mind Parasites* (1967):

“We now had an important clue about the origin of the parasites.... They couldn't exist apart from mankind because they were mankind. And it was this that brought a new level of knowledge. When I had said to them. ‘Man is not alone,’ I had understood what I meant, but all its implications were not clear to me; I was speaking about the source of power, meaning and purpose. Now I realized that, in a far more obvious and simple sense, we were not alone. We had joined the police of the universe, and there were others. Our minds now made instant contact with these others. It was as if we had sent out a signal, which had instantly been picked up by a hundred receivers, who immediately signaled their presence back to us. The nearest of these receivers was situated only about four thousand million miles away, a cruising ship from a planet in the Proxima Centauri system.”

And it's not just speculative fiction by mainstream avant-garde writers that helped prepare me for the breakthrough. Literally hundreds of books written during the last ten years in the science fiction and fantasy fields contain a few paragraphs or a few lines of useful material. Here's an illustration from a realistic modern fantasy: *Mystery Walk* (1983), by Robert R. McCaramon:

“Why does it hate us?”

“Because it's a greedy beast that uses fear to make itself stronger. It feeds like a hog at a trough on the human emotions of despair, torment, and confusion; sometimes it

traps revenants, and won't let them break away from this world. It feeds on their souls, and if there's a Hell, I suppose that must be it. But when we work to free those revenants, to take their suffering into ourselves and do something constructive with it, we steal from the shape changer's dinner table. We sent those poor souls onward to where the shape changer can't get at them anymore."

Many occult books written for the general reader during the last fifteen years contain similar material. The dozen or so *Oversoul Seven* and *Seth* books produced by Jane Roberts during this whole period are an example, as are the recent works of Ruth Montgomery and Brad Steiger.

I'll finish this series of quotations with a couple from works that were published after I started making my personal breakthrough in 1983. The ideas they communicate were published earlier in less explicit form, so I was already vaguely familiar with them in 1983, but I feel this chapter will be more effective if I quote the best version of the material now available.

First, from Carlos Castaneda's *The Fire Within* (1985):

"...They SAW that it is the Eagle who bestows awareness. The Eagle creates sentient beings so that they will live and enrich the awareness it gives them with life. They also SAW that it is the Eagle who devours that same enriched awareness after making sentient beings relinquish it at the moment of their death.... Sentient beings live only to enrich the awareness that is the Eagle's food."

And I'll end with a paragraph from *Extra-Terrestrials Among Us* by George C.

Andrews:

"Human psychic energy may be the equivalent of rocket fuel or cocaine to inhabitants of other dimensions. Seen from this angle, the otherwise senseless wars between the devotees of different jealous gods which have recurred constantly throughout human history take on a rational motivation. It would explain why such extraordinary importance has been accorded to the individual's choice of which deity to worship.

By worshipping a specific deity, one channels psychic energy in a specific direction..."

I acknowledge that all the people mentioned in this chapter so far, and many others as well, contributed to the background knowledge that helped me to understand the spirit communications quoted in Part Two. I found useful ideas in literally hundreds of different books and articles; the works mentioned here are just a sample to show the wide variety of sources where such information can be found. I can't single out one or a few as being more important to this process than the others. The significant items of information and theory in the works of all these authors are present only as isolated passages embedded in material of much less value.

I had constant psychic guidance from my spirit guides while I researched this material, and this helped me to recognize what was valid and relevant from what wasn't. My selection of the material for this chapter is intended to help the reader to extract approximately the same information from this literature as I did. I'll continue this process further in the next chapter.

Chapter 8: The Breaking Point

Although much of the material that helped prepare me for the breakthrough was directly devoted to occult or unexplained-phenomena themes, the books most valuable to me in the last year or so before I made it were works on psychology, behavioral science, political theory and philosophy, and the history of natural science. Some of these were standard works in their field, whereas others were more speculative, such as Colin Wilson's history of astronomy, *Star Seekers*, and Jeffrey Goodman's book on human evolution, *The Genesis Mystery*.

One of the questions I kept asking during my reading was, "Since I find it obvious that there is sufficient empirical evidence to prove that reincarnation and other spiritual phenomena are real, why haven't more scientists come to this same conclusion?" I already knew that most materialistic scientists would answer that my methods of investigation, and those of everyone else who has drawn similar conclusions, simply aren't scientific. However, the more I studied the history and methods of science, the more convinced I became that there really is a materialistic bias in science: a literal closing of people's minds to factual evidence if it concerns spirituality.

Colin Wilson's *Star Seekers* (1980) is an excellent starting point for readers who want to duplicate some of my research along these lines. He provides the evidence to support all the major points of my conclusions, though he did not actually make them himself.

The materialistic bias in science seems to have originated no earlier than the Sixteenth and Seventeenth centuries, simultaneously with the Protestant Reformation in Christianity, the beginning of the Age of Discovery, the rise of the modern nation-states, etc. All these changes in Western civilization mark the transition between the Medieval Era and the Modern Era, and can be attributed directly or indirectly to a sudden increase in the general level of technology.

Most of these technological innovations were small in themselves, and many were made by ordinary people – farmers, sailors, artisans, etc. – rather than by intellectuals. They were things with immediate practical use, like better plows, harness, wagons, water mills, spinning and weaving devices, sails and rigging-plans for ships, etc. They included gunpowder, the eyeglass lenses that led to the telescope and microscope, better methods of preserving food, and many other things. Taken together, they produced profound demographic, economic, and political changes in European society.

A full description of the sudden progress of European society at that time is beyond the scope of this book. The change that interests us here is the shift in the balance of power from the Catholic Church to secular institutions of all types. When the northern half of Europe became Protestant, organized religion in that region lost direct control over government, the economy, education, science, and most other important social institutions. The Protestant churches still exerted a major influence over society in Northern Europe, but they didn't control the crowning of kings, the

running of schools and universities, the certification of doctors and lawyers, the writing and circulation of books, etc., to nearly the extent that the Catholic Church had dominated them in the Medieval times.

In the southern part of Europe, which remained Catholic, the beginning of the Modern Era also weakened the control of the Church over secular institutions, but the process was more gradual. The efforts of the Church to retain its control over social and political institutions in Catholic countries are plainly described in history books, but the actual motivations of the Popes and other Catholic leaders are not so obvious.

The series of events that I call the Copernican Compromise, which created the materialistic bias in Western science, is an example: it is easy enough to see what happened, but harder to figure out why. Until the first half of the Seventeenth century, when Galileo was prosecuted by Pope Urban VIII for supporting the Copernican astronomical theory, European scientists had not yet been put in a category separate from other intellectuals doing research into the nature of the universe. They were all called simply “philosophers,” and one person might do research in many different fields: botany, medicine, astronomy, astrology, theology, and even ceremonial magic.

Individual philosophers were sometimes persecuted, even put to death, for publishing or teaching ideas that displeased the Church authorities, but there was no generalized prohibition of research into what is now called occultism. Philosophers could study the “natural” and “supernatural” aspects of the universe with equal freedom as long as they remained good Catholics and didn’t challenge the doctrines, customs, or political structure of the Church.

Most astronomers were also astrologers. Physicians dispensed as many healing prayers as they did pills, and practiced “laying on of hands” as freely as they set broken bones or bandaged wounds. One writer might produce bestiaries, herbals, and catalogues of the different types of demons and angels. The books written by the medieval alchemists show they experimented with sex magic and psychedelic drugs to develop their psychic powers as well as doing primitive experiments in chemistry. Much of this research did not involve scientific experimental techniques in the modern sense; but when such methods were employed, they were just as commonly applied to studying spiritual and psychic phenomena as to studying purely physical phenomena.

The Copernican Compromise changed all this. In 1600, the Italian philosopher Giordano Bruno was burned for heresy. It’s widely believed that the reason for his immolation was his support of the Copernican theory, but this was not mentioned in the charges against him. It is true he was a Copernican; but what the Church executed him for was not his scientific views, but applying empirical methods of research to occult and religious subjects. He wrote treatises on Hermetic Magic and general philosophical works that challenged both the infallibility of the Pope and the omnipotence of God.

The persecution of Galileo a couple of decades later is widely regarded today as a victory for science, not for the Church, and this same attitude was expressed by many intellectuals at the time. The Pope made Galileo recant formally; but that actually helped popularize his ideas, not suppress them. However, one of the first steps in making my personal breakthrough was to realize that Galileo’s victory was a

hollow one. Galileo was not only one of the founders of modern science because of his contributions to physics and astronomy, he was also one of the instigators of the materialistic bias that has plagued science ever since.

Ironically, his writings about himself show him not as an atheist, but as a reasonably devout Catholic who kept his religious life and his scientific life completely separate. He confined his scientific research to studies of physical phenomena, and his writings recognize Papal Infallibility in matters of religious doctrine and practice. The only reason why Galileo refused to back down when Pope Urban objected to his acceptance of the Copernican model of the solar system was that he felt the Pope was overstepping the bounds of his spiritual authority by getting involved in matters that were purely physical. Galileo never tried to challenge the Pope's right to interpret the Bible on spiritual matters, but felt that he, as a natural philosopher, shouldn't be over-ruled from the Papal Throne on enquiries into phenomena that are physical rather than spiritual.

The whole debate over the Copernican Theory hinges on the interpretation of a single Biblical passage, Joshua 10:13, which describes a miracle by Jehovah in the middle of a battle: "And the Sun stood still." Since the time of Saint Augustine, this had been interpreted by the Catholic Church as proof that the Sun moves around the Earth. Augustine himself had been a bishop in Egypt not long after Ptolemy, another Egyptian, had published his astronomy texts endorsing a geocentric model of the Solar System.

However, it was obvious to Galileo that the original passage in the Bible could just as easily refer to a subjective description of the Sun as to an objective one. In other words, observers saw the sun appear to stop moving in the sky and simply said, "The Sun stood still." This effect could just as easily happen because a spinning Earth stopped as because a moving Sun stopped. Above all, he never argued that the passage was false because it involved a miracle. Miracles were part of the supernatural, and not the business of a natural philosopher.

All Galileo asserted was that careful observations of the apparent motions of the planets among the fixed stars provide evidence that the Sun, not the Earth, is the point around which they revolve. On the surface, Pope Urban won the debate by forcing Galileo to recant publicly, sentencing him to perpetual house arrest, and forbidding him to publish any more scientific books.

In reality, Galileo, who was an old man at the time and died a few years later, simply went home to his comfortable suburban estate and continued his research and writing. His next book was smuggled out of Italy by French diplomats and published in Holland, and the opinion of intellectuals all over Europe was in his favor. *Star Seekers* states that Pope Urban was afraid to execute Galileo, as his predecessor had Bruno, because he knew that such an outrage would seriously damage his reputation and undermine his power.

I think Wilson missed a more important point here. Pope Urban could probably have had Galileo closely watched and prevented him from publishing any more books without suffering serious political harm. He'd already withstood the opposition raised by passing the sentence, and the public outcry over enforcing it would probably have

been weaker, provided that Galileo was not harmed physically. The fact that the Pope didn't carry through and effectively silence Galileo is evidence he didn't consider the debate over the Copernican theory important in itself. He was punishing Galileo for openly challenging his political and spiritual authority, not for doing scientific research.

The Pope was sending a very clear message to all of the early scientists without saying it in so many words: "If you confine your scientific research to the physical world, the Church will leave you alone." The earlier immolation of Bruno had already sent the negative half of this message: "Scientists who do research into the nature of psychic phenomena or publish theories that challenge the official position of the Church on cosmological matters will be severely punished."

I call this unspoken, unwritten agreement "The Copernican Compromise," and believe it's the origin of the whole materialistic bias in Western science. The Copernican Compromise was never openly discussed by either the scientists or the Catholic hierarchy, and it is likely that both sides simply drifted into it without being consciously aware that the Church was still actively persecuting scientific occultists while becoming increasingly tolerant towards scientists who avoided research into psychic and spiritual phenomena, especially those who claimed such research was impossible. Even though their motivations were mostly subconscious, more and more scientists adopted a materialistic bias during the 16th and 17th centuries; and if they also were involved in occultism or other spiritual research, they hid their activities in secret societies.

If there were only this one example of the Copernican Compromise, the anomalies might be explained by personality differences involving the two Popes and the two scientists, but I'm talking in more general terms here. The Copernican Compromise came about because of an unspoken attitude on the part of many Catholic leaders over a long period of time, interacting with hundreds of different scientists and philosophers.

One of the last books I read before I started making the breakthrough was Jeffrey Goodman's *The Genesis Mystery*, published early in 1983. It's fitting that my old conception of spiritual reality should be brought to the breaking point by the work of a scientist who has been virtually ostracized by the academic community for blatantly breaking the Copernican Compromise. Goodman has impressive formal credentials as an anthropologist, and has published three reasonably popular books: *American Genesis* (1982), *The Genesis Mystery* (1983), and *We Are the Earthquake Generation* (1983). His scholarship seems perfectly sound, but his books have mostly been ignored or dismissed as pseudo science by other professionals in his field because he includes psychic powers, reincarnation, and disembodied spiritual beings in some of his scientific hypotheses. This might be too far out for the scientific establishment, but it was exactly the push I needed to make my breakthrough.

The Genesis Mystery points out that the evolutionary theory commonly called "Darwinism" is not rigorously scientific, nor has it ever been accepted by the majority of the experts in the pertinent fields or by most of the general public. Instead, it's always been a propaganda weapon for atheists and materialists to use against religion

and other belief-systems that teach that spiritual agencies were involved in the creation of human and other life on Earth.

Goodman shows that Alfred Russel Wallace, co-author of *The Origin of Species* along with Charles Darwin (and believed by many scientific historians to be responsible for most of the theories presented in the book), was never a true “Darwinist” in the sense of believing that evolutionary process was guided entirely by a series of accidents. Wallace called himself a practicing Christian, though his beliefs seem to have been what we would call “Liberal Christianity” today. He was also one of the scientists who investigated the nineteenth-century Spiritualist movement and decided there was empirical evidence that the spirits of the dead really do sometimes communicate with the living. Even though he contributed at least as much as Darwin himself to the basic Darwinian Theory of Evolution, Wallace’s personal opinions on the matter were that spiritual forces were involved along with the random mutation and natural selection described in the theory itself.

Goodman, like Wallace before him, calls this concept “Interventionism.” Interventionists believe that, although random mutations account for most evolutionary change, some parts of the evolutionary process – especially the creation of human beings out of pre-human stock – were directed by a conscious outside agency. Wallace called this agency “God,” and so do many liberal Christians today, but occultists and New-Agers talk about “spirits” and “cosmic intelligences.”

The majority of people in the modern Western world who aren’t strict materialists have traditionally taken a similar view of evolution, and this group includes scientists as well as non-scientists. Most American Christians, except for the staunch Fundamentalists, see no real conflict between their religious cosmology and the scientific theory of evolution. They simply say that the evolutionary process was the means their God used to create people and other species of animals and plants, and that the materialistic Darwinists are wrong only in asserting that the process is random rather than guided by an outside intelligence.

The Genesis Mystery also points out that there is considerable evidence to contradict the Darwinian claim that the creation and evolution of life on this planet could have happened by pure chance. Whenever statisticians try to calculate the mathematical probabilities involved, the figures look very negative. Evolution by chance simply appears too improbable to have happened during the time period the geological and paleontological evidence marks out. All the materialists can say is, “Well, life exists and had to come from somewhere, so the low probabilities for random evolution have to be in error. They’re sure to increase as more information becomes available.”

However, as new information is discovered in every scientific field related to evolution – biochemistry, genetics, paleontology, etc. – the evidence against traditional, materialistic Darwinism gets stronger, not weaker. This is especially true of the appearance of modern human beings on Earth: recent fossil evidence shows that human beings may have evolved almost simultaneously from different pre-human species in different parts of the world. The probabilities of that happening by chance

are almost zero, yet the paleontological evidence showing that it did happen grows stronger every year.

Most of *The Genesis Mystery* is devoted to a detailed presentation of the material sketched out above: Goodman's own conclusions about Interventionist Evolution are confined to a few pages at the end. He mentions three possible sources for this intervention: "God," "spacemen," and "hitch-hiking spirits." I was already familiar with everything Goodman had to say about the first two concepts, but I found the third original and extremely thought provoking.

Here is Goodman's "hitch-hiking spirits" hypothesis in his own words:

"Finally, some take the intervenors to have been spirits from other realities visiting earth to experience its unique properties. As this theory goes, these visiting spirits hitched a ride within existing hominids to enjoy the physical pleasures of wine, women, and song. After many nights of too much reveling, they soon found themselves stuck within their physical vehicles. The only release was through death, but once addicted, many insisted on returning through reincarnation for just one, and then another, and yet another ride. Realizing that there was no way out of this vicious circle, some of the spirits set to work altering their hominid hosts to create better physical vehicles through which they could eventually escape the seductive pull of earthly pursuits. This may explain why modern man with all his advantages still seems torn between the two realities."

The concept that certain human souls are not native to Earth, that they came here from another world or plane of existence, is mentioned in many different religious mythologies and occult theories, though most of the references are cryptic and hard to understand. Authors seem reluctant to discuss such a wild idea openly, but I've always found it plausible because of my past-life memories and numerous telepathic contacts with spirits who say that they were extraterrestrials in former lives.

Reading Goodman's speculations about "hitch-hiking spirits" was one of the principal factors that helped me start making my personal breakthrough about the nature of spiritual reality. When he said in so many words that the first human souls might have come to Earth from elsewhere, started incarnating in pre-human bodies, and assisted in the creation of the human race as a fully intelligent species, my immediate reaction was to say, "Yes. This is one of the answers I've been looking for all my life."

This was a purely instinctive reaction. The idea just seemed true and obvious when I read it at that particular time in my life. However, when I began thinking analytically about the subject, I realized that modern occult and psychic research provides a lot more evidence to support Goodman's speculations than he presents in his book. The idea that spirits could cause genetic mutations in pre-humans that would help them evolve into true human beings is not nearly as implausible as it appears on the surface. During the last thirty years, many different occultists and parapsychologists have speculated that human beings might be able to manipulate genetic material psychokinetically at the sub-molecular level.

For example, this hypothesis has been in use for a number of years to explain those cases of psychic healing that involve regeneration of tissue and conversion of

cancerous tissue back to normality. Enough cases of this type of psychic healing have been documented by medical experts to serve as proof beyond reasonable doubt for me and many other people. The idea that the mechanism involved in psychic healing might be psychokinetic manipulation of the DNA had occurred some long before, and I tended to accept it even though I couldn't think of a way to prove it with evidence.

It is very easy to extend this concept to include genetic engineering by psychic means. If the DNA of cancerous cells can be manipulated by psychokinesis to turn them back into normal cells, then there is no reason why something similar can't be done to germ cells to produce controlled mutations in the organism's offspring. How people could do this without being consciously aware of it was not yet clear to me; but I had no doubt that psychic healing occurs, and I was aware that there is also evidence from other sources that psychic genetic manipulation exists.

There is evidence that domestic plants and animals undergo genetic mutation much more rapidly than wild stock, and that many of the new forms are those desired by the people who raise them. Materialistic scientists don't want to speculate about why this is true, but their own literature makes it quite clear that it is. They keep on saying that the genetic diversity in domestic plants and animals was already present in the ancestral stock, and that all present forms were produced by selective breeding to bring out desired traits, or by hybridization between different species. They insist that actual mutations in domestic plants and animals are extremely rare and due to pure chance, but they also record the data to disprove this conclusion.

Just as there are major genetic differences between human beings and the most closely related lower primates, so also many common domestic plants are far different from their closest wild relatives. Some geneticists have admitted that the chromosome-structures of cotton, corn, and a number of other domestic plants have an artificial look to them, as if these important food crops had been created out of the wild stock by modern gene-splicing techniques.

When UFO investigators asserted that this is evidence that ancient astronauts visited Earth, these same scientists answered with a theory that's actually no more probable. They postulated that this gene-splicing might have been caused when genetic material was transferred from one organism to another by viruses. Now, evidence has recently been discovered to support this idea on the mechanistic level, but the theory still doesn't explain why a useless weed would turn into a corn plant useful for human food. Natural selection doesn't account for it, because domestic corn isn't even viable in the wild state: even the most primitive forms cultivated by the Amerindians have to be pollinated by hand.

My conclusion was that psychokinetic genetic manipulation might account for these and numerous other bodies of observed data that defy explanation by the materialistic scientists. For example, it might explain why the gene pool of the domestic dog is much more diverse than that of the timber wolf, which is assumed to be its wild ancestor. Does a wolf, with its two-inch erect ears, carry the genes for the six-inch drooping ears of a hound dog? Geneticists say it does, but they can't offer proof. Personally, I think a mutation was involved.

In fact, I think mutations caused by psychokinetic genetic manipulation have occurred on a large scale right in my own lifetime. They involve domestic animals with short life cycles: cats, rats, mice, hamsters, rabbits, and many different species of birds. These species produce many generations of offspring in a comparatively short period of time, and can be observed changing quite radically. The hairless cats now appearing in cat shows are an example. So are flop-eared rabbits and common rats in sizes and colors never observed in the wild. Again the geneticists say the potential to produce all these new forms was present in the original stock, and again I doubt it very strongly.

Literally thousands of new varieties of vegetables, grains, flowers, trees, and other plants are developed in nurseries every year, and hundreds are put on the market. Many of these are so different from typical plants of their particular species that if botanists found them in the wild, they would be classified as new species. However, when the same botanists know that such plants were bred under cultivation from familiar stock, they insist that no genetic mutation was involved.

It was extrapolating from the ideas in the Wilson and Goodman books that brought me to the “Breaking point” in my understanding of spiritual reality. I started making the actual breakthrough by going into mediumistic trances and asking my spirit guides to clarify the half-formed ideas I’d been speculating about: the motivations behind the Copernican Compromise, the full story behind Goodman’s Interventionist theory of evolution, etc.

It quickly became obvious that the spirit-dictated answers I was receiving were part of a coherent whole of amazing complexity; but I had no idea at the start just how long it would take to receive the information, or just how controversial it would be. Actually, I’m sure I still haven’t received all of it, but Parts Two and Three of *War in Heaven* describe what I’ve learned so far.

Chapter 9: The Breakthrough

Most of my writing in Part One has described intellectual research: how I read this and studied that, and how the conclusions I drew from what I learned affected my understanding of spiritual reality. If you read between the lines, you can also perceive the influence of the Invisible College guiding my working hypotheses along certain lines and leading me in directions my conscious will would never take because of prejudices and preconceptions.

However, the most important single factor that helped me to make the breakthrough in consciousness that led to the writing of *War in Heaven* has received little direct mention in the pages you've read so far, because it's very difficult to describe in words. This is my development as a psychic and my relationship with my spirit guides.

Before I could write this book, I had to undergo years of hard work and personal ordeals to develop my psychic skills. The final phase of my preparation for the breakthrough began in 1982, when I started fighting major psychic battles with the spiritual beings I now call "Theocrats." At the time, I had no idea what I was fighting: my spirit guides just told me to go to certain places and perform specific acts of ritual magic which would prepare me to take another step forward in my personal psychic development.

I'd undergone similar ordeals once or twice a year since the early Sixties, but this time the series of psychic battles lasted almost six months and brought me to the brink of insanity many times. When the psychic battles with external spiritual forces stopped for a while in the fall of 1982, I was severely shaken and burned out, and I rested for a few months.

In late March of 1983, my spirit guides told me it was time to take the next step in my development as a psychic. I started working sex and ritual magic for hours every day, grateful that the goal was personal development, not battles with evil spirits. Within a couple of months I had forged a much stronger magical working relationship with my spirit guides, which allowed me to receive channeled messages more clearly than ever before. I also resumed my intellectual research into the nature of spiritual reality, and by July started to make a major breakthrough in consciousness. One of the first things the Invisible College told me when I started receiving their messages was that I should write a book based on this material. I started a first draft almost immediately, and worked on it whenever I wasn't in trance getting more information.

Two years later, I had completed five different typewritten versions of the book, each about 100,000 words long. Each was essentially a new first draft rather than a close rewrite of the previous one, because of the large amounts of new material I was constantly receiving from the spirits. All these drafts were chaotically organized and very difficult to read. The text itself was a mixture of spirit-dictated passages and material I wrote in a normal state of consciousness to elaborate the spirit-dictation with background information and supportive evidence.

My worst problem at this time was the poor literary quality of the material that I had received by automatic writing. Much of it resembled an over-literal translation into English from a foreign language with a very different syntax. I was amazed at how sophisticated and explicit the raw information was, but I had to rewrite each passage extensively to make it comprehensible to others.

In the fall of 1985, I started a sixth draft, which wasn't intended to include much new spirit-dictated material. Instead, I tried to extract all the valuable information from the previous drafts and reorganize it into a coherent book. The general plan of organization was the same as the one in this book: Part One described the evolution of my own spiritual knowledge during the years preceding the breakthrough, and provided the reader with background information to make the spirit-dictated material in the rest of the book easier to understand.

By June of 1986, I'd completed Part One in roughly the same form as the version you've just read, using a personal computer I'd just acquired. At that time, my spirit guides said they didn't want me to rewrite Part Two by extracting the essential elements of spirit-dictated information from the earlier versions and putting it into my own words. Instead, they wanted to dictate the whole thing again, from beginning to end.

This time, the material I received by automatic writing came through in reasonably good English: working directly on a computer keyboard seemed to bring in the telepathic signals much more clearly than working on a typewriter. I recorded the channeled messages as a dialog with my spirit guides, but this format is slightly deceptive: the spirits actually telepathically dictated virtually every word of both the questions and the answers. Trance work of this type is grueling labor, and it took until November 1986 to complete Part Two. I spent the next few months revising and polishing what I'd written up to that point.

On January 23rd, 1987, I received an extremely coherent piece of spirit dictation that I used as the Foreword when I published the book under the title of *Spiritual Revolution* a couple of months later. My spirit guides have since dictated a slightly different version of this, which I insert here:

This is a message to the people of Earth, from spirits now residing on your astral plane. We have spent our past lives on worlds with technological civilizations much more advanced than yours. Hundreds of thousands of us have been sent here deliberately by our governments to assist you in fighting a war to liberate yourselves from Theocracy, a form of oppression and exploitation that has existed throughout your history.

When we are on Earth's astral plane, we work with a political organization of spirits that some of your occult literature calls the Invisible College. After spending a few years as disembodied spirits, we are forced to incarnate on your planet and lose most of the memories we brought with us.

Most of us retain some vestigial memories of our past lives on other worlds through our first few physical lives on Earth, but these memories are gradually lost through repeated reincarnations. Our incarnated agents, and many native Earth people as well, can learn to communicate with us telepathically on a completely conscious level if they receive proper psychic training. And any human being can receive telepathic messages from us subconsciously.

We want to state right at the beginning that we are ordinary people, not fundamentally different from you. Some of us have lived on other worlds in bodies much like your own, others in bodies that would appear very alien in external appearance, though based on the same basic genetic code. In all cases, our souls are capable of incarnating in human bodies; we couldn't survive here for long if they weren't.

We are not innately superior to Earth people in intelligence, morality, or any other quality. However, our knowledge and behavior may give this illusion because they were learned in cultures that are far superior to yours.

Some of us who come to your planet possess advanced knowledge in many different fields: ethics, politics, and economics, as well as natural science and physical technology. We also have scientific knowledge about those aspects of the universe you call "spiritual" and "psychic."

These phenomena are no more "supernatural" than the purely physical phenomena your scientists are beginning to understand quite well. The civilizations we come from know as much or more about the composition and behavior of the soul and other spiritual phenomena as you know about the atomic theory that forms the basis for your sciences of physics and chemistry.

Advanced societies generate psychic energy mechanically as you generate various forms of electromagnetic energy, and can produce changes in "astral matter" as you can produce physical and chemical changes in ordinary matter. This technology was used to send us here; but we come only as disembodied spirits, and are not able to bring with us any of the physical equipment we normally use to generate and control psychic energy or shape astral matter.

When your civilization first started to develop rapidly toward a high level of physical technology, we came to a political decision to intervene, for our sake as well as yours. This happened back in the late Medieval Era, and there has been an Invisible College manipulating the development of human civilization on Earth ever since, operating under our leadership and guidance.

Our motives in doing this are both altruistic and selfish. If we had not intervened, the human race on Earth would have evolved in directions that posed a serious threat to our own worlds and space colonies. So we are fighting a “preventive war” in our own behalf, but we also feel the overwhelming majority of Earth people will support our cause once we are able to explain the situation fully.

Until the last few decades, we have been fighting the Theocrats mostly by indirect means, using our superior social and political knowledge to raise the level of civilization on Earth in constructive ways. Practically everything that’s commonly considered good about modern Western civilization is the product of our clandestine manipulations.

How do we operate? Mostly by influencing the subconscious minds of Earth people telepathically. We also work through people with conscious control of their telepathic powers when we want to communicate large amounts of explicit information, but the majority of our work has always been done without the conscious knowledge or consent of the people involved.

Now, it will be very easy for you to say this is unethical. On one level, we agree. On another, well, we are the ones who taught you philosophical concepts like “The greatest good for the greatest number,” and “The end often justifies the means.” We’re at war here, and we’re fighting on your behalf as well as our own.

Concepts such as “human dignity and rights,” “individual sovereignty,” “social justice,” “the consent of the governed,” and “equality of opportunity” aren’t just philosophical abstractions to us: we come from civilizations that actually practice them. We have no choice, because we possess a physical and psychic technology that would totally eliminate individuality if we didn’t also have sufficient social, political, and ethical knowledge to keep the technology under control

Our societies are forced to live with this threat, as yours must presently live with the threat of nuclear war; and as your own technological level increases, you will have to learn to live with it, too. However, this is not the greatest danger you face in the next few decades. Theocracy and your exploding population are going to cause a spiritual cataclysm that will destroy the human race as it now exists and threaten our own civilizations if it goes unchecked.

We will probably be able to avert catastrophe and guide these upheavals in constructive directions, but the fate of many Earth people will still depend on their own actions. These messages about the War in Heaven are intended to help you prepare yourselves. First we will give you the basic facts about Theocracy, then we will describe the spiritual upheavals to come.

At the time I received this message, the Invisible College urged me to rush the book to completion and to get a self-published edition into circulation immediately to get reader feedback. I started circulating *Spiritual Revolution* in March of 1987, advertising it mostly in publications read by people already familiar with some of the material covered in the book: occultists, Pagans, New Agers, unexplained-phenomena and conspiracy researchers, and members of the musical and literary underground. A few hundred of these people read the book, and about half wrote letters of comment.

My original intention was to use the readers' criticism of the pre-publication edition to correct minor errors and omissions in the text, and then put the first edition on the market while I worked on a sequel. Simultaneously, I intended to publish selections from the letters of comment and my replies in a separate book or magazine, in hopes of starting a subgroup of the underground press devoted to discussing *Spiritual Revolutionary* subjects. However, the reader's reaction to *SR* made me change my mind. I needed to rewrite the book completely, because most readers with inside knowledge of the subject realized that I wasn't telling all I knew.

Here is a summary in my own words of the average reaction of insiders to *Spiritual Revolution*:

"Your thesis is probably true as far as it goes, but I can't personally accept the narrow mechanistic concept of the nature of spiritual reality that underlies it. I believe there is evidence that superhuman spiritual beings, both good ones and evil ones, actually exist, and that your description of the astral plane is not all there is to the spirit world. You deal quite adequately with religious mind control and the effects of religious and occult conspiracies on the course of history, but these are not the only forces that affect human destiny.

"What about mind control through the electronic media? What about the concept that human beings have a god-like higher self? What about the Gaea hypothesis, which says the Earth is a living, intelligent entity? What about the conflict between physical technology, which you seem to support wholeheartedly, and ecological concern for the Earth's biosphere, which is already being seriously threatened by our present industrial civilization? What about the fact that Western civilization is a privileged elite, surrounded by a Third World that's just a ticking population bomb, ready to explode?"

"Your book is valuable as far as it goes, but it doesn't go nearly far enough. It's bad enough that you contradict every traditional occult and religious cosmology, every major book on spiritual subjects, and most of the other channeled messages now being received; but at least your mechanistic, non-mystical cosmology is logical and there seems to be some evidence to support it. However, you've left major questions unanswered, and the book as a whole falls short of your stated goal of providing the key to understanding the nature of spiritual reality."

The plain truth is that I had already been fully aware that *Spiritual Revolution* was incomplete and over-simplified. When had I prepared the manuscript for publication, I had removed the answers to many of the questions and objections cited above, simply because my Spirit Guides had asked me to. They thought at the time

that oversimplifying the book's thesis would make it easier for people to understand and accept.

The Invisible College also wanted to find out how many people with reasonably high-level psychic skills and spiritual knowledge would use the over-simplification to make the same breakthrough I have made, and if they did, how they would react. And especially, the extraterrestrial spirits wanted to "draw fire" from the enemy. And in fact, Theocratic spirits did mount direct psychic attacks against my spirits guides, but they managed to survive.

Part Two describes the basic facts about Theocracy, building on the material discussed in Part One. Part Three will carry the story even further, presenting cosmological information not even hinted at in *Spiritual Revolution*.

Part Two: Theocracy

Chapter 10: The Theocrats

Parts two and three of *WiH* are presented as a dialog between my spirit guides and me. However, I wish to make it clear that very little of the material presented here was channeled in a single session. I would receive a few hundred words by automatic writing while in a fairly deep trance-state, then I would rewrite it while in a normal state of consciousness. Later, I would go back into trance to transmit the edited text to my spirit guides, and they would suggest corrections and additions. This process, repeated over and over, produced the dialog you are about to read. My spirit guides are responsible for the content and wording of both the questions and the answers.

This dialog starts with their answer to my request for knowledge of the Great Secret...

A. The spiritual beings worshiped as gods by many religious groups are impostors. They are nothing more than the disembodied spirits of human beings who refuse to reincarnate. They remain on the astral plane, where they exercise power over other spirits and over living people. We call them “Theocrats,” a name also used to describe the ancient Egyptian Pharaohs and other earthly rulers who justified their demand for absolute political power by posing as divine beings.

The concept that gods are impostors is the first postulate of a theory that provides explicit answers for almost any question about the nature of spiritual reality. Part of this theory is scientific. It explains what the soul is made of and how it functions. It also explains how the body, mind, and soul are inter-related and how psychic powers operate. The rest of the theory is political. It describes the political organization of spirits on the astral plane, and the relationships that different factions of disembodied spirits have with living people.

The Theocrats are violating natural laws when they refuse to reincarnate. The souls of all living beings are constructed to incarnate and draw energy from the physical body. This is the only natural and efficient way in which the soul can get the vital energy it needs to function and regenerate itself. Although the mechanics of this process are quite complicated, we will explain them in some detail to allow you to understand the rest of the theory.

The soul is actually an astral body, made up of a special form of matter. This matter is composed of subatomic particles like ordinary matter, but with different properties. Let us call this special form of matter astral matter, and the ordinary form physical matter.

The subatomic particles that compose astral matter have different properties from the particles that compose physical matter. Physicists on Earth have named and described some of these properties, such as mass, spin, and electrical charge. You also have terms like “charm” in your vocabulary for properties the scientific community apparently understands much less clearly.

The principal difference between astral matter and physical matter is that all astral subatomic particles possess much less mass than equivalent particles of physical matter. The charges and the mass ratios of the particles of astral atoms are about the same as those of physical atoms. In other words, the particles that compose the nucleus of an atom of astral matter have a positive or neutral electrical charge and their mass is greater than that of the negatively charged particles that revolve around the nucleus. However, the astral subatomic particles equivalent to physical protons and neutrons are much less massive than physical electrons. Since physicists often describe physical electrons as having "negligible mass" compared with physical protons and neutrons, this means that the total mass of astral atoms is extremely small.

Q. How can astral matter exist in the presence of physical matter? Why don't the tiny astral atoms simply get sucked in by the gravitational attraction of the physical atoms and end up orbiting them the way electrons do?

A. Astral subatomic particles have a different characteristic that determines gravitational attraction. They are attracted by gravity to each other but not to particles of physical matter. In fact, the astral atoms and molecules that make up the soul occupy the same space as the physical matter that makes up the body. Both kinds of matter are mostly empty space between particles anyway, and since there is no gravitational attraction between the two kinds of matter, the molecules simply slip by one another. This also explains people's inability to see astral matter or detect it with physical laboratory instruments.

Energy also exists in two different forms, physical energy and astral energy. The photons that make up the two types again have different characteristics. Under most circumstances, astral photons do not react with physical subatomic particles. Nor do physical photons react with astral particles. However, the exception is important.

Q. You're saying that light and other electromagnetic energy do not affect astral matter. Does this mean that psychic energy is not in the electromagnetic spectrum at all, but in a different one?

A. Yes. Advanced civilizations possess a unified field theory that describes the relationship between the two, but we can't describe it to you right now. What's important in this discussion is that psychic or astral energy normally works only on astral matter. It does not produce physical or chemical changes in physical matter. The reverse is also true.

Q. How does psychokinesis work then, or does it exist at all?

A. It exists, but it's nothing like what you now think. In fact, your whole concept of the nature of psychic powers is a jumble of oversimplifications and errors. Psychokinesis does not move or change physical matter directly, but can do so by working through the links between physical and astral matter. These links are the "Secret of Life."

The difference between living and non-living matter is that living matter is linked to astral matter but non-living matter is not. Complex organic molecules of physical matter can form a chemical bond with similarly constructed molecules of astral matter,

and the resulting structure shows the characteristics of life: irritability and the ability to reproduce.

This process is very complicated, and your knowledge of physics is not adequate to understand all it completely. Here's an attempt to explain why astral matter can react chemically with physical matter only within living molecules and not within simpler molecules. It has to do with the vibrational frequencies of photons produced when electrons of both physical and astral matter change energy levels within complex organic molecules. These frequencies are the same allowing physical photons to convert to astral and vice-versa. This happens only in certain kinds of molecules, not in all. These energy conversions allow a sort of chemical bonding to occur if the two molecules are similar enough.

Q. Does this mean that astral matter – in other words, the soul – plays a part in cell division?

A. Yes, in the whole genetic process: it affects the reduplication of DNA. It also affects many different aspects of cell metabolism. And the breaking of the molecular bonds between physical molecules and astral molecules causes the phenomenon commonly called “death”.

Q. How does this tie in with the idea that the body supplies the energy to nourish the soul?

A. Some of the electromagnetic energy generated chemically by the cell's metabolic processes is converted into astral energy by the links between the physical and astral molecules. This energy flows into the astral matter that composes the soul, powering its various functions and providing the raw material for regeneration of its astral matter. In other words, some electro-magnetic energy is converted into astral energy, passed into the soul, and converted into astral matter there to perform cellular growth and repairs.

The astral plane is actually higher on an ecological energy chain than the Earth plane, which means it receives less total usable energy. Plants convert solar energy into chemical energy. When animals eat the plants, they absorb this energy and use most of it in growth, repair of tissues, moving around, and other activities. However, some of it is also converted into astral energy and passed into the soul. Since each of these energy conversion processes is less than completely efficient, each link in the energy chain has access to less total energy than the one below it.

Q. The impression of the human soul I get from this is that it's exactly the same size and shape as the body, linked to it cell-by-cell and molecule-by-molecule. This is very different from my previous concept, which was that it is attached to the body at only one point through the traditional “silver cord.” Please explain.

A. Human beings actually have two souls, not one. So do all other animals; but plants have only one. The soul we've been talking about so far is a primitive structure, an astral body that is merely an analog of the physical body. It is alive in the sense that it is made up of molecules of living astral matter, but it is not sentient. It has a nervous system but not a mind. The true soul, the one you were just talking about, is a separate structure of astral matter.

Using the term “somatic soul” for the primitive soul linked cell-by-cell to the body and “astral soul” for the other will make it easier to discuss this subject. The astral soul is a body of astral matter linked to the somatic soul’s nervous system by what you call the silver cord. This is structured like a segment of plant root with feeder roots at both ends. The feeders at one end tap into the somatic soul’s nervous system; those at the other end tap into the astral soul’s nervous system. Energy flows into the astral soul from the somatic soul and indirectly from the body through this cord. Energy flowing through the silver cord is the astral soul’s only truly efficient source of nourishment.

Q. This makes sense. I take it, then, that the silver cord breaks when the body dies, leaving the astral soul free.

A. Correct. Remember, though, that the astral soul loses its best source of energy when it separates from the body. By contrast, when the body dies, the somatic soul does not also separate and live on independently. It simply decomposes when the body decomposes. Remember, it’s very closely linked to the body with chemical bonds.

Q. I conclude from this that a new somatic soul is created during the embryological development of every new human being.

A. Correct. In fact, a cell of living physical matter can’t divide unless the astral cell linked to it also divides. Living cells and molecules can exist only in pairs, one physical, and one astral. This is why many complex organic molecules undergo chemical reactions differently in living cells from the way they do in a test tube.

Q. I assume, then, that reincarnation occurs when an existing astral soul attaches itself to the developing somatic soul of a fetus. You’ve also given a reason why the astral soul needs to reincarnate: to link itself to a source of vital energy and nourishment. Where in the process of embryological development does this occur?

A. There are two very different reincarnation processes. The commonest occurs even before conception. Sexual activity often attracts a nearby spirit and causes a temporary attachment to a woman’s somatic soul at the genital chakra. (The same attachment can happen to a man, but it generally lasts only a few minutes, because the attachment point in a male’s somatic soul is vestigial, whereas the female’s is fully functional.) The attachment can last up to about twenty-four hours; and if conception occurs during this time, some of the hormonal secretions that accompany the process cause the woman’s nervous system to send energy to her somatic soul that keeps the attachment intact through the entire pregnancy. Late in pregnancy, when the somatic soul of the fetus becomes sufficiently developed, another hormonal change causes the mother’s genital chakra to reject the link to the attached soul, which then remains attached only to the fetus.

Q. I think this information might also explain why students of sex magic in both the East and the West have written so much about the relationship between the female menstrual cycle and various psychic and spiritual phenomena. Most of them have noticed that kundalini energies vary significantly in both quantity and nature at various points during the cycle, and that there is also a connection to mediumship and even possession.

A. Yes, this information can help magicians work out better theoretical explanations for the mechanisms of such phenomena. At present, the theories they use to explain their observed data are among the most complex and mystical hypotheses you'll find in occult books. This same concept should also be useful to people trying to explain some of the phenomena described by Whitley Strieber in *Communion*: women experiencing phantom pregnancies after "UFO abduction" experiences, etc.

To get back to our discussion of the mechanisms of reincarnation, the primitive, involuntary form of reincarnation occurs in many of the more intelligent types of "lower animals," and it happens spontaneously to any human soul at a relatively low state of psychic development who happens to come close to a couple having intercourse. Although it allows the soul to survive death, it has serious disadvantages for both mother and child.

All during her pregnancy the mother suffers serious psychic energy imbalances, which can cause her both mental and physical illness. These are usually more uncomfortable than they are dangerous, but the damage suffered by the attached astral soul is often much more serious. Signals intended for the mother's astral soul are also transmitted into the attached soul, and they usually scramble the contents of its astral mind quite badly. For this reason, few people who reincarnate by this method show the typical characteristics of the twice born: past-life memories, precocious intellectual or psychic development, etc.

Q. What happens if an existing astral soul doesn't link to the mother's somatic soul? Does this cause an early miscarriage? Recent medical evidence shows that about half of all pregnancies terminate spontaneously within a week or two after conception; since an early miscarriage of this type closely resembles normal menstruation, the woman isn't aware she was ever pregnant.

A. This has nothing to do with reincarnation, but has purely physical causes. Every human being has to have an astral soul. If an existing astral soul is not already attached to the mother, the fetus starts generating an astral soul of its own late in pregnancy. At this point, two things can happen. Either a late reincarnation can occur, or the baby is born with a completely new soul, spontaneously created during its embryonic development.

The people the Hindus call "twice born" are those in which an astral soul at a reasonably high state of development has incarnated shortly before or after birth, a process that keeps the infant from developing its own new soul. On the average, people with twice-born souls have a head start over those with new souls or souls received through early reincarnation. The astral soul of a twice-born person transfers memories into the physical mind during infancy and childhood that "teach it how to learn." This is equivalent to raising the person's effective intelligence and creativity. Energy to nourish the soul flows from the body through the somatic soul to the astral soul, but there are smaller energy flows both ways that convey information. The astral souls of the twice born give them a head start by feeding valuable information into the physical mind.

Q. Why do the Theocrats refuse to reincarnate?

A. Remember Satan in Milton's "Paradise Lost" saying, "Better to reign in Hell than serve in Heaven"? The Theocrats are spirits with great knowledge and psychic power.

They are a sort of ruling class on the astral plane, and they don't want to give up their power and privilege by reincarnating. Highly advanced souls who aren't Theocrats reincarnate and take the chance that their soul can properly educate their new mind, and that their next reincarnation will be a pleasant and valuable one. But it still involves taking a chance: the body might have hidden flaws that they don't detect before incarnating, or the child's earthly environment can take an unforeseen turn for the worse.

Also, the late reincarnation process itself is as traumatic as the physical ordeals of giving birth or being born. This trauma erases many of the memories stored in the astral soul and damages the programming that governs the astral soul's functioning. The Theocrats are too selfish and egotistical to take these chances, even though the alternative is extremely immoral.

Another reason why Theocrats don't want to reincarnate is that human beings have two minds as well as two souls. One mind is in the physical body's brain, the other is in the astral soul, and both have separate consciousness. Normally, the astral mind is conscious while the body sleeps and unconscious while the physical mind is awake. The two are conscious simultaneously only during certain states of altered consciousness. This "time-sharing" is humiliating for the astral mind's ego, which considers itself superior to that of the physical mind. Theocrats want total consciousness for their astral ego, in addition to power over other spirits.

This brings us to one of the most important things we have to tell you in this whole series of communications. The nourishment that disembodied spirits receive from living people as radiant psychic energy is not enough to sustain them by itself. This is why all non-Theocratic spirits reincarnate within ten to fifty years after physical death: if they don't, the astral soul starts to degenerate because of a sort of malnutrition. The astral matter that makes up its tissues can't regenerate itself properly and reverse the effects of entropy. So the choice is reincarnation or illness, insanity, and death.

The Theocrats have found an alternative to this, but it is an evil one: cannibalism. They use their telepathic powers to hypnotize spirits less highly developed than they are; then they attach the silver cord to them just as if the other astral soul were the somatic soul of an infant. They can draw out enough energy this way to sustain themselves on the astral plane indefinitely, but the process destroys the other spirit.

Q. This is very frightening. Can they do this to just any other spirit, and can they do it to an astral soul incarnated in a body?

A. Fortunately, no to both. If they could, neither you nor we would be here talking about it. The Theocrats would have eaten up all of us just to get rid of us. They claim to be gods, but their powers are actually quite limited. Some of them are both more knowledgeable and psychically more powerful than most of the rest of us, living and disembodied, but they are far from omnipotent.

They can't damage an embodied soul or override its conscious will, and they usually can't capture and devour disembodied souls who resist them, except for the weak and untrained ones that mediums call "lost souls." And even the majority of lost souls are capable of random psychokinetic bursts that allow them to flee the Theocrats when threatened. The Theocrats obtain victims by posing as gods and persuading religious believers to enter their bands by promising them "eternal bliss in Heaven."

Chapter 11: Theocratic Bands

Q. Please tell me more about the Theocrats and how they operate. For example, who were they when they lived on Earth?

A. Many notorious tyrants, conquerors, evil religious leaders, black magicians, and criminals have become Theocrats after death, but so have some people whom history calls saints or benign geniuses. Power corrupts, and the prospect of achieving immortality corrupts even more. Many people with highly developed souls whose earthly lives were lived quite ethically chose to become Theocrats after death. This has been especially true of people who were religiously devout, then found out the horrible truth about their gods after death. If they were too powerful for the Theocrats to enslave and devour, some became members of the Invisible College and fought Theocracy; but others became Theocrats themselves. The temptation is very strong, because the Theocrats as a class have ruled both the Earth and its astral plane throughout most of human history. For example, most of the medieval Popes and other religious leaders notorious for being cynical and power-hungry are now Theocrats. So are many famous occult leaders, from Cagliostro down to Aleister Crowley.

Q. I've learned a lot from Crowley's writings and from members of occult organizations he founded or influenced, but I've always also felt a deep emotional revulsion for him.

A. While he was alive, Crowley was very similar to a double agent in espionage. Sometimes he helped us in our battles against the Theocrats, but at other times he worked for them. Of course, we were always aware that no matter which side he said he was on, his only real loyalties were to himself. This kind of egotism is a typical Theocratic personality-type, and proves that Crowley had been a Theocratic spirit between lives many times before. Right now, he's working with various Theocrats of an occultist persuasion, trying to turn some of the occult groups he founded into cults based on his worship. He talked frequently about doing this during his life, and now he's in a position to put it into practice.

Q. This makes the War in Heaven sound more like the Allies against the Nazis than the forces of good against the forces of evil.

A. It's all just politics. Both sides are working in their own interests. The important thing is that the self-interest of the Invisible College and of living people is the same. We acknowledge that we are part of the same human race as you. The Theocrats are trying to become literally superhuman.

Q. Are you implying, then, that the time-honored goal of so many occultists – that of becoming or merging with a god-like being – is evil? That trying to do this turns people into Theocratic spirits who literally eat souls?

A. This question doesn't have a yes-or-no answer, and before we can answer it all, we'll have to give you a lot more background information. The question isn't really a matter of morality so much as one of dealing realistically with natural law. For example, it is a serious violation of natural law for a disembodied astral soul to take on large amounts of energy by draining it from another spirit, because there is no template for determining how the energy is assimilated, as there is when the astral soul is attached to a body. In the latter case, the somatic soul acts as such a template.

When the somatic soul transmits energy through the silver cord to nourish the astral soul, the pulses of energy are arranged in patterns that keep the growth of astral tissues in proper balance.

By contrast, when Theocrats absorb energy from other spirits, there is no such template, so the growth-pattern is random and may put the functioning of the astral soul out of balance. Because imbalances in the astral nervous system can cause irrational thinking and behavior, most of the Theocrats are insane. And the bigger and older they are, very often the crazier they are. Many Theocrats do irrational and self-destructive things, and most of them eventually become so insane that other Theocrats destroy them.

Q. This means the Theocrats aren't really immortal?

A. Most of them aren't. They have the potential to be, but only by properly controlling the energies they assimilate, and few of them have the knowledge to do this. There are some very large, old, and stable Theocrats on the astral plane who do seem to have this knowledge, but they don't cause much trouble. They feed themselves by stealing spirits from other Theocrats and don't work directly with living people, so we don't worry about them much. It's the younger Theocrats that cause the most trouble, both for the Invisible College and for living people.

Q. Why do the Theocrats maintain bands of spirit followers, and what are these bands like?

A. The Theocrats enslave other spirits to provide psychic energy, as slaves or employees on Earth provide physical labor. Individual Theocratic bands can contain from a couple of dozen spirits to several thousand, with the average in the low hundreds. The paintings and poems that describe a Heaven containing millions of souls are inaccurate. The daily activities of a Fundamentalist Theocratic band organized as Heaven are similar to a church service as such sects hold them on Earth, except that they go on perpetually. The Theocrat in charge poses as the Lord God Jehovah, and subordinate Theocrats pose as Christ, various Angels and Apostles, and so forth. God quotes the same Biblical passages and preaches the same sermons as preachers in the same sect do on Earth, and the congregation joins in singing the same hymns.

Dead Fundamentalists in Heaven find out they even still have to confess their sins and receive divine forgiveness, because they are still capable of thinking "rebellious and impure thoughts." Of course, since they are in constant, direct telepathic contact with their God, the process is simple and automatic. Christians in Heaven are kept in a perpetual state of religious ecstasy, which activates their psychic powers under the control of their God. The Theocratic leaders of the band then channel this collective psychic energy to perform whatever functions they consider necessary.

Most of the activities have to do with the survival of the band, and especially of the Theocratic dictator posing as God. The band recruits new members from among the recently deceased, steals souls from other bands, fights to keep spirits like us from liberating members of the band, and so on.

Q. I still don't have a clear picture of how the Theocratic bands on the astral plane relate to living people.

A. Each Theocratic band has to have a working relationship with a group of living people, often a religious congregation. Occult and political groups are also used; and

now more and more Theocratic bands are controlling groups of people whose common interest is popular music, sports, or something else centered around the electronic media. Traditionally, the majority of Theocrats hung around places of worship, but now you can find them almost any place that crowds gather.

Q. Please clarify this. You talk about spirits being on the astral plane as if it's a place, but you also say, "hang around places of worship." Just where is the astral plane? Is it on Earth, in another dimension, or what?

A. The astral plane is a condition, not a place. A spirit, meaning an astral soul, on the astral plane is in the condition of not being bound to physical matter through the silver cord. The Earth plane is the surface of the planet Earth as you perceive it with your physical senses. The astral plane is that same place as we perceive it with our psychic senses. We and the Theocrats and all spirits live on the same world you do. Spirits are present around you all the time, and if you enter the correct state of consciousness to put your psychic senses under conscious control, you can perceive them directly.

Q. This makes more sense than anything else I've ever heard about the astral plane. However, you and practically every other disembodied spirit I've communicated with telepathically or seen quoted in the literature still use the term "astral plane" as if it were a place. You make statements like "When the soul separates from the body and arrives on the astral plane..." Why do you do this?

A. It's just a verbal convention, but we continue to use it to keep our communications with living people consistent with those of other spirits. You do the same thing when you use illogical idioms and other grammatical structures simply to conform to common usage.

Q. You're right. To get back to the Theocrats, then, every religious congregation has its own individual god?

A. Yes, though there are also hierarchies of Theocrats on the astral plane that work very much like political hierarchies on Earth.

Q. Does this mean that each Christian congregation has a Theocrat who claims to be an Angel or a Saint or something in charge of it, with some Theocrat equivalent of the Pope out there somewhere claiming to be the Lord God Jehovah Himself?

A. This is roughly correct, but the reality isn't this simple. There are many such Jehovahs, thousands of them. The Theocrats who communicate telepathically to individual Christians when they pray also call themselves God or Christ or the Holy Spirit because that's what the believers expect, but they also claim to be angels or saints or devils when that seems appropriate.

Q. How are the Christian Theocrats organized – according to sect, or geographically, or what?

A. Both. The structure is very complex and constantly changing as Theocrats fight among themselves. The intellectual content of Christian dogma among the living believers is a factor in this, as is the personality-structure of the religious mind control to program the minds of living believers, and the way they are organized as a political structure on the astral plane. However, the structure of the Theocratic bands on the astral plane is even more important.

There are many different kinds of spirits that you could lump under the rough heading of Theocrats. High-level Theocrats are rulers who claim to be gods or important servants of gods, angels and the like, and these all have bands of subordinates or

servants working under them. They control these subordinate spirits by direct psychic means, something like hypnotism, or by persuasion or intimidation.

Q. This sounds very much like certain kinds of political structure on Earth, both in governments and in churches. I take it the Theocrats within each band have an ascending power structure, with a sort of “dictator playing god” at the top, and other classes of Theocrats under them with different degrees of power and privilege. And the lowest class at the bottom is like cattle, eaten by the rest. Correct?

A. It is a very complicated structure, and it varies a great deal from band to band. For instance, there are dead Christians who think they are in Heaven, sitting around the throne of Jehovah “eternally singing his praises,” when they’re really just his slaves and possibly his dinner as well. Now you understand the real significance of “Holy Communion.” As practiced in Heaven, there’s nothing more unholy.

Q. I have always been revolted by the symbolic cannibalism in the Eucharist ritual, and I’ve heard a lot of other people say the same thing. There’s a terrible irony to the Christians eating the body of their god during life, and then having the process reversed after death. Only it’s not funny, because in Heaven, the cannibalism is no longer symbolic. It’s real.

A. Yes. And it’s not just the high-level Theocrats who participate. All members of a Theocratic band are offered the Host, who is a rebellious or degenerating member. Not all souls who enter Heaven can survive even through the obscene practice of feeding on other spirits. Many souls simply aren’t developed sufficiently to survive very long even when nurtured within a Theocratic band, though they would survive if they reincarnated.

Q. Are there also Theocratic bands organized into a version of the Christian Hell, with the boss Theocrat claiming to be Satan and various subordinates claiming to be demons?

A. Yes. Some people who deliberately become Satanists on Earth hold positions of power in “Hell” after they die, and the lower classes are composed of Christians who believed the basic mythology but had too little self-confidence to believe themselves “saved.” One major irony about Christian Hells is that individual believers usually don’t have much power over whether they go to Heaven or Hell. That is determined more by which particular band of Theocrats gets to them as they’re in the process of dying. All except the most devout believers have enough self-doubts about the strength of their faith and the certainty of their salvation that Satanist Theocrats can get control of them as they’re dying and lead them off to Hell.

However, a Theocratic band organized as Heaven is more stable and easier to control than one organized as Hell, so Heavens are more common. There is no other significant difference between the two anyway: they are both just political institutions run to serve the interests of the Theocrats. The Moslem, Hindu, and Buddhist mythologies also describe a variety of afterlife states resembling the Christian Heaven or Hell; they too are Theocratic institutions designed to imprison the souls of believers after death.

As fanatical belief in organized religion declines in the modern era, the Theocrats have even devised ways to persuade atheists and agnostics to join Theocratic bands after death. The most common is simply to invite them to join what appears to be a

community of spirits that includes some of their previously deceased relatives or friends, or some famous person they greatly admire.

Q. Does this mean there's a "Rock'n'Roll Heaven" presided over by Theocrats who claim to be the shades of Elvis Presley, Jimi Hendrix, Janis Joplin, Jim Morrison, etc.?

A. There isn't just one, but many of them, and the number grows every year. There are also "Heavens" whose "gods" claim to be politicians, movie stars, writers, and scientists, or even fictional characters. However, we'd like to delay a detailed discussion of this until later. It's easier to describe the nature of Theocracy using the religious infrastructure that's been traditional through most of human history. Once we've done that, we will describe how the Theocrats have changed their methods because of modern technology and other factors, and what they intend to do in the future.

For now, we will continue describing the traditional political structure of the Theocratic bands on the astral plane, especially those organized to resemble the Christian Heaven. Most of the lower-level spirits in these bands have no idea of what's actually going on, but genuinely believe that the afterlife is exactly what their earthly faith taught them it would be.

Q. People who have had point-of-death experiences have often reported being met by Jesus, angels, or other religious figures who invited them into Heaven; but meeting spirits who claim to be previously deceased relatives or friends is even more common. Is this part of the recruiting process?

A. Yes. Point-of-death experiences represent a major mistake by the Theocrats: trying to recruit people who are close to death but not really dying. The silver cord is stretched out very long but not broken, and the mind is in a state of consciousness very similar to that occurring during the actual death process. The Theocrats perceive this and try to recruit the person into their band, but nothing happens because the silver cord is still intact, and disembodied spirits lack the psychic power to break it. Eventually, the person returns to normal consciousness and remembers a point-of-death experience.

We call this a major mistake by the Theocrats because many point-of-death experiences reveal information about the afterlife that the Theocrats would like to conceal. Sometimes, members of the Invisible College show up during the encounter and warn the person that the Theocrats are impostors who enslave and destroy souls. Only a few remember this warning consciously and talk about it afterwards, but many more are affected by it enough to become hostile to the Theocratic aspects of religion.

Q. I remember reading passages in accounts of point-of-death experiences that support both of your statements. Especially, many people who have had such experiences tend to avoid church attendance and involvement with any sort of traditional religious dogma from then on. I've always been somewhat mystified by this, because it would seem logical for such an experience to strengthen faith in religion, not weaken it.

A. The greatest enemy of Theocracy is the truth. The more that people find out about the true nature of the afterlife and other aspects of spiritual reality, the harder it is for the Theocrats to delude and enslave them. This is why so many Theocratic religious sects forbid deliberate mediumistic contact with the spirit world. But point-of-death

experiences are accidents, and there isn't much that the Theocrats can do to prevent them.

Q. When people see the spirits of dead relatives waiting to greet them during point-of-death experiences, are these fakes like the Theocrats pretending to be Jesus, or are the other spirits really their relatives?

A. Quite often, they really are. Theocratic bands often contain many members of one family. There are several reasons for this. Frequently, whole families belong to the same church congregation and are recruited, after death, into the Theocratic band that controls it. Even if not, ties of family affection are also used to recruit spirits after death. One of the most important activities of every Theocratic band is obtaining new members to replace the souls the band devours.

Maintaining a relationship with an organized group of living people also allows the Theocrats to maintain a social and political system here on Earth working in their interest. Theocratic bands maintain their relationships with the living by using religious mind control, which should be described in a separate chapter. Let us end this chapter by pointing out that every single one of the ideas at the core of traditional deistic doctrine is a lie.

“Only God (under various specific names in different sects) is good: people are basically evil and are incapable of improving themselves morally by their own efforts.” This is a lie.

“Only God is naturally immortal, but people can gain immortality by doing proper service for the Deity.” This is a lie.

“Human beings can receive forgiveness for their sins, and divine strength to prop up their various weaknesses, by ‘Letting God into their hearts’ i.e., by creating a powerful psychic bond between themselves and the deity.” This is also a lie.

Q. From what I've learned so far, the biggest lie of all is that the “gods” worshiped by organized religions are “archetypes of virtue.” We humans are bad enough, but the Theocrats are obviously many times worse than the worst of us. And it's not Satan who's the real “Father of Lies.” It's God.

A. Exactly. However, the important thing to realize about this whole body of lies is that it makes people weaker and more evil than they already are, and increases their dependency on the Theocrats, as we shall describe next.

Chapter 12: Religious Mind Control

Q. Exactly how does religious mind control work?

A. It involves what modern psychologists call “operant conditioning”: altering behavior and mental programming by positive and negative reinforcement on the physical and sensory level. The Theocrats strengthen this conditioning on the physical level by transmitting ideas and emotions directly into people’s subconscious minds by telepathy. Religious mind-control techniques are easier to understand if you realize that the Theocrats use people’s own psychic powers to control other members of the congregation.

Q. I’ve attended enough religious services of many different kinds to know that they frequently put believers into an altered state of consciousness and that they often generate quite a bit of psychic power. Is this what you’re talking about?

A. The key to the whole religious mind-control technique is putting people into a state of consciousness best called the “religious trance.” It is essentially a mild hypnotic trance in which the conscious will is awake but passive, as opposed to deep trances, in which it is completely inactive. People in a religious trance are completely aware of what is going on around them, and are recording these events in their memories exactly as they would in a normal waking state. They are also capable of thinking and acting voluntarily, but can only do so within certain very definite limits without breaking out of the religious trance and assuming normal consciousness.

Q. How do people enter the religious trance?

A. People fall into a state very similar to the religious trance when they read, listen to music, watch television or a movie, listen intently to a lecture or radio broadcast, etc. The passive state that the will assumes during these activities is often called identification with the sensory intake, as in “reader identification” or “audience identification.” Identifying with what is being read, seen, or heard, actually means accepting the sensory intake uncreatively and uncritically on both the intellectual and emotional levels. It also means agreeing with the ideas being presented and feeling the same emotions being described in the song, story, play, etc.

Q. It’s fairly common to describe someone who’s concentrating intently on reading, listening to music, or watching television, as “hypnotized.” You’re saying that this is literally true?

A. Yes, but remember, it’s a rather light trance. If the material being presented begins to contradict the person’s existing opinions or knowledge, identification breaks down. He or she assumes full normal consciousness and thinks, “I don’t agree with this,” or “I don’t understand this,” or “This is wrong.” However, identification with sensory input can make people accept things they would reject if they were fully conscious, as long as the input isn’t controversial or unfamiliar enough to break their concentration.

Identification with sensory input is just the first step in entering the religious trance state. Once the conscious will becomes passive, the flow of character, assuming a level closer to that during sleep than that during normal wakefulness. In a person fully

trained to enter the religious trance, electrical activity in the physical nervous system becomes stable at exactly the right level to allow an equal flow of energy into and out of the astral soul. This allows the astral will to awaken partially, and creates a direct, two-way link between the physical mind and the astral mind.

As long as the religious trance lasts, information can pass reasonably freely between the physical mind and the astral mind and vice versa. Also, the physical mind can receive impressions from the psychic senses of the astral soul more or less directly.

Q. How does this compare to the trance state I'm in to receive this communication? Is it the same?

A. No. You are in a "psychic trance," which is not the same as a "religious trance." It's a much less passive state of consciousness, and involves much larger flows of energy into and out of the astral soul. The psychic trance is controlled by both the physical will and the astral will acting in concert. The religious trance is controlled by outside sensory input into both the physical and astral minds. The psychic trance is an active state of consciousness that leaves you free to ask questions and make comments using your full creative powers. The religious trance is a passive state used to control and brainwash people.

The purpose of a psychic trance is for an individual to take conscious control of his/her psychic powers and use them to receive messages by telepathy or perform some other psychic working. What happens during the religious trance is not quite the same. Once people are completely in the religious trance, they are able to receive telepathic messages from everyone around them and from any disembodied spirits present; but the process is not nearly as conscious as what you're doing right now in a psychic trance.

When religious believers say they "feel the presence of God" at church services, they are referring to telepathic communication without even realizing it. Since the individual will is passive during the religious trance, the members of a religious congregation cannot use their psychic powers deliberately, under conscious control, as people in a psychic trance do. They simply identify with what is sent to them, both intellectually and emotionally. Most of the telepathic intake received by an individual at a religious service comes from other members of the congregation; this is usually a more powerful influence than anything sent by spirits.

The actual religious mind-control process, the technique that provides telepathic emotional reinforcement to help program people's minds, is a sort of "psychic chain-reaction" that occurs while a group of people are in the religious trance together. In other words, the telepathic messages sent out by every member of the congregation influence the emotions and thinking of every other member, like a box of matches catching fire or an atomic chain reaction.

This process creates a "religious group mind": the telepathic transmissions of the entire congregation mutually reinforce one another until everyone present is thinking and feeling the same thing very, very strongly. People in such a state can feel extremely strong emotions, as strong as those that accompany the most powerful physical sensations such as sexual orgasm or extreme pain. But this is done without much sensory stimulation – usually just preaching, hymn singing, or praying – because the reinforcement is coming from the psychic chain-reaction.

Q. I've heard this described as "religious ecstasy," but thought it was caused mostly by the sensory stimulation of the ritual itself combined with people's own desires to be deeply moved emotionally. I knew that psychic activity often occurred simultaneously, but never realized it was the key motivating factor for the whole thing.

A. The most important thing about this state of group religious ecstasy is that it generates large amounts of psychic energy. Part of that energy may be directly absorbed by any Theocratic spirits present, but most of it is diverted back into the physical minds of the members of the congregation to indoctrinate them with whatever the Theocrats want them to believe or feel or do. This is the essence of religious mind control.

In other words, a Theocratic spirit sends a telepathic message into the minds of people in such a state of religious ecstasy, and they generate powerful surges of telepathically transmitted emotion that program them to believe and act on the messages they receive. For example, the idea "Abortion is murder" might generate powerful feelings of hate, whereas "All Christians shall be as brethren" might generate feelings of familial love among all the members of the congregation.

Within certain limitations, this is an extremely powerful method for controlling people's motivations and future behavior. One of its worst features is that the people being controlled enjoy it more than anything else in life. You might call it the ultimate "high." And it's more addictive than any chemical drug.

Q. This means that the Jesus Freaks in the Sixties were speaking quite literally when they talked about "getting high on Jesus." At first thought, it is rather ironic that the Fundamentalists, who say they hate recreational drugs so much, are literally "Jesus junkies." But once the thought sinks in, it's really tragic, like everything else I've heard so far about Theocracy.

A. Yes. And the Theocrats deliberately make the religious mind-control process as addictive as possible to enslave believers. The whole vicious circle of sin, guilt, and forgiveness was deliberately designed to create a cycle of addiction that is almost impossible to break.

Q. The religious mind-control process resembles some of the direct electronic mind control described in anti-utopian fiction. George Orwell exaggerated when he thought the state described in his novel *1984* would arise out of modern Democracy and Socialism, but he missed something much more important. His totalitarian state with its mind-control has always existed. It's as close as your local Fundamentalist church.

A. That's one of the most important things we're trying to tell you. People have always been "property" and "cattle" just as Charles Fort speculated, but it's not on the physical level. What has been enslaved is the mind during life and the soul after death.

Q. This is what Lovecraft was really hinting at in his Cthulhu mythos, isn't it? And it also explains Shaver's Deros and hundreds of other references in fiction and serious speculation.

A. Very few of the people who wrote these references knew much about Theocracy as we're describing it here. All that really happened is that we were able to transmit a

few words or some visual images to them telepathically. Sometimes these were received in conscious “flashes” of vision or inspiration; but more often they sank directly into the subconscious, and were later called up and considered original creations of the imagination.

Q. One example that comes to mind is the material about the Devil eating souls in *The Screwtape Letters* by C.S. Lewis. He must have picked up a glimpse of the truth about Theocracy, but he was so deeply brainwashed that it didn't liberate him. His conscious intellect just twisted the information around to support his Christian belief system.

Let's get back to the cycle of sin and forgiveness. I consider this one of the weakest points of Christian doctrine, because it seems to grant forgiveness without doing anything concrete to punish “sin.” Even the token penance of saying prayers, etc., that Catholic priests hand out during confession doesn't seem like a realistic form of negative reinforcement to extinguish unwanted behavior patterns.

A. This is quite true. The last thing the Theocrats want is for religious believers to stop sinning. That is why they made sexual pleasure a sin, and why Christianity and most other organized religions teach the obvious fallacy that women are inferior to men.

Q. In other words, when the Theocrats made up religious doctrine, they included deliberate lies in it so that people would never be able to be completely virtuous.

A. No. It's worse than that. Fallible human beings can never be completely virtuous in the sense of being able to obey the absolute letter of any rigid ethical code. However, falling short of perfection in obeying most ethical codes provides reinforcement for modifying behavior in positive ways: the more people are punished for disobedience or rewarded for obedience, the closer their average behavior gets to the code. The “better” they behave, the more positive reinforcement and less negative reinforcement they get. Even though they never reach perfection, they tend to feel the code is constructive because progress is rewarded and retrogression is punished.

Q. This is easy enough to understand, but how does it apply to a moral code that says sex is sinful?

A. That's the point we're trying to make. This kind of logic doesn't apply to such a code. Sexual desire originates on the biochemical level and cannot be extinguished by manipulating the programming of the mind. People can be conditioned to hate and fear their sexual feelings and to avoid sexual behavior, but this doesn't stop the feelings themselves. They don't originate in the mind, so they can't be gotten rid of no matter how the mind is reprogrammed.

In this context, we are defining “mind” as “The information stored in the brain, plus the software for retrieving and processing that information.” Do you now understand the full magnitude of the problem that a completely false item of religious doctrine causes people? It's an inherently frustrating situation. The subjugation of women makes life much less pleasant for both genders. It turns women into slaves, forever unable to live full lives. And it does just as much harm to men when it turns them into oppressors and exploiters.

This creates a no-win situation, because Fundamentalists still receive negative reinforcement even if they obey their moral code perfectly. For example, trying to live up to Christian ideals of chastity is always going to create guilt feelings and internal conflict, because believing that sexual feelings are wrong does not extinguish them, even though it might repress or sublimate them. And living within a sexist family structure always creates interpersonal conflicts.

Q. I see now why you say this process is similar to drug addiction. The Fundamentalist moral code contains elements that can't help making people feel frustrated or guilty, which creates an artificial need for "divine forgiveness of sins."

A. There's a significant difference between a humanistic ethical code and the moral codes of Theocratic religion. The former are designed to meet people's needs, the latter to meet the Theocrats' needs. Even though most humanistic ethical codes are too idealistic to follow rigidly, "human nature" itself regulates reinforcement in response to them in ways that prevent excessive guilt and frustration.

In other words, committing murder or assault is severely punished, cursing and screaming at people less so, but the social environment of most societies does not punish people for merely feeling anger but not expressing it in word or deed. However, the negative emotions themselves are a form of negative reinforcement. Notice that this process is self-limiting: serious offenses receive severe punishment, whereas minor ones receive light punishment. This is not true of violations of religious morality based on absolutes.

You and your readers should also be constantly aware that the Theocrats do not confine their activities to religion and occultism, but corrupt and control human beings through all activities that produce certain states of altered consciousness. For example, when people use the electronic media for passive recreational purposes – listening to popular music over the radio or on recordings, watching televised sports events and game shows, and playing the simpler computer games – they often enter a trance state that renders them vulnerable to telepathic mind-control by Theocratic spirits. We will discuss this electronic mind control in a later chapter; we must first give more background information about the nature of spiritual beings and psychic powers in general.

Chapter 13: Soul, Mind, and Consciousness

Q. Even though you've explained how the Theocrats indoctrinate people who attend religious services by conditioning them with a mixture of sensory and telepathic reinforcement, I still find it hard to understand this in terms of what I know about psychology. For example, how can the whole human race be so brainwashed that they don't even speculate consciously about certain aspects of spiritual reality? The idea that evil spirits might pose as gods and exploit people through organized religion is an obvious one, yet almost no one ever talks or writes about it. The whole subject is literally "unthinkable."

Also, if religious mind control puts people into conflict with their own human nature, as happens when they are taught that sexual feelings are morally wrong, why doesn't this negative reinforcement cancel out the positive reinforcement of religious ecstasy? And even more important, most Americans right now aren't Fundamentalists. The majority don't even go to churches regularly at all; and many of those who do, go to liberal churches that don't practice religious mind control as you describe it. Since this is so, why aren't all the facts about Theocracy and religious mind control common knowledge?

A. The answer to all these questions is the same: the Theocrats simply know a lot more about psychology than people do. An electronic computer analogy applies here. People on Earth right now are like the users of a computer system: they can in-put and retrieve data, and they can run the existing programs to process the data in set ways. Many of them have enough programming skills to modify some of the programs slightly, but they don't understand the basic design of the software very well. On the other hand, the Theocrats not only understand the software far more completely, but also have much easier access to the special "command mode" used to modify it. This command mode is the telepathic chain-reaction used in religious mind control.

Of course trained human psychics also have access to it, and so do spirits in the Invisible College; but it is still extremely difficult to free people from Theocratic control. The mind of the average person on Earth right now is run by software designed by the Theocrats to keep people from consciously finding out they exist. And there's no use just telling people the truth: they simply can't understand or believe it, because the mental programs they use for understanding and believing things were designed by the Theocrats.

Q. Almost all religious and occult literature, and the majority of modern speculative writing that comes close to discussing Theocracy, assume that "gods," "demons," etc., have the power to kill humans who discover "forbidden knowledge," or at the very least, to over-ride the conscious will and keep humans from remembering such things or pursuing such lines of enquiry further. What are the facts on this? Especially, are the Theocrats aware of telepathic conversations like this one, and what can they do about it?

A. Obviously, the Theocrats don't have the psychic power to kill people or analyze their conscious minds, or you wouldn't have survived to write this. They operate through the subconscious, and they keep people from finding out about them

by making it difficult to understand certain kinds of spiritual information or draw rational conclusions from it.

An explanation of how they do this is quite complex. Like the answers to your first set of questions, it depends on a more complete knowledge of the nature of the mind and the soul than you now have, and this is going to be difficult to explain. Keep in mind, throughout what follows, that much of the terminology from psychology and computer science is going to be misused. We have to use the words in your vocabulary that are closest to the meanings we need to convey, but they aren't always too close.

The first thing we need to clarify is the comparison between the human brain and a computer, and between the mind and the software and data in a computer. The only similarity between the human brain and present electronic computers on Earth is that both store and process data. The methods for doing so are quite different. This is where most of the books about biocomputers and psychocybernetics go wrong. They take the analogy between the brain and the computer, and between the mind and computer software, much too literally.

The best example is that the electronic computer deals in absolute or "hard" values, whereas the brain deals in comparative or "soft" values. If you create a new file in a computer and enter data into it, the information stays there exactly as entered, and you can retrieve it in its complete original form just by entering the correct access code. If you want to delete something, you can "kill" it instantly and completely by using the correct commands. Everything you know about the human memory and learning process makes it obvious the human mind doesn't work this way.

Memory storage and retrieval in the human mind is a cumulative rather than an absolute process. If a person's senses receive a particular set of data only once, fewer of the individual details are recorded in memory than if it is received repeatedly. Also, information may be automatically forgotten if not periodically retrieved, a phenomenon that behaviorists call extinction. These two processes are almost impossible to analyze using a computer analogy.

The electronic computer is an artificial construction, designed to do exactly what the human operator tells it to do. It's also basically binary: a circuit is either open or closed, giving a series of "yes" and "no" answers. Computer software is designed exactly the same way, to match the hardware. The internal data-processing functions of the computer can be very complex, but this complexity is always built up out of these simple binary building blocks. Neither the brain nor the mind works this way.

Q. Doesn't the biological principle of "irritability" put a binary base under the behavior of living organisms? For example, some microorganisms show positive or negative phototropism: they approach a source of light, or they move away from it.

A. This analogy doesn't hold up very well, because even microorganisms often show much more complex behavior than this. Biological behavior is based not on simple "yes" and "no," but on increasing or decreasing orders of probability that an organism will respond in a given way to a given stimulus. The probability that an organism will show a given response is determined by the quantity and quality of reinforcement it receives for performing that response. The behavior of the computer is based on "either A or B." The behavior of the biological organism is based on "degrees of A or

B” with the quantitative values of the probabilities being determined by environmental reinforcement of many different kinds.

The computer model of the mind is still useful, though, because it’s the only way even to begin to discuss the subject in the English language right now, poorly as the available terminology fits the realities. For example, it is much easier to understand the concept of the “subconscious” if you think of the mind as the total data and programs stored in an electronic computer, with many different kinds of files, each kind having different access codes.

In other words, what people call “normal consciousness” is like a computer menu, which gives access to certain files and allows them to perform certain operations. Various “altered” states of consciousness give access to entirely different menus. Since the Theocrats have some degree of direct access to the “control mode” for modifying these programs in both the physical and astral mind, they have redesigned many of them to serve their selfish purposes for exploiting human beings both on Earth and after death.

Q. Do they get this direct access during the religious mind-control process, and if so, why aren’t people who don’t attend religious services immune to it?

A. Religious mind control is practiced in many different places besides religious services. The Theocrats often practice it on the crowds attending sporting events, in gambling casinos, at political rallies, during musical concerts of many types, and in a number of other places. Whenever many people enter an intense emotional state at the same time and have their collective attention focused on a common objective, Theocratic spirits can use subconscious telepathic manipulation to put them into a religious trance and reprogram their minds with religious mind control.

The Invisible College used the rock concerts, peace demonstrations, “love-ins,” and similar events of the Sixties for exactly the same purposes. Before that we used meetings of fraternal organizations, a variety of progressive political meetings, and even the circuses and carnivals that used to visit every American village and town, as the Theocrats used, and still use, touring revival meetings. And the Invisible College will continue to practice religious mind control to reprogram people as long as the Theocrats do.

The important thing is to get as many of the facts as possible out into the open and let people decide for themselves. And it’s finally beginning to happen. References to the truth about Theocracy are beginning to appear in the writings of hundreds of different authors. But the information is still mostly just isolated fragments, and it’s also obvious that most of the people who write them down don’t really know what they are, or even that they’re very important.

Even though most of the individual facts that make up the model of spiritual reality being presented in this book are already available to the public, very few people are capable of assembling them into a coherent theory, as you are doing here. This is because the mental programs they use to draw conclusions from information on spiritual subjects were deliberately designed by the Theocrats to be illogical and irrational.

Q. I've wondered about this for a long time, because empirical thinking appears to be the natural way for the mind to operate if you assume that the functioning of the thought-process is determined by positive and negative reinforcement.

A. Correct. As a general rule, assuming that the truth is true will bring positive reinforcement; assuming that it is false, or that something other than the truth is true, will bring negative reinforcement. There are exceptions to this rule, but it does operate with reasonable consistency, enough to program people with roughly empirical methods of thinking. This is what most people mean by "common sense": drawing conclusions from the available observed information, and being willing to modify those conclusions if they are contradicted by further information when put into practice.

Of course, this can get extremely complicated, especially when one is dealing with other people. Since the individual usually has rather incomplete information on a given subject, everyone makes a lot of mistakes. Also, people all tend to be conservative in making decisions: it's easier to keep on doing something the way you've done it before than it is to change just because the circumstances indicate it might be a good idea.

Both of these exceptions are important, but you should realize they are also self-limiting. The more information you receive that contradicts your present conclusion, the more likely you are to change it. Also, your basic conservatism or inertia about changing opinions tends to give way when circumstances put enough pressure on you. When you start receiving significant negative reinforcement for behaving in a given way, it gradually becomes obvious that you should find an alternative.

This is the way the mind operates in decision-making most of the time, especially in dealing with the physical world. But this kind of natural empirical reasoning is used much less often than one might expect in dealing with other people, and hardly at all in dealing with psychic and spiritual matters. The Theocrats are responsible for this. The key to Theocratic power is the nature of what the behaviorists call reinforcement. As materialists, they think of it as something concrete; but it also has a subjective component, and the Theocrats are able to make use of this fact to manipulate the kind of reinforcement that people receive in response to their behavior.

Q. By "a subjective component in reinforcement," do you mean that a concept like "pain" or "pleasure" is subjective in the sense of being subject to interpretation by the person receiving the sensory impulses?

A. No. That part of it is objective: the neural impulses we call pain are not the same as the ones we call pleasure; they have different electrical characteristics and travel over different circuits within the nervous system.

Q. Yes, that's verified by what I know of scientific conclusions on the subject. Where, then, is the "subjective component"?

A. The best name for it in English is "the emotional reaction to sensory stimulus." As sensory stimuli are received by the mind of a person in a normal state of consciousness, they cause the retrieval of ideas and emotions from memory. This component is subjective because it comes out of memory storage rather than from the

outside environment, and in many cases it has more effect on decision-making than the sensory input alone.

Let's try a specific example. Suppose a racially prejudiced white man takes a job where many of his co-workers are blacks. Initially, he tends to interpret everything they say and do in ways that reinforce his existing prejudice: if they are confident and assertive, they are acting "above their station in life." If they're friendly, they're being presumptuous and impertinent. If they sense his prejudice and keep their distance from him or act hostile, this is proof that people of different races are not meant to work together. And so on. His experience should be teaching him that, on the average, black people are no different from white people; but his own subjective reactions to sensory intake tend to prevent him from learning.

Q. The behaviorist literature describes these kinds of reactions, of course, because they are very common, but the psychologists don't even speculate that a deliberate conspiracy is responsible for those elements of human behavior that are irrational or self-destructive. Instead, they take a Darwinian approach. For example, in the case cited above, they'd say that the prejudiced man learned his prejudice in an environment where he had little personal contact with black people: he received positive reinforcement from the prejudiced whites around him for showing negative emotional reactions when blacks were mentioned, so he became prejudiced. When he enters an environment where he comes in contact with black people, these prejudices continue to function until they are extinguished. This is a process very similar to random mutation and natural selection.

A. This process does account for a lot of human behavior. However, mental programming from Theocratic spirits has to be added into this equation. The Theocrats don't want people to learn from experience or adjust to new situations in their environment, so they encourage emotionalism over rationality. When people make decisions rationally, they are harder for the Theocrats to control.

Religious mind control is a delicate process, because the religious trance is a rather shallow one. If people in a religious trance perform rituals that are unfamiliar, or hear preaching that seriously contradicts their existing beliefs, they return to a normal state of consciousness. Effective religious mind control can be practiced during rituals only when those rituals remain relatively stable. This is also one of the principal reasons why Theocratic religion is socially and politically conservative or reactionary.

Q. I still don't see how the Theocrats can program the minds of the entire human race so thoroughly that the truth about Theocracy has never become common knowledge.

A. A few people throughout history have, in fact, learned various elements of the truth about Theocracy and written them down in religious and occult literature. However, these elements were always fragmentary; and more important, neither the people who found them nor the rest of the human race were capable of fully understanding them. Especially, no one was able to design experiments to discover further elements of this knowledge and work towards a unified theory to explain the whole thing.

Q. Why should the entire human race find it so hard to make the same breakthrough that I'm making, which enables me to discover and accept this kind of information? I

understand, at least partially, how religious mind control works on believers, but why should the minds of everyone else be similarly affected?

A. This comes back to the basic behaviorist theory that human personality is conditioned into people by their physical environment – this includes the mental programs that they use to evaluate data and decide what is true and what is false. Even if you leave direct telepathic programming during religious mind control out of the picture, people still receive their programming from both their physical and social environments. Programming from the physical environment usually favors empirical thinking, but that from the social environment favors acceptance of doctrine on faith.

A large part of the customs and beliefs and instinctive emotional reactions that make up this social environment were created by Theocratic religion. The further back you go into human history, the greater the percentage of people who were devout believers in Theocratic religion and were subjected to religious mind control to a significant degree throughout their lives.

Q. This definitely appears to be true when we look at Western history over the last thousand years, but I can see gaps further back. For example, it doesn't seem as if either the Romans or the Greeks were very devout during important periods of their civilizations.

A. On the contrary -- the vast majority of the population in both civilizations were devout believers in Pagan religions that practiced effective religious mind control. However, there were periodic weakenings of religious belief among certain segments of the population, which allowed important occult, philosophical, political, and scientific works to be written, works based on some degree of empirical thinking. Remember, the Greek and Roman philosophers were just a tiny elitist group of intellectuals. The majority viewpoint then was not that of Socrates, but that of the people who condemned him to death.

The hold of Theocratic religion on most of Earth's living population did not begin to weaken until the Modern Era, from about the 1300's down to the present. And even today, the greater part of the population is still subject to religious mind control. Modern civilization does program people with personality structures that resist religious mind control, but the Theocrats have been able to counter our efforts along these lines by resorting to electronic mind control.

Q. My research into secret societies and the forces manipulating human civilization has given me the impression that the Invisible College also makes use of both religious and electronic mind control.

A. This is true. We discuss electronic mind control in more detail in the next chapter.

Chapter 14: Electronic Mind Control

A. Electronic mind control works on two different levels, just as religious mind control does. We described in some detail in Chapter Twelve how religious services put people into an altered state of consciousness similar to a light hypnotic trance, and how the thinking and behavior of people in such a religious trance can be influenced by what they experience through the physical senses during the service. In other words, they often learn to believe and act on the preacher's words as people, learn to react to post-hypnotic suggestions during regular hypnosis.

Electronic mind control does exactly the same thing, and often to an even greater degree. It is also even more addictive than religious mind control. Like religious mind control, electronic mind control works on two different levels, one physical and one psychic. We will next discuss the physical level, which can be directly observed with the physical senses and analyzed with the conscious intellect. There are many, many books in existence that describe this process, including detailed instructions for spotting subliminals by analyzing movies or TV shows in extreme slow-motion, along with explanations by psychologists for determining what specific effects the subliminal messages will have on the viewer. Similar information has also been published describing how sensory mind-control is performed through popular music, radio talk shows, and other auditory media, though this subject has not been treated as extensively as mind-control through the visual media.

Electronic or media mind-control has a psychic component just as religious mind control does, but this employs completely different mechanisms, and your readers should be careful not to get confused reading the two sets of technical details in one book. They don't contradict one another, but they might seem to if not completely understood.

Everything we said in Chapter Twelve about religious mind-control is based on the postulate that psychic phenomena are broadcast-propagation phenomena like light or radio waves, and that they obey the inverse-square law. In other words, the strength of a telepathic signal varies inversely with the square of the distance between transmitter and receiver, so psychic workings function most efficiently when the people or spirits involved are spatially close to one another. This is one reason why we continually stress the fact that the astral plane is a condition, not a place, and that spirits are present in the same space that living people occupy.

However, there is a second, non-broadcast system for transmitting and receiving psychic energies between human souls, which we haven't mentioned yet. Do you remember the old Greek Myth about the "Threads of Destiny" woven by the goddesses called the Fates? These threads actually exist, but they aren't woven by superhuman beings. They are "transmission lines" of astral matter that connect one soul to another, and they allow telepathic communications over greater distances and with greater power than can be accomplished by ordinary "broadcast" telepathy. These threads are created spontaneously when astral souls come into contact with one another while generating large amounts of psychic energy. Whenever the astral mind is in the correct state of consciousness, generating these threads is just as natural and automatic as the process that spiders use to leave a silk strand behind them when they travel. When this additional theoretical information is added to the material about

religious mind control in Chapter Twelve, it explains how television evangelists can exert a direct psychic influence over their congregations from a distance.

The process has two possible starting points. First, people who regularly attend Christian church services dominated by the Theocrats are urged to watch certain television evangelists and to listen to designated religious radio broadcasts. Over the years, an elaborate network of astral transmission lines has been built up to link the religious broadcasters to the clergy of Theocratic congregations all over the country, and through them, to the masses of ordinary members.

These psychic threads are put in place when radio and TV preachers are invited to hold services at church conventions, or when a group of churches hosts a large local revival meeting with a media evangelist, or someone working for one, as a guest. This method is used primarily to link the churches to the hundreds of second-rank broadcast evangelists with regional or local media followings. The superstar evangelists who already have national followings reverse this procedure: they invite the ministers and elders of selected churches all over the country to visit their studios and become part of the in-house congregation during their broadcasts. In either case, psychic linkages are established between the media evangelist and the local churches.

Some of the more ambitious TV evangelists have also directly linked large numbers of ordinary members of Theocratic congregations – and hundreds of thousands of new converts as well – into their electronic mind control networks by periodically holding huge, live revival meetings. (They are often held in major sports stadiums, which, as we will see in a moment, is especially appropriate.) This is also why several of the major evangelists have started colleges, and why one TV ministry even built its own imitation of Disneyland.

Q. Sometimes the little details are more biting than the big, mind-boggling horror stories. Think of it: a theme park where families can get enslaved to both electronic and religious mind-control while they take their vacation!

A. However, the media networks used by the TV evangelists are not the most important electronic mind control networks in the United States right now. The Theocrats have another mind control network that enslaves large numbers of people who have little or no interest in organized religion. It's centered on the major spectator sports, organized gambling, and the communications media that service both; and it controls more people than all the Fundamentalist churches and TV evangelists combined. It doesn't program people's surface thinking and behavior as thoroughly as Theocratic religion does, because there's less verbal-intellectual content, but it's just as effective at programming their subconscious minds into forming instinctive opinions favorable to the goals of the Theocrats.

People don't have to be watching a sermon or listening to a hymn to receive subconscious telepathic messages from the very same spirits who control fundamentalist religion; they only have to be in the correct state of altered consciousness (which TV and radio produces automatically in all members of the audience who haven't learned specific techniques for preventing it), and they have to have the transmission lines of astral matter implanted in the right part of their soul, linking them into the network.

Q. In other words, the football widow's husband absorbs just as much Theocratic media mind-control from his weekend glued to the tube as does the Fundamentalist who watches the same amount of religious programming?

A. Yes. Live sports events and casino gambling serve the same function in this network as church services and revival meetings do in the electronic religious mind control networks. Compulsive gambling, especially on sports events through an enormous (and mostly illegal) electronic bookmaking network, plays the same part as does the cycle of sin/guilt/forgiveness in Theocratic religion.

And the Theocrats are now actively expanding this form of mind-control. Notice that many states have recently legalized various forms of gambling that plug people into the networks just described: state lotteries, horse racing (including off-track betting), bingo, card parlors, etc. It's no accident that gambling expands on both the in-person and media levels as the Fundamentalist churches and TV evangelism decline. The Theocrats are shifting their attention to activities more natural to the average opinions and lifestyles of present day Americans.

Q. Before I made the breakthrough, I always wondered why the Sixties Movement was instinctively hostile both to organized spectator sports and to organized gambling, while enthusiastically embracing a wide range of other "vices," major and minor. On the purely physical level, being a fan of organized sports is usually only a waste of time, and gambling is only a waste of money, whereas irresponsible experimentation with drugs, sex, and lifestyles can do much more serious harm to people.

I knew that both sports fanaticism and gambling were addictive and could sometimes seriously harm a susceptible person, but I also knew that virtually anything could cause a harmful addiction if a person has the right pattern of character defects. However, I also felt very strong background "vibes" in the counterculture that said, "Stay away from spectator sports and big-time gambling." Now I know why.

A. Casino gambling in Nevada is one of the most important battlefields in the war between the Theocrats and the Invisible College. Once Theocratic spirits get their control threads on people gambling in the casinos, they continue to send telepathic messages into the minds of these people whenever they watch certain television programs, especially sports events and game shows. However, the Invisible College also uses the Nevada casinos, though we're not going to give a detailed description of what we do there.

Q. As a magician working for the Invisible College, I go to the Nevada gambling areas periodically to do various magical workings to support our side in this conflict. Now, I already know I shouldn't describe these psychic battles in detail for security reasons, but it's OK to point out that they occur, isn't it?

A. Yes. It's OK for your readers to know that the electronic mental reprogramming networks of the Theocrats and the Invisible College have their American headquarters in Las Vegas: the Theocrats are mostly on the Strip and we are mostly Downtown. And you should also add some advice for people who enjoy recreational gambling.

Q. OK. If people want to gamble, we strongly recommend that they do it in private games with friends, or at local bingo or card clubs if such are legal where they live. These forms of gambling can still plug people into an electronic mind-control

network, but they're less dangerous than the Nevada casinos. Going to Reno or Vegas or Atlantic City to gamble for fun is like going "out on the town" in Saigon during the late Sixties. There's a war on, and the innocent can get caught up in it as easily as the combatants.

People who disregard this advice and go to Nevada to gamble anyway can minimize the danger if they are careful to remain in a normal state of consciousness. This means: don't sample the free drinks, and above all, don't gamble for more than an hour at a time. If you get at all intoxicated or spaced out from fatigue, the Theocrats can put you into the same type of trance that people go into at religious services, and start brainwashing you. They can also make you lose more money than you intended to risk: this now happens to the majority of people who go the Nevada casinos just to have a good time. Electronic inter-state banking, allowing cash advances on almost any credit card right in the casinos, is partly responsible for this; but the major reason is simply that the War in Heaven is hotter than ever before, and both sides are generating a lot more psychic force.

And remember too that gambling is just as addictive as alcohol or heroin. The Theocrats love to turn people into compulsive gamblers. That suits their purposes just as well as turning them into Jesus-addicts needing their weekly fix of "divine forgiveness of sins."

A. Of course, both sides in the War in Heaven employ electronic mind control, and the Invisible College does even more of it than the Theocrats, working mostly through popular music and pop culture in general. Once people have been to a certain number of live rock concerts, whether huge ones in sports stadiums or small ones in clubs, then they are permanently linked into a media mind control network run by the Invisible College, and they receive subconscious telepathic messages every time they listen to the right kind of music on the radio or on their own stereo systems. The song lyrics perform the same function in this process as sermons do in religious media mind control.

Q. There are some truly amazing messages being sent through this medium these days – a lot of it sounds as if it's straight out of the pages of this book – and yet few people seem to be consciously aware of them. Some of the people who write for underground rock fanzines are beginning to realize that the songs contain important messages about life after death, magic, psychic development, etc., but the music critics whose work gets national circulation have given this little attention so far.

A. This is mostly because it's so hard to hear the channeled messages in song lyrics: most of them are subliminal unless you go to special efforts to pick them out word by word, and when you do extract them, they're written in an elaborate jargon and code. People who are part of the mind control network learn a deep instinctive understanding of this code, but few can paraphrase the content of the messages into plain English.

There's a further complication in all this. We pointed out earlier that we have taken control of certain Christian churches and media evangelists and now use them to fight Theocracy. And in another chapter, we described how the Theocrats were also active in the middle of the Sixties Movement, trying to subvert individuals and groups over to their side. Exactly the same thing is going on today. We use sports and gambling

for reprogramming when we can seize control of part of the network, and the Theocrats have a large and powerful following in the Popular music world.

A word of advice to conscious psychics and magicians: even if you remain hostile to all forms of involuntary mental reprogramming, you can still help people learn to defend themselves consciously against it. Every school of occultism has its spells for taking curses off of people, and most of them involve detaching the victim from the astral communications lines that are causing the problem. These techniques should be taught to anyone with sufficient control of the psychic powers to use them, and the “clearing” rituals themselves should be widely and publicly performed.

Of course, this will also knock out beneficial mind-control linkages put there by the Invisible College and all the “good” occult groups, so we personally recommend that people who perform such spells should also be prepared to create new beneficial linkages of their own. However, if you are still too hostile to all forms of mind control to do this, it’s still more important to break the Theocratic linkages. That’s a major difference between us and the Theocrats. We would rather see people completely free of control-linkages than enslaved to the Theocrats.

Q. I believed for years before I made my breakthrough that a significant percentage of the “dangerous visions” in science fiction and other speculative literature are spirit-dictated messages, and I now know the hows and whys of it.

A. Yes, this is still another form of media mind control, operating through the printed word rather than the electronic media. Remember, people fall into a trance state reading light literature for recreation, just as they do watching TV or listening to music.

Even more significant, literally millions of Americans are now practicing relatively advanced forms of sex and drug magic without considering themselves formal occultists or bothering to learn the intellectual knowledge traditionally associated with such practices in both the East and the West: the cabalistic/alchemical systems, the Tantric system, various Amerindian or African systems, etc. Instead, people just learn specific techniques by having sex or turning on with someone who already knows them, and then proceed from there by trial and error.

Many such experimenters have been hurt trying this, but a large number of them have gotten to the point where they can channel down instructions directly from spirits; and at that point they have almost the same access to psychic development tools as the advanced, formal occultists have. With one big exception: because they never bothered to learn the associated spiritual, cosmological, philosophical, ethical systems, they are almost totally ignorant of how to identify the political faction a particular spirit belongs to on the astral plane, so their channeled information is usually a mishmash from many different sources.

We have now completed our explanation of what the Theocrats are and how they operate. Next, we will discuss the history of Theocracy on Earth, from its beginnings to the present.

Chapter 15: The History of Theocracy

A. Theocracy on Earth has passed through four different stages of development so far, and is now entering a fifth. We will describe the first four stages here, leaving the fifth for a later chapter.

The first stage was tribal shamanism of the type that produced the Alta Mira cave paintings thousands of years ago. First-stage Theocratic religions have never entirely died out, and still exist today among certain tribes of North American Indians, Africans, and Australian Aborigines. Most of them, though, have been evolving into more advanced types or have been replaced with outside religions since these peoples came into ever-increasing contact with foreigners over the past few hundred years.

Q. In the course of my training as a magician, I've worked with people who practice a number of these "primitive" systems and found that many of them are as skilled at telepathy, psychic mind control, psychic healing, etc., as highly trained Eastern and Western occultists. I've also read extensively about dozens of other shamanic spiritual systems, and they all seem to be designed to teach advanced operational magic techniques as a routine part of religious practice. What's primitive about that? When it comes to magic, it is Christianity and the other modern mainstream religions that are primitive, not the shamanic systems.

A. First-stage Theocratic religions are not primitive from a human perspective, but they are from a Theocratic perspective. As you point out, most of them teach extremely sophisticated and effective psychic-development systems. This is what makes them primitive – in the sense of "crude and inefficient" – from the viewpoint of the Theocrats, who judge a religious system by how well it allows them to control every phase of human thinking and behavior, especially the conscious use of the psychic powers.

In any society with a first-stage Theocratic religion, the majority of people who learned significant psychic skills in a previous lifetime have an opportunity to develop them consciously during the present lifetime, because the shamans who serve as clergy are conscious psychics themselves. Religious services in a first-stage Theocratic religion are usually conducted with the entire congregation in a psychic trance. This is in direct contrast to the more advanced forms of Theocratic religion, which discourage conscious, independent psychic activity, and employ the religious trance rather than the psychic trance.

A religious elite composed of shamans is much harder for the Theocrats to control than one composed of clerical or secular rulers who submit to religious mind control. A shaman is much more likely to put his or her own psychic development above the telepathic commands of the Theocrats. Also, shamanic mythologies often contain major elements of the truth about Theocracy, and so teach people an instinctive aversion for mind control and enslavement by spirits.

Q. I know from my reading on the subject that most such religions teach that some disembodied spirits eat others.

A. They do, but the information is usually encoded in such a way that the believers, including the shamans who channel it, do not realize that the "Eaters of Souls" are their own gods. Instead, the Eaters of Souls are said to be the gods of enemy tribes, or

spirits that are very different from human beings such as the Windigos of various Amerindian tribes), or the ghosts of human criminals and outcasts. The shamanic religions usually teach that a tribe's gods protect their own people from the Eaters of Souls.

Also, the powers of the Eaters of Souls are exaggerated. Most of the legends say they can steal the souls of living people, except those of the most powerful shamans. And this idea hasn't died out at all. It's present in the writings of Lovecraft, in the modern Fundamentalist propaganda about demonic possession, and in the extant first-stage religions themselves. For example, the present-day Navajos still have powerful instinctive fears of witches and shape-changers, and much of their traditional religious practice is intended as a defense against these evil beings.

Q. When you come right down to it, I myself feel deep instinctive fears that maybe the Theocrats can in fact forcibly take over the minds of living people or somehow damage their souls.

A. Of course you have these fears. You learned them from a psychic and social environment still dominated to some extent by the Theocrats and their propaganda. However, the very fact that you are able to write about this is evidence that the Theocrats are liars. Their control over people is indirect, exercised mostly by programming the subconscious mind. They can't overwhelm the conscious will of any normal person, only the wills of people with seriously damaged physical or astral minds; and they can't directly harm or enslave the soul when it is incarnated.

However, at a certain point in the future, the Theocrats will probably become more powerful; but this has nothing to do with the history of Theocracy so far. We'll deal with this subject in Part Three. For the time being, we will just say that it is nothing to be unduly alarmed about, because we're prepared to deal with it.

Q. OK, let's leave it alone for now and go back to the description of first-stage Theocratic religion.

A. First-stage Theocratic religion is far less efficient than the more advanced stages of Theocratic religion in providing nourishment for the Theocrats, because it doesn't provide much opportunity for them to enslave and devour the souls of believers after death. The souls of shamans often don't allow the Theocrats to control them on the astral plane: either they reincarnate, or they set themselves up as independent Theocrats in competition with the existing ones hanging around that particular tribe.

The whole religious system encourages people to practice conscious psychic development techniques and to become shamans themselves if they have the necessary talent. Since the shamans enjoy political power and social prestige, there is strong motivation for psychic development, even though the training methods such primitive societies employ are usually extremely laborious, painful, and dangerous.

Q. I can see proof of Theocratic mind control and group minds by observing what happens when Amerindians move from isolated reservations to "red ghettos" in the big cities. They suffer more from culture shock than do rural black people when moving to the city, because they are entering a totally alien environment on the psychic level as well as on the physical level. The blacks are already familiar with Christian group minds, but Amerindians who have been raised as believers in a first-

stage religion are not. That is why many “City Indians” are skid-row alcoholics, or spend much of their lives in prisons or mental hospitals. It also explains why a large number of City Indians who do adjust to the urban environment become Christian Fundamentalists: they don’t have the experience to resist Theocratic propaganda and religious mind control. This leads me ask: do the Theocrats who pose as the gods of a tribe with a first-stage religion find it easy to enslave tribal members who haven’t have highly developed shamanic powers?

A. Not often, because such people’s fears of the Eaters of Souls keep them from approaching their gods after death. They expect to become fearful wanderers after death, and that’s exactly what happens. Sometimes the Theocrats manage to catch them and persuade them to put themselves under direct telepathic hypnosis, but that’s the exception rather than the rule. The Theocrats of a primitive shamanic religion are usually quite short-lived. Often, deceased shamans try being Theocrats for a while; then they have to reincarnate to keep from literally starving to death.

Q. OK. What, then, the second stage of Theocratic religion, and what cultures have practiced it?

A. The second stage of Theocratic religion involves mass human sacrifice and usually cannibalism on a large scale as well. The Aztecs practiced it until about five hundred years ago, and some of the ancient Middle Eastern people did also, starting about five thousand years ago.

Q. I’m familiar with the practice of large-scale human sacrifice by the Aztecs, the Assyrians, some of the Babylonian and Punic tribes, and others; but don’t human sacrifice and cannibalism go back much earlier as common religious and social practices?

A. They do. Such practices were part of many primitive shamanic religions. The difference is in the scale of the sacrifices and cannibalism. The second-stage Theocratic religions became possible only when human societies started to become densely populated and highly organized. Such societies built cities and had reasonably sophisticated farming techniques. They also had large, powerful governments and highly organized armies that fought major wars.

Q. For some reason, less is known about these societies and their religions than about either primitive shamanism or more advanced societies that existed simultaneously. I take it that the ancient Egyptians and Hebrews were not societies with second-stage Theocratic religions?

A. No, both were in the third stage when they first appeared in written historical records, and archaeological evidence shows that they probably went directly from the first stage to the third, as did the Greeks and the rest of the Western Aryan peoples. The second stage of Theocratic religion was a failed experiment from the Theocratic point of view. And from the human point of view, such societies were so repugnant that few people want to learn much about them. This is why historians have written so little about them.

For example, the historians of ancient Rome reported that their leaders said, “Carthage must be utterly destroyed,” and that the city was eventually torn down stone by stone,

the population slaughtered, and the surrounding agricultural area sown with salt. But they didn't explain in much detail what it was the Carthaginians did that justified this genocide, except that they practiced human sacrifice. Now, the Romans also practiced human sacrifice through most of their history: gladiatorial fights to the death and throwing people to the lions are definitely in that category, but the Roman religion was still third-stage, not second-stage. Human sacrifices were only a small, atavistic detail in Roman paganism, not the main focal point of the whole religious system that they were to the Carthaginians.

Q. As I understand a second-stage Theocratic religion, it's usually a literal theocracy, with the despotic rulers of the earthly society claiming to be god-like beings superior to the rest of the population. Is this significant?

A. No. Third-stage Theocratic religions may also be ruled by "God-Kings." The ancient Egyptians are the best-known example. And the rulers of many societies with fourth-stage religions have also claimed divine descent: the feudal emperors of both China and Japan are examples. Nor do the rulers of a second-stage Theocratic society always pose as divine beings. They may claim only to be a mortal priesthood acting out the will of disembodied gods; or such a society may have separate clergy and secular rulers. This is not a factor in determining whether or not a society has a second-stage Theocratic religion.

Among the determining factors are a large, densely populated, totalitarian society and the practice of human sacrifice on a large scale. The most important factor is deism as we defined it previously: belief in gods that are omnipotent or at least significantly superhuman. This separates the three higher levels of Theocratic religion from primitive shamanism, which considers the gods rather similar to earthly shamans, except that they are disembodied spirits. Often they are simply called "The Spirits of Our Ancestors" or "The Shamans in the Spirit World."

Q. OK then, under a second-stage religion, people believe in superhuman gods who must be placated with mass human sacrifices that also often involve cannibalism. Is the cannibalism a significant factor?

A. No. It was practiced only by those second-stage Theocratic societies that were short of red meat in their diet: the Aztecs and the ancient Polynesians, for example, who didn't have many domesticated food animals. The reason that second-stage Theocratic religion practiced mass human sacrifice was to supply the Theocrats with a constant food supply. When the victims were killed as part of a large public religious ceremony, the telepathic chain-reaction generated by a congregation in the religious trance was sufficient to put the victims' astral souls into a hypnotic trance before death. When they were suddenly and violently killed, the Theocrats were usually able to get control of the souls before they had a chance to flee. This is one of the few examples in the history of Theocracy where the Theocrats were able to seize souls by force, and they could do it only with the help of large numbers of living people.

Q. This makes sense. Does it also mean that human sacrifices performed by some of the more odious cults today don't have the support of the Theocrats?

A. Well, the Theocrats, all of them, like to see cultists do terrible things like this because it gives occultists and everyone else outside Theocratic religion a bad name,

but they don't usually get control of the soul of the sacrificial victim. There simply aren't enough people at such ceremonies to generate sufficient psychic power.

The main reason that second-stage Theocratic religion has been quite rare in history is simply that it's so cruel and violent. Societies like that had to fight endless wars against their neighbors, or else enslave and sacrifice a significant portion of their own population. Either way, they tended to become unstable because of the mass violence, or to be conquered by their enemies. However, the real reason such religions were short-lived is that they couldn't compete with third- or fourth-stage Theocratic religions when they came in contact with them.

Q. OK. It's time to go on to discussing the third stage.

A. The third stage of Theocratic religion involves mass animal sacrifices. Although they prefer human souls, Theocratic spirits can nourish themselves off the astral souls of lower animals to some extent. And these souls are easier to paralyze and control with religious rituals than human souls are. However, the astral tissues of animal souls aren't very compatible with the astral souls of the Theocrats, so they are not a good food source. The main reason the third stage is considered higher than the second is simply that societies with such a religion can remain stable for long periods of time.

Q. If the nutrition from animal souls isn't really adequate, do third-stage Theocrats tend to be short-lived?

A. Yes, except that they also receive some nourishment from the psychic energy generated by their worshippers, which is better for them than the animal souls alone. Even more important, most of the major third-stage religions have had some fourth-stage components as well. This was especially true of the ancient Egyptians, Hebrews, Hindus, and Western Aryan Pagans. Judaism and Vedanta eventually evolved into fully developed fourth-stage religions. The others survived for a long time with a mixture between the two.

One of the chief characteristics of all third-stage Theocratic religions is their lack of concern for life after death. Greek and Roman mythology, for example, gives an extremely accurate description of what the afterlife was actually like for believers in those religions. Most people simply wandered aimlessly in Hades – the astral plane – for a few years and then sank into “forgetfulness.” The concept of reincarnation was known, but only a few elite groups comparable to modern occultists put much stress on it: the Greek mystery cults, and a number of similar Roman sects, for example. Religious practice in third-stage religions was concerned almost entirely with gaining the favor of the gods during earthly life, not with life after death. The Theocrats running such religions didn't know how to enslave souls on the astral plane, so they ignored them. Instead, they programmed living people to send them the souls of sacrificed animals, and to broadcast psychic energy during orgiastic rituals.

Q. What about the Fourth stage of Theocratic religion?

A. The fourth stage of Theocratic religion is the one represented by all the major modern religions. Its most important characteristic is that the Theocrats use religious mind control to delude souls into deliberately putting themselves under Theocratic

control after death, thinking they are entering “eternal bliss in Heaven” or “union with the Godhead.”

The nature of fourth-stage Theocratic religions has already been adequately discussed in previous chapters, so we will now leave the history of Theocracy and discuss the other side for a while: the Invisible College.

Chapter 16: The Invisible College

Q. You've already mentioned the Invisible College many times in this book, implying the general meaning of "those spirits on Earth's astral plane who are active, conscious enemies of Theocracy." At this point, I'd like to discuss this organization in greater detail. What kinds of spirits belong to it, and exactly what does it do to fight against the Theocrats?

A. The Invisible College isn't an organization by the usual definition of that term, because it doesn't have a political structure that all members recognize. The name is just a collective term in common use on the astral plane to describe all disembodied spirits who are not members of Theocratic bands and are not merely lost souls wandering around helpless because they can't function effectively in the spirit world. A synonym in wide use is "free spirits," which contains a play on words because "free" is used in two senses at once. It means "free of Theocratic control" simultaneously with "free to move around the astral plane at will and communicate telepathically with other spirits."

There are three main groups of spirits in the Invisible College: enlightened ones, magicians, and space people.

The first major group of spirits in the Invisible College is the enlightened ones. Most of these spirits were highly advanced in spiritual knowledge and the use of their psychic powers during life, but they were also devout believers in some sect of the Eastern religious system that includes Vedanta and Buddhism. They were wise enough to refuse to join the Theocratic bands associated with their particular sect after death, because they could psychically perceive the enslavement and exploitation going on in the various Heavens. (Few of the Western occultists who have called themselves "Illuminati" or some other synonym of "enlightened ones" join this group after physical death; most become magicians or Theocrats.)

The enlightened ones could be very useful to our cause, but few of them are willing to stay on the astral plane and help actively fight Theocracy. They believe that the Theocratic perversions of Heaven they observe there are illusions, and that perceiving such illusions proves that they are not yet advanced enough to liberate themselves from the cycle of rebirth. So they go back and live another earthly life, always hoping that the next time they die they will be worthy to enter the true Heaven. They consider the War in Heaven an illusion and run away from it, back into earthly existence, which they also consider illusory.

Q. The idea that much of the universe is "maya" (illusion) is extremely common in Eastern religion and in Western occultism. Where did it come from?

A. It's just theocratic propaganda, and the refusal of the enlightened ones to help in the war against Theocracy is a perfect example of how effective it is. Physical life on Earth is no illusion, nor is existence as a disembodied spirit on the astral plane. What's illusory is the claim of the Theocrats to be the gods of various religions, and the lie that their Heavens offer the human soul eternal life.

Q. Do any of the saints in the Judeo-Christian religions become enlightened ones after death?

A. This is extremely rare. Most of them become Theocrats if they are devout members of Theocratic churches during life. However, some people who claimed to work miracles through faith in religious doctrine have become magician spirits after death. They were really occultists whose faith was merely a sham to allow them to work within the religious establishment.

Q. I've always had an instinctive feeling that Vedanta and Buddhism are less exploitative of believers than Judeo-Christianity, even though I knew that the Eastern religions aren't as different from the Western ones as many Americans believe because they can't tell Eastern occultism from the mainstream of Eastern religion. The information you've just been giving about the enlightened ones probably explains why I felt this way. Even believers in the Western religious systems whose psychic powers are highly developed are still quite vulnerable to being enslaved by the Theocrats after death, whereas similar people in the East often remain free of Theocratic control and go on incarnating. I assume this happens because the Eastern religions teach belief in reincarnation as part of their official doctrine.

A. This is correct. However, the actual political structure of Judeo-Christian Theocracy on the astral plane is somewhat more complex than we described previously. In reality, the Theocrats in charge of bands force many advanced souls within these religions to reincarnate, because such spirits don't make very good subordinate Theocrats but are too valuable to the religion as a whole to kill.

The average Theocratic spirit that we have described so far realizes that religious doctrine and mythology are lies and is cynically seeking immortality and political power. The enlightened ones, although they possess a high degree of spiritual knowledge and psychic development, still actually believe in the doctrine. Therefore, if they joined a Theocratic band and observed first-hand how it operates, they might rebel. Because of this, the leaders of Theocratic bands usually persuade such spirits to return to Earth to further the interests of the religion. The Christian Bible contains references to this, if you know what to look for.

Q. Do you mean the passages in which various people ask Jesus if he is Elias or some other Hebrew prophet returned to Earth?

A. Yes. Liberal Christians often use passages of this type as Scriptural authority to support reincarnation, which, of course, they are.

Q. But Jesus denied he was the reincarnation of any Hebrew prophet.

A. He did, but it was just a simple "No" to the specific questions. The questions themselves presented him with a perfect opportunity to make a definitive statement denying the existence of reincarnation, and he didn't take it. This suggests that the author of the passage was an enemy of Theocracy and knew elements of the Great Secret.

To get back to the point we were discussing, the Theocrats persuade many of the saints in Western fourth-stage Theocratic religion to reincarnate. Often, they become charismatic preachers who win large numbers of new converts, or religious leaders

who increase the power of churches over the whole of society. In the process, they may become so corrupted by earthly power that they eventually become Theocrats.

Q. Do any of these souls ever see the fallacies in their religious beliefs and become enemies of Theocracy, if they are raised in the right environment when they reincarnate on Earth?

A. It sometimes happens, but rarely. The Western fourth-stage Theocratic religions are actually more sophisticated than the Eastern religions and much harder to break out of once you get taken in. This is because the Eastern religions teach reincarnation as part of their doctrine, and because occultists are allowed to work within the total structure of the official religion, rather than being cast out of it and openly persecuted as in the West.

The second major group in the Invisible College is the magicians. The term “magician” is used very loosely to refer to people who made effective conscious use of their psychic powers while alive, and did not voluntarily join a Theocratic band after death. It is a very diverse group, and the spirits that compose it belonged to many different cultures and social classes during life.

Many magician spirits belonged to the Spiritualists, Theosophists, Rosicrucians, or other well-known Western occult groups during life. Others belonged to occult groups that are usually labeled as Pagan religions, such as Witchcraft, Voodoo, Santeria, etc. Still others had been commercial fortunetellers or psychic healers. (Many of the magicians in this last category considered themselves Christians and performed their psychic activities “in the name of Christ.” However, the Theocratic churches were afraid of their conscious psychic activities and banned them from membership, so they kept their freedom after death.)

In the East, many martial-arts experts, Yogis, Tantrists, Zen Masters, Sufis, etc., become magician spirits after death, as do people who make their living doing divination or practicing psychic healing. The shamans of the surviving first-stage religions also often join the magician spirits when they die.

What all these spirits have in common is that they had wide practical experience with the operational use of their psychic powers when they were alive. (This includes some people who had possessed highly developed psychic powers during life but were never consciously aware of them.) The average magician had definite religious beliefs during life, but these were not strong enough to compel joining a Theocratic band after death. Magicians, living or disembodied, tend to be practical people, not mystics or “true believers.

Most of the spirit guides who assist occultists all over the world in obtaining spiritual knowledge and in learning conscious control of their psychic powers are magicians. The Theocrats are seriously frightened of the work these spirits do, which explains why Fundamentalist propaganda contains such stern warnings against contacting them.

Q. Yes. This accounts for all the propaganda against Ouija boards and other aids that help people achieve independent, consciously controlled contact with disembodied spirits. In the light of my present knowledge, all the warnings about demonic possession through engaging in mediumistic workings seem especially ironic: it looks to me as if the spirit-contact that Fundamentalists achieve at services using religious

mind control are much closer to the descriptions of “possession” than what happens to occultists when they hold mediumistic conversations with spirits.

A. That is another important point this book has to make.

Q. What else do the magicians in the Invisible College do besides passing information to people with conscious mediumistic powers?

A. This is actually one of the less important things they do, because there aren't very many conscious spirit mediums. However, the magician spirits can communicate telepathically with a much larger segment of the living population on a strictly subconscious level, and do so very frequently. Such spirits are responsible for many experiences that people call prophetic dreams, flashes of insight, hunches, intuition, instinctive knowledge, etc. However, some of the experiences assigned these names are entirely the product of the person's own subconscious imagination or psychic powers. There's usually no way to tell the difference.

Q. At this point, it seems necessary to bring up a point that may worry some readers. It's quite natural for people to say, “I don't like the idea that a spirit or another person can plant in my mind an idea I will consider the product of my own memory or creative powers. This is an invasion of my privacy and of my right to make decisions for myself.” From a purely ethical standpoint, I have to agree completely with this statement.

A. All we can say is, “Would you rather be drafted into the army to fight against beings as evil as Hitler, or to fight on their side?” Most Earth people simply don't have the psychic strength or spiritual knowledge to remain neutral in the war between the Theocrats and the Invisible College. If we don't manipulate them subconsciously, then the Theocrats will do so anyway. We justify this according to our own code of ethics simply by applying the principle of “greatest good.” An individual influenced by both the IC and the Theocrats has more freedom in the long run than one manipulated by the Theocrats alone.

We still have to deal with the issue of “informed consent,” but this book and hundreds of similar attempts to communicate the same information are intended to provide the general public with the information they need to make a choice. And this is what we are really talking about when we say we want people to “make a personal breakthrough in spiritual consciousness.” We want them to learn enough about how mind control operates to avoid situations that expose them to it.

Even now, when very few people are consciously aware of the nature of Theocracy and the forces opposing it, our methods are still more ethical than those of the Theocrats and their religions. They brainwash people with religious mind control as their strategy of first choice, whereas we employ such methods very sparingly. When we work with people who are consciously learning occultism, we try to inform them exactly what is going on as well as we can. The more spiritual information they learn and the stronger their conscious psychic powers become, the more they are able to avoid subconscious telepathic mind control by either side in the War in Heaven. For example, you yourself seem to be quite capable of questioning us on ethical matters and making your own value judgments about what you receive in the process of writing this book.

Let's get back to the description of what the magician spirits in the Invisible College do. Placing information about Theocracy in the minds of living people is only their second most important job. The principal service they perform for the human race is assisting other souls in reincarnating. It's an old Spiritualist tradition that mediums and their spirit guides offer help to the souls of the recently deceased that seem in distress. This sometimes comes to the public attention when it is done after someone has reported seeing a ghost, but many Spiritualists do a lot more of it privately. They consider it a good deed they can do in payment of the good that is done for them by being in direct conscious contact with the spirit world.

Unfortunately, the traditional Spiritualists and those of their spirit guides who held similar beliefs during life do harm as often as good when they attempt to aid lost souls, because most of them lack even the most rudimentary knowledge about Theocracy.

Q. I know exactly what you mean. Only rarely do Spiritualists make an overt attempt to help such spirits reincarnate. Instead, they talk about such lost souls being "Earthbound" in the sense of being confined to a portion of the astral plane in direct contact with the Earth plane, and they try to assist the distressed spirits to enter the "higher astral."

Before I made the breakthrough, I had no intellectual knowledge to make me disagree with this cosmology and the resulting treatment of lost souls, but I always felt an instinctive emotional unease whenever I witnessed or was told about such a ritual. Now I know why: the whole astral plane is in direct contact with the Earth, and the only parts of it that give the illusion of not being closely linked to Earth are those under the control of the Theocrats.

A. All too often, when Spiritualists and similar occultists assist souls in "entering the higher astral," they are actually sending them straight into the control of some band of Theocrats, to be enslaved and devoured. That is because the majority of Spiritualists and the magician spirits that serve as their spirit guides are too friendly to deistic religion and too ignorant of the realities of life on the astral plane. This is beginning to change now, but it's still a major problem.

In many cases, people who had read a lot of occult literature during life put up more resistance to understanding the true nature of Theocracy than atheists, agnostics, and even some believers in orthodox religion. It's actually easier to show religious people that their gods are impostors than it is to show occultists that there are no "planes higher than the astral." The beliefs of the former are easier to refute because they are simple and clear-cut. The delusions of occultists are more complex and sophisticated.

Many of them tell us, "OK, so some Heavens are really Hells of psychic vampirism. I'm going to keep looking until I find one that's not." Unfortunately, there are Theocratic bands specifically designed to entrap spirits like this, bands run by Theocrats who were occultists themselves during life.

Q. In other words, the Invisible College faces the same problems in dealing with people on the astral plane as I have in getting people on Earth to accept the information described in this book. There are thousands of years of false knowledge to overcome, and virtually every body of available spiritual information is heavily corrupted with Theocratic propaganda. It strikes me as miraculous that you were able

to start teaching such knowledge widely, both on the astral plane and on Earth. Can you describe how?

A. About seven hundred years ago, scientists from our world established two-way contact with spirits on Earth's astral plane. Accidents in interstellar transportation had already marooned quite a few extraterrestrial spirits on Earth, but they were not capable of communicating with the societies they'd come from. (Ironically, psychic machines capable of establishing such communication existed on Earth's astral plane, but none of the spirits who came here by accident possessed the specialized skills for using them.)

Of course such spirits were forced to reincarnate periodically, and every time they did so, they lost a portion of their original memories. This meant that Earth people remained ignorant of the basic facts about spiritual reality, including the true nature of the Theocratic spirits who claim to be gods. There were always a few spirits around who knew the truth, but they were seldom able to communicate more than hints of it to others before they lost the memory of who they were and where they came from.

The two-way contact we speak of roughly coincided with the beginnings of modern Western civilization. There are numerous passages in occult literature from the late Middle Ages on about telepathic conversations between mediums and spirit-entities who resemble modern UFO-contactee descriptions of space people much more than they do the traditional angels, demons, or spirits of deceased Earth people. Several of these accounts include what appears to be advanced information about physics, astronomy, and other sciences – and is exactly that. The accounts that have survived are just a small part of the whole.

As soon as this contact was established, spirits from advanced civilizations started coming to Earth deliberately to attempt to build an advanced civilization here. The fight against Theocracy is a necessary negative step that has to be taken before the real goal is accomplished, which is to make the Earth a fit place for human beings to live.

Q. Both traditional occult literature and modern UFO-contactee stories are full of vague references to these telepathic contacts with extraterrestrial spirits, but such stories lack sufficient detail to make them credible. Usually, they're just full of truisms and banalities that don't much impress the person who hears them.

A. This is true. It's taken centuries to prepare people even to think about what life in a truly advanced society would be like. The process has to be done gradually, over a long period of time, and most of it has been done on the level of action, not that of intellectual theory.

Q. Why couldn't the space people, the spirits from advanced civilizations, take some kind of direct action against the Theocrats right at the beginning? Logically, getting rid of the opposition of the Theocrats would be the first step in building an advanced civilization here, not the last.

A. It simply wasn't possible. The space people don't come here physically, but as naked spirits transmitted across vast distances. We come here with a certain amount of knowledge, a small part of which we can communicate directly to Earth people, and with psychic powers that are highly trained but not especially powerful in terms of

force. The average Theocratic spirit is actually “stronger” than one of us in terms of sheer ability to radiate psychic energy as a disembodied spirit.

Q. Why is this? It would seem more logical to assume that your better training would give you more raw psychic power as well.

A. This is rather hard to explain, but you should be able to grasp at least some of it. Remember that the space people are as human as you are, though not all of us inhabit bodies at home that resemble yours. Every human soul is intended to link periodically to a body. That means it has a certain size and shape, a fixed composition and patterning of astral matter, that is natural for it. A normal spirit can transmit only limited amounts of astral energy through the psychic powers. This amount of energy is actually lower, not higher, than that which can be radiated by the psychic powers of a similar spirit incarnated in a physical body.

Q. I’m already familiar with this idea: the incarnated soul draws energy from the physical body to energize its psychic powers.

A. Now, the Theocratic spirits are not bound by this limitation, because they don’t incarnate periodically and don’t have to worry about keeping their astral soul in a natural condition. Instead, they absorb energy from other spirits and grow as much as they can. Abnormal growth gives them access to more internal astral energy and hence stronger psychic powers than a normal spirit possesses.

Q. OK, I understand this. You are forced to use finesse rather than brute strength in fighting the Theocrats, and also forced to enlist the aid of living people in many different ways. I would also like to point out how closely some of the matters just discussed tie in with certain details in the Shaver Mystery as discussed in Chapter Two. But what about psychic technology? I know you now have access to it. Couldn’t space people have activated these psychic machines long ago, and saved Earth people centuries of misery?

A. We didn’t do this until the present because the process requires large amounts of astral energy. One of the reasons we have assisted you in building a physical technology is so that we could tap some of the psychic energy raised by the electronic mind-control networks and use it to repair and run psychic machines constructed of astral matter. We could have done it previously only by using the methods employed by second-stage Theocratic religion: mass human sacrifices and mass destruction of human souls. This is far beyond the limits to which we will stretch our ethics. It’s a means that no end will justify.

We will discuss psychic technology further in Part Three. For now, we’ll continue discussing the wars that free spirits have been waging against Theocracy throughout history, starting with the concept of “The Devil.”

Chapter 17: Satan and Buddha

A. The whole mythology of Satan and the Rebellion of the Angels was the creation of spirits fighting Theocracy long ago, and the original teachings of the Buddha contain similar elements.

Q. Why does the Invisible College deliberately use terms like “Satan”? Doesn’t your use of this kind of terminology make it easier for Theocratic propaganda to accuse all of your friends on Earth of being “devil-worshippers”?

A. Somewhere in this book we’re going to have to deal with accusations of this sort, so we might as well do it here. We have good reason to use terms that encourage people to take a closer look at the Biblical myths about Satan, which we’ll describe later in this chapter. For now, we’ll just refute the charge that the Invisible College advocates worship of Satan, because we totally reject the concept of “worship” as the term is usually defined: “Absolute, unquestioning belief in and obedience to a spiritual being or a body of doctrine.”

Individual sovereignty is the most fundamental postulate of the philosophy of the Invisible College. Each person must assume full responsibility for making value judgments on ethical and political matters. We never advocate absolute obedience to *any* authority, even our own. We urge people to resist orders from leaders if they disagree with them, and to use laws, customs, and ideologies only as guides for making their own decisions on specific issues. Assuming personal responsibility for running their own lives makes people wiser and stronger, because they are usually rewarded for their successes and punished for their mistakes. Unquestioning obedience to orders or fixed doctrine only makes them increasingly dependent and powerless.

To get back to our discussion of the devil, the concepts that Satan is a “God of Evil” who demands the same kind of worship as Jehovah or other Theocratic conceptions of deity, and that he tempts people to do exactly the reverse of all the individual ethical principles in the Judeo-Christian moral code, are both Theocratic propaganda incorporated into religious doctrine to keep people from understanding our original and constructive purpose in creating the myth about Satan and getting it incorporated in the Bible.

Q. This is obvious once you point it out. Satan has a much more favorable image in literature and folk-tradition in all the Judeo-Christian cultures than you’d expect him to have if he was really the archetype of reversed Biblical morality that religious doctrine claims he is.

A. Quite true. Look at all the folk tales in which the Devil simply opposes the puritanical, “bluenose” aspects of Christian morality that say that sex and other sensual pleasures are intrinsically evil. We’ve already pointed out the role these puritanical doctrines play in the religious mind-control process.

The Theocrats want religious believers to feel guilty every time they feel sexual desire or enjoy any “pleasures of the flesh.” The guilt literally addicts them to attending church services that subject them to religious mind control. When the Devil of folk

tradition says that sensual pleasure is not immoral in itself, then he is actually advocating an ethical code superior to the Judeo-Christian one.

Q. Satan, in other words, often preaches a perfectly valid, humanistic morality, rather than the inversion of Judeo-Christian morality that religious doctrine attributes to him. I've certainly seen examples of this in literature from many different countries and eras.

A. In ancient Hebrew, the word "satan" simply meant "adversary" or "enemy." We communicated the myth about the "temptation of Adam and Eve by the serpent" to some of the prophets who wrote the Old Testament just to ensure that people who read Judeo-Christian scripture would realize that Jehovah has enemies. We are also responsible for other elements in that myth: that disobeying Jehovah by eating the "forbidden fruit" enabled human beings to discern good from evil, and that there was another secret, that of the tree of life" that would give people eternal life without involvement with Jehovah or other Theocrats.

Q. Now that you point it out, the whole myth of the "Fall of Man" doesn't seem to belong with the rest of the creation myth in Genesis.

A. The material in the book of Genesis, even though it pertains to the Creation and the earliest history of the Hebrews and the Jewish religion, was mostly dictated to Jewish prophets after the Exodus. Judaism started to adopt important elements of fourth-stage Theocratic religion during the Egyptian Captivity, not long after Ikhnaton tried to change Egyptian Paganism into a fourth-stage religion and failed. Fourth-stage Theocratic religions all have a creation myth that includes the concept of Original Sin.

Q. I had formed the impression that Christianity was a fourth-stage religion from its beginning but that Judaism was still in the third stage at the time it was founded. My understanding is that the practice of animal sacrifice is the primary distinguishing characteristic of a third-stage Theocratic religion. First-century Judaism still practiced animal sacrifices at the Temple in Jerusalem.

A. No, Judaism was almost entirely into the fourth stage itself when Christianity broke away from it. It started becoming a fourth-stage religion at the time of Moses, though the process was gradual rather than sudden. Survival of limited amounts of animal sacrifice was just an atavism. The core of Jewish doctrine from the time of Moses down to the present has been that Jehovah is both an angry, judgmental deity who condemns people for Original Sin, and a loving god who forgives their sins after various acts of faith and ritual atonement. All the Christians did was assign separate names to these two different aspects of the one deity: Jehovah, or God the Father, to the judgmental aspect, and Jesus, or God the Son, to the forgiving aspect.

Q. OK. I understand this part well enough. Please continue explaining the creation myth in Genesis and the origin of the concepts of Satan and the War in Heaven.

A. First of all, a fourth-stage Theocratic religion has no need for a god of evil to tempt people into sin: the concept of Original Sin itself makes any sort of Devil superfluous. However, if such a concept survives as an atavism from an earlier stage of the religion's development, it does no harm, any more than did the token sacrifices

of doves by the Jews at Jerusalem, as described in the New Testament. Judaism had originally been a polytheistic religion. Most of the angels with names ending “iel” had originally been “god of...”; for example, “Barakiel -- God of Lightning.” Therefore Judaism already had a concept of “Satan” similar to the “adversary” or “trickster” gods in other third-stage religions. It was quite natural to incorporate Satan into the creation myth to tempt people into Original Sin.

Q. Was the Hebrew Pagan deity Satan originally a god in serpentine form like Damballa and some of the other African trickster deities?

A. Possibly. We really don't know. What we're telling you here is mostly derived from our knowledge of modern religious and occult works, supplemented to some extent by rumors that have circulated on the astral plane for thousands of years. We have no exact historical details on any of this, just educated guesses. However, the choice of a serpent image for the deity that tempted people into disobeying Jehovah is obvious if you realize that it was enemies of Theocracy who dictated the myth in the form in which we know it.

The serpent was intended as a symbol of reincarnation, because snakes shed their skins, leaving behind a casting that resembles a dead snake to a casual glance, while the animal crawls on about its business with a shiny, new, young-looking skin. The Theocrats who called themselves “Jehovah” did not want people to believe in reincarnation, even though the fourth-stage religious concept of “dwelling in the House of the Lord forever” was probably not known to the Jews at the time the creation myth was first dictated.

Q. Many scholars today don't think the concept of reincarnation was even known to the Jews at that time. Was it?

A. As we said before, we have no exact historical knowledge of the time, just age-old rumor and inference from literature on Earth. However, our best guess is that every human culture throughout history and back into prehistory has had at least rudimentary knowledge of reincarnation. There are references to it in literature from every culture we know about, including those in the ancient Near East contemporary with the people who wrote Genesis, so we assume the concept was known to them. More important, a small number of people in every culture have always possessed enough conscious past-life memories to circulate persistent rumors about reincarnation, even though a Theocratic religion does its best to suppress them.

Q. An aside. I've gotten the impression from what you've told me so far that the Invisible College has only been in existence for a few centuries, that it started around the end of the Middle Ages or after. If so, who was opposing Theocracy at the time of Moses, or whenever the myth concerning Adam and Eve and the serpent was written?

A. Exact names for the forces opposing Theocracy are actually arbitrary and unimportant. We prefer to reserve the term “Invisible College” to refer to the highly organized opposition to Theocracy that started when large numbers of spirits from advanced extraterrestrial civilizations started coming to Earth voluntarily about six or seven hundred years ago. However, small numbers of such spirits have been accidentally transported to Earth's astral plane throughout history and far back into prehistoric times, and many of them have tried to fight Theocracy as best they could.

One spirit with advanced knowledge could have been responsible for the creation myth we're describing here. You already understand how the Theocrats dictate "Holy writ" to religious believers, don't you?

Q. Well, I assume from reading about Mohammed and the Koran and similar cases that the process is almost identical to what we're doing here to produce this book: some form of automatic writing or other mediumistic reception of data from spirits on the astral plane. The only difference is that the spirits involved are Theocrats instead of members of the Invisible College.

A. You're right. However, it's extremely difficult for the mediums themselves to tell exactly who in the spirit world is dictating to them at a given time. That's why we always review everything you receive from us several times and leave you to be the final judge as to whether what you've received is really from us or is Theocratic deception.

Q. I realize that I have to be responsible for that, to ensure that what I receive is internally consistent and agrees with my own rational judgment based on the evidence available in my memory. I suspect that the Invisible College finds it easier to send anti-Theocratic messages to the prophets of Theocratic religions, who don't normally question divine revelations, than it's for Theocrats to deceive conscious Spiritual Revolutionaries like me.

A. Yes. And this is exactly what happened with the myth about the serpent and the Fall. A spirit hostile to Theocracy managed to dictate the story to one of the Hebrew prophets, and somehow it survived long enough in folk tradition to be written into the Old Testament. And we're glad it did, because it reveals some important spiritual truths to anyone capable of understanding them.

One is that Jehovah has an enemy who communicates with people and urges them to rebel. Another is that these messages of rebellion are involved with ethics and morality. Jehovah says, "Right and wrong are only what I tell you they are, and they are absolute values that never vary." Satan, on the other hand, says, "Use your intellect to determine what is right and wrong in a given situation, because such value judgments are highly dependent on the environment you're in at a given time." Since the latter statement is rational and the former irrational, people are put into conflict with Theocratic religious doctrine every time they use their intellect to make rational value judgments.

Q. Most organized religions seem rather proud of the fact that people have to accept their doctrine on faith simply because it isn't rational.

A. They do, because they have no choice. And this religious myth is one of the reasons why. The Theocrats don't want people to become consciously aware of the basically illogical nature of absolute moral doctrine, but there is nothing they can do about it. The more highly developed a person's rational intellect, the less likely he or she is to accept religious doctrine on "blind faith."

The serpent myth is only a minor detail in Judeo-Christian mythology, but it has been very important over the centuries in the fight against Theocracy. And it's also obvious why the Judeo-Christian Theocrats countered it with further mythology about Satan as

the Father of Lies who goes around telling people it's good to kill and steal and otherwise do the opposite of the religious moral code.

The Theocrats tried to obscure the information about using the intellect to make ethical decisions on a rational basis. They added many extraneous details to the mythology about Satan. For example, they included the idea that telepathy, mediumship, and other human psychic powers are either "works of God" or "works of the Devil." This allows them to forbid religious believers to communicate with spirits hostile to Theocracy without revealing various facts about spiritual reality that the Theocrats wish to conceal.

And then there's all the propaganda about demonic possession. As we discussed earlier, the irony of the whole concept of "possession" is that the Theocrats themselves practice something rather similar to it when they program people into becoming willing slaves through religious mind control.

The important thing to remember whenever possession is mentioned is simply this: no spirit, Theocrat or otherwise, can actually force living people to do things contrary to their conscious will and their customary ideas of right and wrong. Even religious mind control can only reprogram a person's opinions and beliefs one small step at a time: it's a slow, gradual process, not a sudden, dramatic takeover. It's very important for the reader to realize this.

However, we do have to point out that even gradual reprogramming can produce some extremely evil and violent people if it continues over a whole lifetime. There are plenty of people in this country right now who are emotionally and morally capable of "killing a Commie for Christ" or acting on the literal meaning of the Biblical passage, "Thou shalt not suffer a witch to live." However, this has nothing to do with the sudden, violent "possession by evil spirits" that Fundamentalist propaganda spreads around so freely, and that many serious occultists also accept. That, fortunately, is a myth.

Q. You haven't covered the Tree of Life yet. What was that supposed to represent?

A. As the serpent myth represents the concept that people have the right to determine good and evil for themselves through the free exercise of the conscious intellect, the Tree of Life represents certain essential details of the breakthrough information – the concepts that people can only achieve immortality through reincarnation and that the "eternal life in heaven" offered by deities is a delusion. However, you must remember that the Tree of Life is mentioned only so the Theocrats can gloat that they prevented people from gaining this knowledge.

Q The myth states that Adam and Eve ate the fruit of the Tree of Knowledge and learned to distinguish right from wrong with the rational intellect, but they were expelled from the Garden of Eden before they could "eat also of the fruit of the Tree of Life, that is also in the Garden, and become like unto us." Many occultists and Biblical scholars have been intrigued by that passage, not just for the tantalizing references to a secret of immortality, but because it is one of the only passages in the whole Bible in which Jehovah uses the first-person plural, "us" instead of "me".

A. The secret referred to in this passage is not just immortality, but the complete knowledge that Theocratic spirits have about the nature of the soul, reincarnation,

psychic powers, etc. Apparently the spirit who dictated these passages tried to communicate the whole breakthrough and failed.

The beginning of Buddhism is a similar case in which enemies of Theocracy tried to help people to make the breakthrough but didn't quite succeed. After the Buddha achieved enlightenment, he made some statements that seemed self-contradictory, at least on the surface. He attributed his spiritual progress to his own efforts, not to a "gift" from omnipotent deities. He also stated in so many words that ordinary people could achieve enlightenment through practicing the proper psychic development techniques. But at the same time, his statements about reincarnation appeared paradoxical. He said that achieving enlightenment meant that he no longer needed to reincarnate, but he also said that he would continue to do so to help other people achieve enlightenment.

Q. This seems to be a major contradiction, because if enlightenment had made him a sort of "super-god," superior to the Vedantic gods, then he wouldn't need to incarnate to assist people in spiritual development. He could do it as a disembodied spirit, remaining on the astral plane and using his enormous psychic powers to communicate whatever information people needed.

A. Once people make the breakthrough, it becomes obvious that there is no contradiction in any of these statements about the Buddha. What the Buddha called his enlightenment is actually a version of this breakthrough. He became consciously aware of exactly what the Vedantic gods really are and how they operate, even though the words in which his followers wrote down his knowledge are somewhat confusing.

They understood the most important part of his message quite clearly: the path to enlightenment is the disciplined practice of various psychic development techniques. Notice too that the Buddha himself didn't limit his followers in which specific techniques they used, because part of his knowledge must have been that different techniques work better for a given individual than others. He was quite vague on this, and Buddhists ever since have practiced a wide variety of techniques drawn from Yoga, Tantra, and other sources within Vedanta.

However, the basic teachings of Buddha are anti-deistic whereas those of Vedanta were highly deistic. Many modern Buddhists believe that if they personally achieve enlightenment, their souls will merge with the soul of Buddha into Nirvana, a "state of blissful nothingness." Vedantic doctrine in the time of the Buddha already taught that enlightened souls would merge with Brahma or some other god. This doctrine was grafted onto the Buddha's teachings after his death, when Buddhism was taken over by the Vedantic Theocrats.

Q. You're saying that Buddhism was originally founded to fight Theocracy?

A. Yes. So were Gnosticism and some forms of early Christianity. But to get back to Buddhism, the Buddha implied by his own example that the enlightened were capable of transcending reincarnation but deliberately chose not to do so in order to be of service to the human race. The Buddha realized he could become a Theocrat and remain on the astral plane indefinitely, but he refused to do so for ethical reasons. This interpretation of the early Buddhist teaching is possible for people who have already made the breakthrough from some other source, but it is not stated clearly enough in the writings themselves to make finding and understanding it very easy.

Even though he founded a major religion, the enlightenment the Buddha achieved was still only a partial breakthrough. Much of what he learned from the Invisible College was on a subconscious level; it is reflected indirectly in his various teachings and practices as described by his followers after his death when they wrote the early literature, but much of it never came out in so many words in his actual teachings.

Q. In other words, he didn't actually say that the Vedantic gods are evil beings who eat souls, or that enlightened souls need to reincarnate for their own good as well as that of living people.

A. This vital information is implied, but never directly stated. For example, the Buddha did teach that animal sacrifices and "austere practices" – by which he meant self-torture, starvation, etc. – are not mandatory for one to achieve enlightenment; but he didn't antagonize the Vedantic majority around him, or their gods, by saying that "The gods are evil." However, after his death, the legends portrayed the Vedantic gods as "worshipping" the enlightened Buddha, implying at the least that they had no power over him.

It is also important to remember that the Buddha was preaching to an audience with far different religious beliefs from those of modern Westerners, or of modern Buddhists, for that matter. The Vedanta of his time was a third-stage Pagan religion based on large-scale animal sacrifice and orgiastic rituals, but its doctrine also included many atavistic myths surviving from the first stage. As well as being the priests of third-stage Vedanta, the Brahmins also functioned as first-stage shamans who insured that various spiritual beings were "fed" to keep them from eating human souls after death. Direct references to the gods as "Eaters of Souls" occur in Vedantic hymns used in the Soma ritual.

Q. I've also noticed another seeming incongruity about the teachings of Buddha. He stresses that enlightenment is achieved only through psychic development practices, but most of his actual sermons or lectures seemed to be on ethics. Buddhist ethics are very similar to the traditional Vedantic ethics of the culture he lived in. He stressed certain elements more than others – for example, total non-violence against both people and animals – but these were already present in the Vedantic doctrines, which contained many inconsistencies.

A. Yes, he preached a version of the Vedantic ethical code and religious customs stripped of some of the worst self-contradictions, like the concept of non-violence co-existing with animal sacrifice and with various forms of violence against oneself in the name of religious practice. However, it is easy to misunderstand what he was actually doing, which was to separate ethics from the process of achieving enlightenment.

Q. In other words, he said living ethically was important, but not directly related to the psychic development that causes enlightenment. Again, this interpretation is possible from reading the Buddhist literature, but the point is not made clearly enough for most people to understand it. Certainly most modern Buddhists don't.

A. Modern Buddhism, except for a few occult groups associated with it, is a Theocratic religion. Buddhists feel that their ethical conduct as well as their psychic development practices will earn them enlightenment by pleasing various incarnations

of the Buddha, all of which are imagined to co-exist as gods similar to the Vedantic gods. This is not what Buddha taught at all.

Q. Certain Zen masters, whom I class with the occult minority within Buddhism, have said things like, “There are no gods; there are no Buddhas.”

A. When they do this, they are fighting against the tendency of the majority of Buddhists to worship the Buddha as a god, instead of seeking enlightenment through their own efforts and practicing ethical conduct for humanistic reasons – to serve their own interests and that of other people – instead of to earn divine favor. Zen masters have even told students who were drifting into deism, “Contemplate the Buddha as a piece of dried shit.”

Q. Before I made the breakthrough, I put a pantheistic interpretation on passages like this: “The Buddha is everywhere, including in the desiccated turd.” Now I see that this is an attempt to answer the Theocratic tendencies in Buddhism by trying to extinguish the believer’s tendencies to fall into deism.

A. This anti-deistic, anti-Theocratic teaching is even more evident in the doctrines of some of the Eastern occult secret societies involved with the martial arts. These secret societies have often worked under the direction of the Invisible College to fight against the control of both religion and politics in China and Japan by the Theocrats. That’s why they sometimes tell initiates, “we are devils,” because they are literally fighting against the “gods,” in the sense of fighting deism and defending the idea that people can achieve enlightenment through their own efforts. However, you have to be careful when you read about secret societies of this type, because many of them have fought for the Theocrats at one time and against them at other times, depending on the personalities and beliefs of the members.

At this point, we’ll leave the adversaries of Theocracy within religion and go back to discussing the work of the Invisible College in building modern Western civilization.

Chapter 18: The Age of Reason

Q. When you refer to the Age of Reason, are you describing what went on in the old Masonic and Rosicrucian lodges several hundred years ago, when these organizations had so much influence over the development of modern civilization?

A. Yes. We wanted initiates on the lower levels to be reprogrammed to accept what's now called the "Philosophy of the Age of Enlightenment. This included the form of political liberalism sketched out in the United States Constitution and Bill of Rights, support of capitalism and industrial technology, a progressive attitude towards innovation in science and the arts, reliance on rational pragmatic decision-making over dependence on tradition, and a general attitude toward life that was constructive, optimistic, and tolerant. We realized it wasn't possible to turn most of these people into high-level psychics or magicians or to teach them much about the true nature of Theocracy; we just wanted to turn them into "good average citizens" as that term is defined in the United States today.

You've already figured out some of the things we did to accomplish this, and we will now explain the whole subject more clearly. Two types of consciousness-raising programs were used within the lodges: one trained initiates in the lower degrees to become rational atheists and political liberals; the other, more advanced, program, taught high-level occult knowledge and conscious control over the psychic powers. The first of these programs always had many more members than the second. Initiates who learned to accept the Masonic philosophy often became immune to falling into a religious trance during the rituals. This is an example of the difference between the way we reprogram people's minds and the way the Theocrats do. We keep planting information in the subconscious that says, "Think for yourself. Don't accept anything without evidence. Do what you feel is best under the circumstances rather than just accepting what someone tells you. You can become a better person if you only learn how to do so. Judge yourself realistically: you are neither a self-righteous saint nor a miserable sinner, but simply an ordinary human being with free will and control over your own destiny."

Q. This is almost the opposite of what the Theocrats program in during Fundamentalist Christian services. They want worshippers to say "Thy will be done," and submit completely to the telepathic influences they receive, as well as to obey religious doctrine to the letter. It's easy to see how your method tends eventually to liberate initiates from the influence of religious mind control: the more that people are affected by the reprogramming process, the less motivation they have to enter the religious trance, which involves voluntarily allowing the conscious will to lose control.

A. This is correct. The more people become accustomed to making decisions rationally and forming an accurate appraisal of their self-worth, the less likely they are to fall into a religious trance during rituals. When individuals in one of the old lodges reached this stage of being in a normal state of consciousness during the rituals most of the time, they automatically progressed to one of the "higher" degrees and assumed one of the numerous positions of subordinate leadership. Initiates on this level were expected to study the lodge's traditions, mythology, and doctrine intensely on a

strictly intellectual level. This wasn't done at rituals that employed the religious trance, but through ordinary reading and tutorial study, exactly as if the initiates were learning history or mathematics.

This is the level that tried to replace Christian faith with “worship of the Goddess of Reason,” and then went into a philosophy that would be called “scientific materialism” and “rational humanism” today. This middle level of initiation was intended to produce a personality-type similar to one very common in American society today – the millions of people who are not very interested in spiritual matters of any kind, but are chiefly concerned with their personal survival and happiness here on Earth. Some of them call themselves atheists or agnostics, but just as many profess nominal belief in Christianity or some other religious or occult system. However, regardless of what they say they believe, spirituality has very little emotional impact on their daily life. People like this are still either a slight majority or a very large minority in American society.

When we started this process several centuries ago, the influence of Theocratic religion was still so strong that it was easier to turn people into atheists or agnostics than to teach them directly about spiritual reality. We taught people to relate positively to the material world, and to the advanced civilization that was beginning to develop around them, as more than just “a vale of tears to pass through on the way to Heaven.” We wanted the relationship between people and their earthly environment to become more important than their relationship with “God” and religion. We had to proceed step by step and use the methods of behavioral psychology, which are based on knowledge of how the human mind is actually programmed. States of consciousness and environmental reinforcement are the most important factors to consider here.

Q. Can you clarify this? When you say “states of consciousness,” are you talking about the religious trance?

A. Yes. We had to proceed step by step. First, we took people who had been raised within Theocratic religion and had been entering the religious trance during church services all their lives, and we manipulated them into attending the rituals of the Masonic and Rosicrucian lodges. These rituals also employed the religious trance and, on the lower levels of initiation, taught a doctrine that was not so alien to the average lodge member's existing Christian beliefs that it broke the trance.

During these rituals, members were gradually reprogrammed to become more rational in their thinking and more materialistic in their emotional goals for their lives. The social environment of the lodge increased their self-esteem, so they no longer thought of themselves as “miserable sinners in need of salvation” but as “free men under God,” and eventually as “free members of a brotherhood of equals.

Lodge members received positive reinforcement through religious mind control during lodge rituals. This made the members feel good while they learned various philosophical principles quite different from those at the core of Fundamentalist Christianity even though phrased in many of the same terms. One very important thing to realize here is that the basic ethical philosophy of the eighteenth-century Freemasons was very, very similar to the moral codes of the various Theocratic

Christian sects of the day. At least ninety-five percent of the individual precepts were the same.

Q. That's hard to accept.

A. Nevertheless, if you think about it without bias, you'll realize it's true. In fact, there is only one fundamental difference between the two codes of conduct, which affects a small number of separate ethical precepts.

Christian doctrine says, 'Your first duty is to obey the will of God as you perceive it during church services and in private prayer and meditation; your second is to obey religious doctrine and tradition as you learn it on the intellectual level; and your third is to follow the dictates of your conscience and intellectual will.' By contrast, the philosophy of the Age of Enlightenment says, "Your first duty is to follow the dictates of reason as applied to the knowledge you learn from your environment; your second is to work for your own survival and happiness as long as you don't harm other individuals or society in general by so doing; and your third is to work for 'the greatest good for the greatest number,' which sometimes involves greater or lesser degrees of self-sacrifice."

These statements are diametrically opposed in theory, but in the routine circumstances of life in a reasonably stable society, they produce behavior that is almost identical. In other words, both the Christian and the Freemason valued a work ethic, tried to avoid harmful excesses of all kinds, etc. The difference is not in what people did in the way of detailed, routine ethical behavior, but in the long-term effects that the two radically different philosophical codes had on total personality development.

The Christian code took people deeper into bondage to the Theocrats; the Masonic code liberated them from that bondage without substituting any other master for "God." What's most important here is that the Masonic initiates were taught to receive increasing amounts of positive reinforcement from their material and social environment, and decreasing amounts from religious mind control.

Now you can understand what we mean by "states of consciousness" and "environmental reinforcement" in this context. We were using the significant increase in the quality of individual life resulting from technological advances to extinguish the influence of religious mind control over people's emotional life and personality development.

Eventually, a great many members of the lodges became immune to religious mind control and remained in a normal state of waking consciousness during the rituals. More important, they taught these same principles to their children of both genders, so the all-male lodges eventually changed the average personality structure of the whole society.

Q. Is this one of the reasons why Fundamentalist propaganda claims that, "Secular Humanism is a religion"?

A. Yes. From the Theocrats' point of view, religion is just a tool for programming the minds of living people. By this same definition, all humanistic institutions are technically religions, because they also program the human mind – whether they do it directly through religious mind control, or indirectly through operant conditioning from the social and physical environment. Over the last five centuries, we have

improved the quality of earthly life for so many people that the “vale of tears” concept has lost much of its appeal.

The idea that people can significantly improve the quality of life on Earth by their own efforts is one of the most important strategies that the Invisible College uses in fighting Theocracy. Its strongest point is that we don’t need to use subconscious emotional manipulation or intellectual persuasion to get people to accept it. Just living and working within a modern technological society proves the basic validity of a humanistic philosophy by direct environmental conditioning. On the conscious level, people may think about the problems modern society has not yet solved and yearn for “the good old days”; but on a deeper level, they know they are as well off, on the average, as human beings on this planet have ever been. Theocratic propaganda and religious mind control have great difficulty extinguishing this intuitive feeling, because its cause is environmental conditioning rooted in physical reality.

Q. I speculated in Part One that the lodges you’re talking about were controlled by a small, secret conspiracy of advanced occultists who had at least a rough conscious idea of what they were doing. Is this true?

A. Not really. We actually had to do most of the work ourselves. In fact, the chain of cause-and-effect was almost exactly the opposite of what you speculated about in Part One. We, meaning disembodied spirits in the Invisible College, telepathically manipulated the subconscious minds of leaders in the Masonic and Rosicrucian lodges to design their rituals and doctrines in certain ways. Many of the individual elements of these rituals and doctrines were drawn from the writings and practices of previous occult groups, including some that you would consider quite advanced in both spiritual knowledge and psychic training techniques.

However, the vast majority of the men who actually incorporated these elements into Freemasonry and Rosicrucianism in the seventeenth and eighteenth centuries had only a vague idea of what they were doing. They read various occult works, talked to members of many different occult organizations, and incorporated those ideas that “felt right” into the lodges they were founding or re-organizing. Of course, it was our subconscious telepathic influence that guided this process.

Q. Are you saying that the pre-existing knowledge gathered by advanced occultists over many centuries was useful to you in founding lodges and manipulating them into the form you desired, but that there was no conscious human conspiracy involved?

A. This is not true either. There were many different conscious conspiracies of advanced occultists, in the seventeenth century and later, which realized that various lodges of the Freemason and Rosicrucians were beginning to have a major influence on the progress of Western society and tried to manipulate their activities in ways that would produce what we now call “Modern Western Civilization.”

Practically every advanced occultist in Europe joined one or more of these lodges at this time. And once they’d joined, they tried to teach their particular school of knowledge to their lodge-brothers and to influence the development of the lodge’s doctrines and rituals to conform to their particular preconceptions. These occultists included Cabalists, Gnostics, Alchemists, Hermetics; and influences from all these spiritual systems are still visible today in the Masonic and Rosicrucian doctrines.

There are spiritual knowledge and psychic-training techniques brought from China and India by the Islamic Sufi sect and taught to the medieval Knights Templar. There's knowledge inherited from the ancient Egyptians, Hebrews, and Babylonians, taught to the Masons and Rosicrucians by Cabalists, Gnostics, and Astrologers. One very important source of psychic training techniques came from the ancient Greeks by way of the medieval Alchemists: a system of homosexual sex magic. This is one reason why so many high-level occult lodges were exclusively male for so long – they knew homosexual sex magic techniques but not heterosexual ones. There has always been some heterosexual sex magic in the Western occult tradition as well, from both Middle Eastern and European Pagan sources; but it's only been in the last century or so, after direct contact was established with the Orient, that the two began to become equally common.

The important thing to remember about all this is that the individual elements of advanced occult knowledge and the people who brought them into the Masonic and Rosicrucian lodges of the Age of Enlightenment were not the “secret, conscious, guiding conspiracy” that you speculated they were in Part One.

Q. This is obvious now. You were the conscious guiding force, and the advanced occultists were actually being subconsciously manipulated along with the rest of the people involved.

A. Well, many of the occultists had some conscious knowledge of what we were doing, and were actively co-operating. Unfortunately, some of them actively opposed us by trying to turn their lodge into a Theocratic Cult. Possessing advanced occult knowledge doesn't automatically make a person morally virtuous. Even today, some of the advanced occult lodges derived from the Masonic-Rosicrucian tradition are “Black Lodges” (lodges under the control of the Theocrats).

It's extremely important for your readers to realize that Theocratic enslavement and psychic vampirism are not things that happen only to disembodied spirits after death. Living people can do virtually the same things to other living people. Black magicians can't literally devour other people's souls the way the disembodied Theocrats do to other spirits, but they can still deprive people of all free will and self-esteem, and eventually drive them into insanity or suicide.

This can be done in a Christian context, as Jim Jones did with the People's Temple, or in the context of almost any other religious or occult group. Many of the modern cults are also examples of this Theocracy on Earth. the Moonies, the Rajneesh Cult, etc. However, such groups aren't always openly identified as religious or occult organizations. The Symbionese Liberation Army was such a group, and so was the Manson Family. So are many terrorist groups, especially those in the service of Islamic Fundamentalists.

A number of present-day rock groups are actually bands of living Theocrats, enslaving their fans and draining energy from them at concerts. This last type of living Theocrat is especially dangerous right now, because such people can influence a large number of people who listen to their music on records or over the radio, using electronic mind control techniques that we will describe later. One of the worst things about this movement is that some of these people have made the breakthrough. They know what they are doing, and they still do it.

Q. In other words, a person can find out the truth about Theocracy and say, “Fine. I’m going to found a cult based on religious mind control while I’m alive; then, after I die, I’m going to control it from the astral plane and become a Theocrat.”

A. Yes, and this attitude is becoming more and more common as more people make the breakthrough and become consciously aware of the existence of Theocracy. This is another main reason why we are having you write this book: to warn potential victims of this new type of mind control and teach them how to avoid it. We’ll tell more about this fifth stage of Theocracy later.

It is important to remember that people have been making the breakthrough for centuries, in the sense of realizing that the “gods” behind many religious groups are simply the spirits of ordinary deceased human beings playing politics and trying to remain in positions of power on the astral plane for long periods of time. However, this knowledge, in itself, doesn’t automatically make people hostile to Theocracy. Where so many advanced occultists have made a fatal error is in not realizing that Theocracy is what you might call a disease or abnormal state. Remaining on the astral plane for long periods of time and absorbing vital energy from other spirits is not a natural or healthy condition for a human spirit. All Theocrats eventually become degenerate and insane. Now, we’ve always told this to anyone capable of holding conscious telepathic conversations with us, but we haven’t always been believed. The illusion of achieving immortality for the ego is a very powerful corrupting influence. You can see why many occultists wouldn’t want to listen.

The quality and completeness of a person’s breakthrough knowledge are very important. Until very recently, communicating many of the individual details that constitute the breakthrough has been extremely difficult. Notice that when you write about it, you employ many terms and concepts from recent scientific discoveries: computer science, behavioral psychology, modern physics, etc. Think how much harder it would be to understand Theocracy without this background.

Q. I understand. Please amplify what you said about the Masonic and Rosicrucian lodges being a cause more than an effect of advanced occult conspiracies during the last three or four centuries.

A. It’s very simple, really. The presence of the lodges in Western society increased the number of advanced occultists enormously, because they served as a visible training ground for people who otherwise might never have had access to psychic training and spiritual knowledge outside organized religion. The rituals and jargon of the lodges were secret, but everyone knew approximately what went on inside them – or at least, anyone with the potential to become an advanced occultist could guess. This meant that fewer people who had possessed occult training in a past life would spend a “wasted” incarnation in which they had no access to formal training.

Q. This makes sense, and also seems relevant to the basic theme of this whole book, the War in Heaven. You’re describing what the struggle between the Theocrats and the Invisible College is really like. It resembles an ordinary political conflict on Earth: fights to recruit new members, to build institutions that serve the ideological cause, etc.

A. Correct. It's not a war between "God and Satan" at all, in the sense of a conflict between absolutes of good and evil. It is completely a matter of politics, and neither side is completely good or bad. Of course, we are convinced that the side of the Invisible College is better than the side of the Theocrats by any reasonable ethical standard.

To sum up what we've said in this chapter, the Age of Reason was a major step in the progress of Western civilization and a significant victory for the Invisible College over the Theocrats in the War in Heaven. During the period from about 1700 to the 1960's, there was just as much improvement in the average level of individual human consciousness as there was in physical technology, scientific knowledge, and the design of social and political institutions. Our goal was to break the hold of religious mind-control over the majority of people in the First World, and we accomplished it reasonably well. Large numbers of people are still enslaved to Theocratic religion, of course, but such belief-systems no longer dominate the collective consciousness of the society to the extent they once did.

Today, even the majority of people in the advanced Western countries who consider themselves devout religious believers actually put reason above faith, and humanistic concerns before blind obedience to traditional doctrine. Do you see why we used the quasi-religious rituals of the Masonic and Rosicrucian lodges to accomplish this?

Q. Well, it looks as if you used a form of religious mind control to raise the consciousness of the majority of people you worked with, because they had started out as religious believers and were used to such techniques. However, you taught more advanced psychic training techniques such as sex magic to the minority who were ready for it.

A. The important thing to recognize here is that even the most advanced magical lodges based on the Masonic/Rosicrucian tradition still train their members with rituals that employ the religious trance.

Q. I've noticed that most advanced traditional occult organizations still practice such rituals: for example, they teach people to enter a true psychic trance by first entering a religious trance. Now that I've made the breakthrough, I realize that is why I've also felt uncomfortable trying to participate in the magical workings of such lodges: I know how to assume a psychic trance directly, and feel an instinctive revulsion during rituals that attempt to put me into a religious trance.

A. This is correct, and it's the main reason why we've been spreading the word telepathically that the Age of Reason is ending and a new age is beginning. Its starting point is another major revolution in consciousness, as we will discuss in the next chapter.

Chapter 19: A Revolution in Consciousness

Q. The term “revolution in consciousness” is usually associated with the Sixties psychedelics movement. Can you answer some of the questions I’ve had about drugs that I’ve never been able to figure out on my own?

A. There’s much more to the revolution in consciousness that’s now going on than just the widespread use of consciousness-altering drugs, but it’s a good starting point. Especially, the drug issue illustrates that there’s a War in Heaven going on: we try to teach people how to use drugs for their own good, and the Theocrats work to create the “drug problem” in an effort to sabotage our attempts to take human consciousness on this planet another major step forward.

The modern struggle between the Theocrats and the Invisible College over the recreational and other uses of psychoactive drugs started long before the Sixties; and the drug then involved was alcohol. The real reason that the Prohibition Amendment passed after World War I is that we suddenly stopped opposing the anti-alcohol movement that Theocratic Fundamentalists had been leading for decades.

In other words, we decided, “Let the Christian Temperance Union and the other prohibitionist organizations have their way; maybe total prohibition of alcoholic beverages will fail so miserably that it will convince the majority of Americans that puritanical laws regulating intimate details of the personal lives of individuals are a bad idea.” And our plan worked.

Government policy and general opinion in this society are now treating alcoholism more as a medical and psychiatric problem than as a moral or criminal problem. This is actually a significant step forward for the whole civilization: learning how to deal with a social problem to minimize the total harm it does to the society.

Q. I’ve always found it inexplicable that Western society can deal with the alcohol problem in a reasonably sensible and sophisticated manner, but not with problems caused by drugs other than alcohol.

A. This is happening because the drug controversy is now one of the two or three most important battlegrounds between the Theocrats and the Invisible College. The key to understanding why involves certain side effects of LSD and various psychedelic drugs closely related to it: mescaline, psilocybin, etc., in both their pure and their botanical forms.

Q. I was right at the heart of the Psychedelics Movement in the Sixties and Seventies, but I never really figured out what was going on. Obviously, the Invisible College was urging large numbers of people to take these drugs, seemingly indiscriminately; but I never found out why. In fact, I often got angry with you for trying to “turn on the world” to LSD, seemingly with little regard for the consequences.

Occultists have used powerful psychedelic drugs of this family for centuries as aids to psychic development, but always with a great deal of caution and respect. Only occultists at a reasonable level of advancement were supposed to take them; their use was denied to the really immature and unstable. Also, occultists have always taught

that psychedelics use should be combined with other psychic training techniques, to maximize the benefits and minimize the dangers.

However, when I tried to teach these methods of psychedelics use in the context of the Sixties counterculture, I found that very few members of the movement had the patience for such a conservative approach. Practically everybody just said, "I'm going to keep on dropping acid until I get rid of my hangups and expand my mind, and then I'll worry about all this stuff about meditation and psychic exercises." And I was aware why so many people felt this way: at this stage of my psychic development, I was beginning to become consciously aware of your telepathic messages advocating indiscriminate use of LSD and similar drugs. Quite frankly, I disapproved of this policy, because I saw so many people hurt themselves with irresponsible drug-use.

A. You are aware by now, aren't you, that most of the people who experienced "acid freakouts" during the Sixties didn't suffer significant permanent damage?

Q. This seems to be true on the average, yes. Also, I'm now mature enough to realize that a lot of the drug-users in the Sixties Movement who killed themselves, committed serious crimes, or became insane enough to be institutionalized, would probably have done something similar sooner or later anyway, even if they'd never used drugs.

A. True. This was a significant factor in our decision to take the risk of starting the Psychedelics Movement. We still have to admit that there were casualties, though, and we're sorry about it. However, we have to point out once again that a war is being fought and it's your freedom, that of the entire human race, that's at stake.

Q. I understand all this by now, though I'm not sure how many of my readers will. Well, there's nothing I can do about this except tell as much as I can of the facts and let people make up their own minds about who's right and wrong. What I'd most like to know about the whole drug question is simply what the Sixties Psychedelic Movement was for. What, exactly, were you trying to accomplish, and did it succeed?

A. The answer to your second question is, "Yes, fairly well. Better than our expectations." The answer to the first is technical and almost impossible to describe in English, but we'll try. Since you, and probably a significant number of your readers, are familiar with electronic computers, we will use computer terminology for our explanation.

First, you have to realize that a normal state of consciousness is comparable to a computer program that's already running in an input or output mode instead of a command mode. In an input mode, you can enter data into the files of the computer to be stored or processed. In an output mode, you can retrieve information that's already been processed, and print it out or make some other use of it. On most modern computers, you can switch between these two modes very easily, and this analogy seems to apply to the mind as well.

The input mode of normal consciousness consists of receiving information through the senses and entering it into the memory, where it is processed in various ways and is available for later retrieval. The output mode consists of making use of data that the mind has already processed to feel emotions, think, speak, listen, move the body, and perform a wide variety of other activities. The whole thing is much more complex and

sophisticated than anything conceivable for electronic computers, even in theory, but the analogy should be clear.

However, you can't modify the program that's running on an electronic computer set to an input or output mode. In order to do that, you'd have to enter some kind of command mode.

Q. As an example, before I typed this paragraph, I entered the command mode of this word processing program and changed the margins for this one paragraph. But now I'm back in the input mode to write this.

A. When this analogy is applied to states of consciousness in the human mind, you have to realize that the situation is very complex. On one level, you feel that you have a great deal of free will, a large measure of control over what you think and do and even over how you react emotionally. This is simply because you are aware of a large number of different alternative courses of action open to you at any given time. You are much less aware of those alternatives that are not open to you. For example, large areas of your total memory are not available to conscious access at any particular time. Like many electronic computers, the human mind arranges memories in banks, and you normally have access to only a few of these at any one time. You can change banks by an act of conscious will, but this often loses you access to information you could recall easily before, from the other memory bank. In addition, there's the subconscious, which contains memories that are very rarely available for conscious access.

Q. It also appears to me that normal consciousness includes at least limited command functions: for example, deliberately "putting yourself in a mood" to do a particular thing that you couldn't do without advance concentration and preparation. This may be analogous to certain capabilities on this word processing program: for example, I don't have to leave the input mode to PRINT IN ALL CAPS or to underline.

A. Yes, but you can't change the line-length except by going into a command mode, as you did above. Now the point we're trying to make here is that LSD and related psychedelic drugs create a state of consciousness that is similar to putting a computer into a command mode and making changes in the program that is being run.

Q. This brings us back to my original objections to your advocacy of indiscriminate use of powerful psychedelics during the Sixties. Going into a command mode on a computer is useless, and usually detrimental to finishing the job at hand, unless you know exactly what you're doing. For example, the command mode I entered to change the margins could also have been used to delete the whole file I'm working on, and that could have been done by pushing only two keys.

A. Fortunately, the very complexity of the human mind makes it much less vulnerable than that. What actually happened when the average person in the Sixties Psychedelics Movement took LSD wasn't the same as the limited work with entering a "command mode" and doing deliberate mental reprogramming that Western occultists have traditionally done when they used psychedelics. It operated on a level unknown to the occultists.

In other words, you yourself, and all the people you considered serious occultists, underwent the same involuntary mental changes as the "street hippies" did because of taking LSD. You accomplished your limited psychic training goals, while they did

nothing but “sit and groove”; but the drug itself was doing something much more fundamental to every one of you, every time you took it.

Q. I’d already guessed most of this, but it’s still a little disturbing to see it put into words. Exactly what changes are you talking about, and how do they relate to the analogy about command modes?

A. Well, the computer you are using to write this book has several different levels of command modes, doesn’t it?

Q. Yes. For example, the lowest level is the one I used to change the margins. Beyond that is another level at which I could enter another application entirely, such as creating and sorting data in an address file. Beyond that, I could write a program in Basic or Assembly Language and create a word-processing file similar to this one, but with whatever modifications we desired. And beyond that, I could write or install a Machine Language program that would change the computer’s capabilities for writing new programs, including teaching it an entirely different computer language.

A. OK. By this analogy, the traditional use of psychedelics by occultists is on the level of writing a Basic program. That’s how people learn to use telepathy and other psychic powers: they actually write a new program, but to do so, they use capabilities already present in their mind all along, as your computer has the Basic programming language among its files.

Q. This explains why psychedelics are not essential to psychic training. They can speed up the process under the right circumstances, but they don’t seem to be able to give a specific psychic talent to just anybody. There are large numbers of otherwise intelligent and creative people who simply can’t learn to become telepaths or mediums, for example, with or without taking drugs. On the other hand, a lot of experienced occult teachers who dislike drugs assert that they can accomplish exactly the same degree of psychic training for a given person without using drugs as could be accomplished with them; it would just take longer. I tend to agree with them in general, though I still fall into the “pro” rather than the “anti” camp of occultists when it comes to psychedelic drugs as a psychic training aid.

A. The real reason we advocated widespread use of LSD in the Sixties had nothing to do with the short-term effects of the drug, or with conscious use of those effects for psychic training. To get back to the computer-language analogy we’ve been using, the “mind-expansion through LSD” that we were advocating involved a Machine Language program, not merely a Basic program.

Repeated use of LSD over several years makes fundamental changes in people’s mental programming, and we used LSD plus direct telepathic conditioning techniques to significantly reprogram the minds of several million Americans. We also used environmental conditioning through the general emotional climate of the Sixties counterculture itself, as expressed in its art, music, slogans, etc.

Q. To tell the truth, I found all that stuff about “Peace and Love and Flower Children and Dropping Out and Everything Should Be Free” to be naive and impractical at best, and at worst to be self-destructive.

A. You felt this way because you already had high ideals and were concerned mostly with trying to put them into practice. We created the emotional atmosphere you find naive and self-destructive simply to teach a certain amount of idealism to young people who had been raised in average Fifties American homes that almost completely

lacked it. Throughout their childhoods, they had been taught to value various shallow forms of material success more than anything else. We were trying to push them in the right direction, and advocating widespread use of the powerful psychedelics was our principal means of doing so.

Q. How did the reprogramming that you carried out through the Sixties counterculture and psychedelics movement compare in effectiveness with that accomplished through religious mind control by Theocratic religious groups?

A. There is a tremendous difference, roughly that between doing something using a high level of technology and doing it by human muscle power, with the psychedelic drug being analogous to the machinery. We did more reprogramming in a few years on more people than the traditional religious Theocrats do in the same number of decades. Unfortunately, the Fifth-stage Theocrats now have access to mental reprogramming techniques just as effective as those we used in the Sixties; but this is a subject we'll discuss later.

Q. Well then, why did you stop? Why didn't you let the Sixties Movement continue indefinitely? I realize that you would have had to make the material you were using to reprogram people much more complex, but wouldn't this have happened naturally as they matured and gained in knowledge and experience?

A. No, it doesn't work that way, unfortunately. It was extremely difficult just to program large numbers of LSD users with a set of vague idealistic principles that would make their opinion-forming and decision-making processes more tolerant and flexible. It was totally impossible to start teaching a detailed, sophisticated ideology. The major reason for this is that we were working almost entirely through people's subconscious minds, so that they were absorbing short strings of data at random places in their mental files. As long as these messages were simple, clear, and positive – and it's this that made you call them “naive” – then they did more good than harm. If we'd tried using more complex material, it would have merely confused the recipients, probably to the point of interfering with ordinary mental functions. In fact, most people in the Sixties counterculture suffered temporarily from a significant degree of this kind of confusion and impairment anyway.

Q. OK. I'm pretty sure I understand now. You were only trying to reprogram as many Americans as possible with some vague principles that would make them more socially and politically liberal, on a very fundamental level. Even before I made the breakthrough, I was aware that something like this had happened.

A. At this point, let us end the discussion of drugs and go on to other aspects of the War in Heaven that mark the beginning of a new age of human civilization on Earth.

Chapter 20: The Aquarian Age

Q. I've never believed in astrology, so I've always felt a little uncomfortable using terms like "Aquarian Age." Why did you let it get started in the first place?

A. We had nothing to do with putting this term into common use. However, once large numbers of people started using it entirely on their own, we invented our own mythology around the rudiments of the Aquarian Age story and have been transmitting it telepathically into the subconscious minds of many different people. It now appears in messages channeled to the New Agers, in popular song lyrics, and many different places in fiction and poetry.

First, here's the basic astrological myth about the Aquarian Age. The Age just ending was called the Piscean Age, after the constellation of Pisces, the Fishes. It's an appropriate name, because this was the Age of Christianity, which has the fish as one of its symbols because in the Greek that the early Christians spoke, the word for "fish" is also an acronym for the phrase "Jesus, the Anointed One, God's Son, the Savior." And the Age just beginning is called the Aquarian Age after the constellation of Aquarius, which represents a human being pouring water out of a jar. Now, here's our supplemental mythology about the Aquarian Age, which centers on the concept of "water." In this context, Water symbolizes spiritual power. During the Piscean Age, the human race on Earth resembled an enormous school of fish: they were utterly dependent on the water, and had very little control over it. They simply lived in it and hoped to survive.

The New Age symbol is the human being taking control of the water, which also represents spiritual power. However, if you take a closer look at the astronomical mythology represented by the constellations, you'll see that the water poured out by the Water Carrier is the source of the great celestial river, the constellation Eridanus which runs from the celestial equator far down in the southern sky. This huge outpouring of spiritual power represents several things we'll cover in Part Three: the apocalyptic events that will free the human race on this planet from Theocracy, and the birth of new gods.

Q. It's details like this that I need for the book, even if they're not directly connected to the point being discussed: they prove that there's an external creative intelligence behind many of the intuitive flashes that inspire people to create modern mythologies.

A. Another example concerns several modern UFO researchers who received telepathic communications containing words in an unknown language from sources that identified themselves as "space people." Occultists later identified the words as belonging to the "Enochian" language. Over three hundred years ago, the English occultist John Dee received a long series of channeled messages in this language, and occultists still study it today.

The reason we telepathically transmitted Enochian words like "affa" – meaning, very appropriately, "nothing" – to the Ufologists was to steer their thinking in certain direction. We knew that if they published these words or repeated them very much, someone with occult knowledge would tell them where they came from. It was just another way of supplying evidence that there is a connection between what modern

Ufologists call telepathic contact with space people, and the mediumistic communication with spirits that occultists have been practicing throughout history. Even with evidence like this to guide them, most of the Ufologists remain materialists. We keep telling them, "The Invisible College is composed of disembodied spirits. We're dead people, not living beings from other planets. Some of us are extraterrestrials, yes, but we're extraterrestrial *spirits*, not living people." We keep telling them this whenever we are in telepathic contact, and they keep right on theorizing about interstellar space travel and other dimensions.

Next, let us tell you about the so-called "Sirius Connection," which you mentioned in Part One without ever quite figuring out what we were doing. This was a complicated ploy of exactly the same type as the one we just mentioned. We started sending telepathic messages like "Sirius is very important" when we found out that news of the explicit astronomical knowledge about the invisible companion of Sirius in the Sudanese DogonTribe's mythology was about to surface.

In the early Seventies, when we started sending such messages, the same information that later appeared in *The Sirius Mystery* was already known to certain anthropologists and members of the occult and UFO communities, especially French speaking ones. This information is extremely impressive, because it contains the period of revolution of the companion around the larger star and the fact that this companion star is composed of super-dense matter. The information contains enough detail to make coincidence unlikely, and there is evidence that the Dogon possessed it before Western scientists did.

Q. When I first read *The Sirius Mystery*, I tended to dismiss the whole thing as a hoax by the Dogon. I speculated that some of them had heard the astronomical information about Sirius from some passing trader only a few years before they told it to the anthropologists. A lot of the traders in that area were Arabs, and amateur astronomy has always been popular hobby in the Arab culture.

A. No, the Dogon got the information centuries ago. They may or may not have gotten it second-hand from the ancient Egyptians, but they could have. This and many other pieces of advanced astronomical and astrophysical information have been in circulation among free spirits for thousands of years.

Q. I begin to get the point. You sent out telepathic messages about Sirius to get the materialists like Wilson, Leary, and various Ufologists to listen to you, knowing they'd encounter the information quite soon. I assume you knew in advance that *The Sirius Mystery* was being written.

A. It's more complicated than that. If we hadn't started the telepathic communications, several of these people would have accepted the information about Sirius and the Dogon as hard proof of physical visitations to Earth by Ancient Astronauts. As it was, we complicated the issue in their minds, and may have kept them from seriously misleading the significant number of people who regard their opinions as authoritative.

Q. When you say, "complicated the issue," are you talking about R.A. Wilson's making a connection between the modern Sirius Mystery and the "Great Star" legends of the Masons, Rosicrucians, and various occult groups?

A. Yes, the "Great Star" is also the "Great Secret": a version of the truth about Theocracy. This same symbolism is also being used by a number of different factions

of spirits and living people involved in the psychic warfare to be described in Part Three. For example, some of them call themselves “cats” or “lions” and refer to certain other types of spirits as “dogs” or “Sirians.” These terms refer to different details of the physiology of the astral soul, and there are spirits of each type in the service of both the Theocrats and the Invisible College.

Q. I also see another possible tie-in here. Ever since R.A. Wilson wrote the *Illuminatus!* books, he’s had a following composed mostly of counterculture people who publish underground magazines devoted to discussing his work, and to similar material by Leary, Burroughs, etc. Some of these people were part of the Sixties LSD movement at the time when the media were full of anti-drug propaganda claiming that LSD damaged the chromosomes, and that the children of everyone who used it would be born deformed or mutated. My own opinion at the time was not to take these claims seriously, because they were supported by insufficient evidence – and history seems to have proven me right.

The assertion that LSD causes physical mutations seems to be entirely false. But this didn’t stop certain members of the Sixties counterculture from taking this “mutation” propaganda and turning it completely around. In other words, they admitted that LSD causes mutations, and not in the descendants of the people who take the drug, but in the users themselves. And of course they claimed that these mutations were extremely beneficial, turning acidheads into supermen.

Now, I had enough scientific knowledge and plain common sense to dismiss these claims as obvious nonsense, typical of the alternating delusions of persecution and grandeur so common in the counterculture at the time. And, on the purely physical level, nothing has happened since to convince me that my snap judgment was wrong. However, the belief that acidheads are mutants in a literal, physical sense and therefore superior to ordinary people has never died out within the counterculture. It seems commoner in the counter-culture today than it was in the Sixties. Is the Invisible College responsible for this?

A. Yes. Some of the people who are going to read this book and other explicit writings about the War in Heaven, and who are going to make the breakthrough and join the movement to teach others the truth about the nature of spiritual reality, are going to describe themselves as “mutants” of this type.

Q. Personally, I feel more like an alien than a mutant. I have past-life memories set on other worlds, and I really don’t feel comfortable in any cultural group on this planet.

A. This is because you’re here to help in the building of an entirely new and more advanced civilization on Earth. And a large number of the people who call themselves mutants are also of extra-terrestrial origin. That’s another thing you’ll want to concentrate on in your future writings’ helping these people realize who they are, and what they’re on this planet to do.

Q. Here’s a question I asked before and didn’t get answered. I’ll try to ask it again, because it pertains directly to the subject of mutants. During the Sixties, Timothy Leary often said that LSD helps people unlock cosmic secrets that are encoded in our DNA; and at the time, I found this concept completely incomprehensible. But he’s still saying the same thing today. For example, he said in *Neurologic* just a few years ago that “Most of the characteristics formerly attributed to the soul now describe the

functions of DNA, whose complex messages originate from higher intelligences in other solar systems... The mission of DNA is to evolve nervous systems able to escape from the doomed planet and contact manifestations of the same amino-acid seeding that have evolved in other solar systems.” What is the relationship between the concept in this quotation, the acid mutants, and the cosmology that you’ve already given?

A. First of all, there was never a physical seeding of amino acids to start organic life. What actually happened was that disembodied spirits went to planets that were ready for life to develop, and created the amino acids by telekinetic manipulation of existing organic molecules. They assembled these amino acids into physical DNA using their own astral DNA molecules as templates.

When Leary and other scientists theorize that the physical DNA contains an evolutionary program that automatically causes new species to develop, they are slightly misinterpreting messages that we put in their subconscious minds. What we are actually trying to tell them is that evolution is guided by the psychic manipulations of disembodied spirits, but most such scientists are still too materialistic to accept such an explanation. Their conscious minds are unwilling to admit the literal existence of the soul and other spiritual phenomena, so they try to stretch theories from physical science to fit the evidence they discover. This sometimes causes non-scientists who read their works to engage in speculations about evolution and mutation that stray very far from reality.

What we’re really telling all these people is simply, ”Try to develop conscious control over your psychic powers during your present lifetime, so you’ll have a better chance of surviving after death.” LSD and other psychedelic drugs are a dangerous but useful tool for doing this, and so are many psychic training practices derived from occultism and religion. We do want people to evolve; but the evolution is spiritual, not physical. However, there’s a lot more to the War in Heaven than just a struggle between the Invisible College and the Theocratic spirits who operate through organized religion and try to retard material progress towards an advanced civilization on this planet. During the last five years, as this book was being written, the power of the religious Theocrats to influence the evolution of Western society has steadily declined, but that does not mean this Spiritual Revolution is going to be quick, easy, or bloodless. What’s actually been going on during the last twenty years is that the Theocrats are preparing to achieve their final goal. Throughout recorded history, the Theocrats have falsely pretended to be gods. Now, because of the Earth’s extremely high and unstable population, they actually have a chance to assume godlike powers. This is what the War in Heaven is really all about, and this what we will describe in Part Three.

Part Three: The Second Breakthrough

Chapter 21: Hitch-Hiking Spirits

A. It is now time for the Invisible College to tell Earth people the whole truth about the nature of spiritual beings, especially the basic cosmology about the origin and destiny of the human soul. We told you to leave the material in the next few chapters out of *Spiritual Revolution* because we did not want to describe certain things we intend to do in the future before we were fully prepared to do them. These technical preparations have now been completed. Our psychic network for fighting Theocracy is now in place and already exchanging fire with the enemy, so it's now safe to tell more.

Jeffrey Goodman's "hitch-hiking spirits" theory is a good way to begin.

Q. The "hitch-hiking spirits" theory described in *The Genesis Mystery* is actually quite vague. For example, Goodman doesn't try to explain the ultimate origin of organic life, but deals mostly with the development of modern human beings out of pre-humans. When I read the book, I assumed that if his interventionist theory of evolution is valid at all, it should apply to the entire course of evolution, including the creation of life itself.

Many of the modern biochemical experiments that have tried to simulate the creation of life out of non-living matter have shown that the probabilities of its happening by chance alone are so low that it's reasonable to dismiss this theory as invalid. I have assumed for a long time that spiritual beings intervened in the creation of life on Earth, as well as in the creation of modern humans. However, this raises several additional questions.

How did these spirits get here, and why would they want to travel to planets without organic life? You have already explained that the soul is nourished on energy from the body and that spirits have to incarnate or they will starve, so why would they go to a place where they couldn't survive?

A. Ordinary human spirits don't do it deliberately. Some advanced civilizations have a form of rapid interstellar travel that makes it possible for disembodied spirits to travel from one world to another at speeds much faster than the speed of light. When they get to their destination, they incarnate there. However, such interstellar travel by spirits involves risks, and they sometimes get lost in transit and end up on a planet other than the one they intended to visit. If the equipment needed to project spirits over interstellar distances does not exist there, they are marooned. If spirits find themselves marooned on a planet devoid of life, they eventually die, unless other spiritual beings are able to rescue them. This will be discussed further later.

Q. The universe consists almost entirely of empty space. Don't most of the marooned spirits end up in interstellar space, with only a very few landing on planets at all?

A. No, the interstellar transportation process doesn't work like that. Travel can occur only if there is a large mass of physical matter at the other end. However, the spirit

will still pass through the process even if the mass isn't the one intended as its destination.

Q. I assume that marooned spirits use their psychic powers to start creating organic life, even though they realize they won't survive long enough to benefit from the process.

A. Yes. There's a lot more to it than that. We gave a very incomplete version earlier to you and to others on your planet when we said that some advanced civilizations of the past have had a sort of religion that encouraged people to go around the universe creating organic life on every planet that was geologically ready for it. This is a true statement as far as it goes, but what we didn't mention is that such civilizations were very different from ours, as different as a colony of social insects such as bees or ants is from a herd of horses or a pack of wolves.

We also mentioned that the civilizations that sent out such original missions of creation seemed to be enemies of the civilizations ancestral to our own, and that our ancestors were partly responsible for driving them away, but we didn't tell the full story. Let's leave this subject for a later chapter, and continue describing how spirits create organic life on planets that are ready for it and then guide the process of evolution until intelligent beings develop.

However, we should point out that everything we say about the origin and evolution of life on Earth is just scientific speculation. We're reasonably sure it's accurate, but it's not based on detailed historical records.

Q. Why don't you have access to the histories of all the advanced civilizations going back millions of years? Surely all such societies would have sophisticated equipment for storing information, better than our present computers here on Earth, so my assumption would be that information about all of them would be easy to obtain. Even if civilizations are always rising and falling, communication between them should ensure that history and other information gets passed along. After all, we Earth people, primitive as we are, still possess many important written records of our own vanished civilizations.

A. Well, you have a few written records from the ancient Greeks, Hindus, Chinese, etc., but there are still huge gaps in your knowledge. For example, what percentage of the ancient Greek poems, plays, histories, and scientific works that you know the titles and authors of (from references in surviving works) have been lost?

Q. I can't even guess at the figures, but I get your point. Much more has been lost than has survived. Does the same apply to electronic data storage as used by advanced civilizations, then? I'm surprised that such people have not worked out methods of storing information for very long periods of time.

A. Advanced civilizations don't use electronic computers, nor do they store much of their data in durable physical forms equivalent to books, photographic film, sound recordings, etc. The equipment they use to store and process information is made of living organic matter and is relatively fragile, so it's not that hard for specific historical knowledge to be lost. Also, the symbolic systems for storing data are neither alphabetic nor digital, but are versions of the system used for memory storage

in the human brain. Such systems are extremely complex, and translation from one system to another is often very difficult.

As long as a particular civilization is viable, it retains the information that the people in it want to retain. If it breaks up, the souls of the people who survive the break-up go to other civilizations, which have their own history, their own store of information they consider valuable. So specific information about a particular planet is often not available.

Q. While we're talking about the remote past, what about the creation of the universe?

A. The universe is cyclical. It really doesn't have a beginning or an end. The Big Bang theory, which most of your scientists now accept as proven, is valid; but it's just one component of a Steady State theory that operates on a larger scale. There is another parallel part of the universe which is contracting toward a Big Crunch at the point where/when Earth astronomers observe evidence of the Big Bang. That part of the universe is composed of anti-matter and time flows backwards there.

The "heat death" points in our own part of the universe, the points where particles of matter lose all their energy and motion, are also the points at which particles become anti-matter and pass into the other part of the universe to start falling towards the Big Crunch.

In other words, the universe didn't really have an origin at all. There wasn't a point in time when the universe didn't exist, because the very definition of time is as a measurement of changes in matter and energy. Therefore, time cannot exist unless matter and energy also exist. It is simply a dimension as length, breadth, and height are dimensions; and this makes it part of the universe, not something independent of it. Now, let's get back to our discussion of the creation and evolution of life by saying that the astral souls of all intelligent beings contain a template for the DNA molecule and all the precursor chemicals that compose it. If the surface waters of an Earth-like planet are close to the correct temperature and have the right chemicals dissolved in them, disembodied spirits with the proper technical knowledge can create life by psychokinesis alone. There is no need to visit planets in space-ships and "seed" them physically.

Q. Is this organic life always of the same type as on Earth? In other words, is DNA as we know it the basis for all life in the universe?

A. No, there are other kinds of organic life on the surfaces of other kinds of planets, and also non-organic forms who live in the interiors of stars, comets, gas-clouds, and other bodies of matter. They all have different kinds of souls, composed of different kinds of astral matter, and there is almost no communication between the different kinds of life.

Q. Why is this? Can't they communicate telepathically, even if a soul from one type of environment can't incarnate in a body from another?

A. This is barely possible but not really feasible, because the different types of organic and astral life use very different kinds of symbols to communicate, and also think at different rates of speed.

Q. This sounds similar to a problem that people here on Earth can have with electronic computers. It's often difficult to exchange data between two computers because they have different kinds of processing units, internal clock speeds, or software. However, it's almost always possible to design additional hardware and software that will allow data exchanges between the two computers. Can't advanced human civilizations invent equipment for communicating with these other forms of life?

A. Your analogy doesn't really apply. All of your computers were designed by and for human beings. The common denominator between two different computers is the person who understands both. There is no such common denominator between people and vastly different forms of intelligent life.

Q. Please continue explaining how intelligent life is created. Especially, I'd like to know more about the relationship between the body and the soul.

A. The human astral soul is both an alien parasite or symbiote, and a natural part of a human being. All mammals have astral souls, but the astral soul of a human being is extremely different from the astral soul of an ape. Human beings were radically altered by psychokinetic genetic manipulation to become physically different from other apes. The brain, the hands, the sense organs, the general musculature, and the organs used in standing and walking erect are all very different in humans than they are in apes. However, the scientists who recently started mapping the DNA structure of anthropoid apes found it much more similar to that of humans from what they had expected.

And when genetic science begins to learn the details of how random mutations usually change the DNA structure, the scientists will discover that the genetic differences between apes and humans don't fit the usual patterns. They'll realize that the particular loops in the DNA molecule that causes the genetic differences between people and apes have an artificial or alien look to them. That's because they actually are artificial: changes made by spirits from other worlds that were familiar with genetic patterns different from those on Earth.

The somatic soul of the human species was genetically altered just as radically as the body, and is also very different from the somatic soul of an ape. The human somatic soul's nervous system is much more highly developed for transmitting and using astral energy, and the attachment point for the astral soul is much more highly developed. This attachment point allows any human astral soul to incarnate, including those used to incarnating in bodies very different from human bodies on Earth. In other words, there is a sort of standardization among human-type bodies on many different worlds to allow them to be linked to a wide variety of astral souls. There are often problems of astral tissue-compatibility if body and soul are too different, but it is still possible for many different types of astral souls from many different worlds to incarnate on Earth.

One of the chief characteristics of intelligent beings compared with similar non-intelligent beings is that both the body and the astral soul show strong evidence of neoteny. For example, many scientists on Earth have noticed that an adult human being retains many physical characteristics found in an anthropoid ape during infancy or childhood, but lost as it matures.

When a neotenus salamander like an axolotl retains its gills while becoming sexually mature, the resulting neotenus adult is physiologically more primitive, meaning that there is less specialization of the tissues and organs than in a normal adult of the same species. Human beings are physiologically more primitive than other large primates such as gorillas, baboons, or chimpanzees. This is especially true of the voluntary musculature. It is well known that all the great apes far exceed human beings in relative strength, because of differences in the muscle structure. Notice too that there's a marked gender-difference in humans in muscle structure as well. The adult female, with her smoother voluntary muscles and a more extensive layer of subcutaneous fat, is more primitive and more neotenus than the adult male.

Q. Yes, and I've also read that all human embryos start out as somatically female, and that a fetus with an XY chromosome develops male characteristics later.

A. Many technologically advanced races of people use genetic engineering (modification of the genes before conception) and biological engineering (modification of the body during embryological development by the use of hormones and other chemicals) to repress the development of the secondary sexual characteristics and to increase the neotenus characteristics. This is why so many dreams and visions of space people show them as rather androgynous.

Q. What is the advantage in neoteny? What do Earth people gain from not being as strong as the other great apes? And why would advanced people want to be weaker still?

A. There are three reasons why humans living under primitive conditions were genetically engineered to have less sheer muscular strength than ordinary apes. The first is that if the process is properly done, they gain considerably in co-ordination and are much better at doing delicate manipulations with their hands. Second, having less muscular strength stimulates people's intellectual development by encouraging them to use tools and develop technology. The third reason is that neoteny significantly slows down the maturation and aging process, giving people more time to develop their minds

than animals have. Since humans are physically immature and dependent on others for so long while they are growing up, this also gives them an opportunity to learn many things from their elders that they might not learn if they became independent adults sooner.

Advanced human civilizations inhibit the secondary sexual characteristics and certain kinds of muscular development even more, for exactly the same reasons. They gain a longer lifespan, better general health, and physical equality between the genders; and they lose very little, because they don't need great physical strength nearly as much as they need good balance, agility, and coordination. If such a body is kept in good general muscle tone, it has greater endurance against fatigue than a more heavily-muscled body and is more resistant to many kinds of injuries. Also, most advanced human societies reproduce entirely by ectogenesis, so there is no need for people to be capable of ordinary mammalian reproduction.

Q. Some readers will interpret that last sentence as implying that advanced human societies have eliminated sex entirely. I know this isn't true because of my past life memories, but you still should explain the subject further.

A. Most advanced societies have separated sexuality from reproduction. Why create the human body by having it grow inside an adult as a parasite, when it can be grown much more efficiently in an artificial environment? Notice the paradoxical attitude that so many Earth women have about bearing children: on one hand, they know the future of the human race may depend on it, but on the other, they also know it's damaging to the body and seriously interferes with other aspects of adult life. Especially, pregnancy and child rearing are ready-made excuses for placing women in an inferior social status.

However, sexuality itself still exists in all advanced human societies for emotional, social, and psychic reasons. The androgynous people you see in your dreams are all sexually functional males or females. On the average, advanced humans tend to be more sexually active than primitive humans, because their physical and mental health are better, and because they don't have to work as hard for basic survival.

Q. This explains a lot of things I've guessed and wondered about all my life. Now, please try to tell us the whole truth about "gods" and the original creation of human beings. I'd especially like to get a more detailed explanation of the fragmentary messages I've gotten over the years asserting that the human astral soul is a parasite or symbiote. Do godlike beings actually exist, and if so, why have you been so insistent all the time I've been writing this book that I say they don't exist?

A. We thought we had already explained why many Earth people have an instinctive feeling that the soul is an "alien parasite" attached to the body, but we'll try to make it clearer. The somatic soul of a human being contains many structures not found in the souls of other primates. Some of these produce a form of neoteny in the body; others could cause the brain to develop into a high-quality bio-computer; and still others allow astral souls of many different types to incarnate in human bodies. This gives many people the feeling that there is something alien about the soul.

The reason we said earlier that gods don't exist is that the statement is completely true in the context in which we were using it. Throughout human history on Earth, some spirits have pretended to be gods, using a definition of the term that allows them to rule over human beings without being accountable for their actions. These definitions assert that gods are greatly superior to humans in wisdom and morality, encouraging people to let deities deny them their rights to consent of the governed.

However, the human spirits making these claims are simply lying. They are not superior to ordinary people except in possessing certain forms of knowledge and power; and in moral terms they are significantly inferior because their very existence depends on enslaving and exploiting living people and other disembodied spirits. Since pretending to be gods is one of the chief sources of Theocratic power, we have had to attack it very strongly in Part Two.

Now it is time for us to look at spiritual reality from an even larger perspective, and to deal with the idea that intelligent beings greater than humans actually exist. There are two types, "elementals" and "gods," and we will start describing them in the next chapter. However, let us end this chapter by saying that everything we've said previously about gods and human rights still stands. The elementals and gods we are about to describe are still not morally superior to humans, and it is our duty – the duty of advanced human civilizations on other worlds and people on Earth as well – to

stand up to these beings and demand our rights as sovereign individuals.

Chapter 22: Elementals

A. Elementals and Gods are the same kind of entity structurally, though they differ enormously in personality and behavior. You might say that Gods are civilized elementals. So, for our descriptions of how the astral bodies and minds of these beings function, we'll use the general term "Elementals."

On one level, Elementals are specialized types of Theocratic bands. They are very large composite spirits containing thousands of human astral souls very closely linked together. On another, they are sentient creatures in their own right, with personalities and emotions quite different from those of ordinary human beings. One thing we want to stress: Elementals and humans are not two races of beings, but different forms of one race. The astral DNA template of both is identical, but humans are the individual form and Elementals are the composite form.

Composite physical life forms exist on Earth. The bees, ants, termites, and other social insects are the most intelligent of these. The Elementals bear the same relationship to humans as an ordinary honeybee colony does to a primitive, solitary bee or wasp.

Q. I've speculated for years that a colony of social insects might have a single soul or group mind that's much more highly developed than the mind that could fit into the tiny brain of a single individual insect. Certainly the behavior of a whole colony shows much more intelligence than the behavior of an individual.

A. The nature of group minds depends on the amount of control they have over their individual members. There are roughly four levels of control, though each integrates with the next. These can be verbalized as co-operation, persuasion, coercion, and compulsion.

Co-operation is working with others because your mutual interests coincide, and the shared effort is of mutual benefit without major concessions on the part of either party involved. Persuasion is essentially barter: "I'll do this for you if you'll do that for me." Coercion is similar, but the barter is negative: "I'll do harm to you unless you do some particular thing for me." Compulsion is direct control of someone else that transcends that other person's volition.

Q. It looks to me as if human societies on Earth operate on all four levels, so they probably have group minds by your definition.

A. No. Earthly societies operate mostly by co-operation and persuasion, with some coercion and only a small amount of compulsion. A bee colony operates entirely by compulsion, almost in the same way that your brain operates your body through the nervous system.

Q. People don't like coercion and compulsion, so we tend to think that they are among the most important factors governing society. However, you are correct in pointing out that co-operation and persuasion are much more common. The reason we worry about the two negative factors so much is that we have an instinctive aversion for them.

A. There are two reasons why human societies resist becoming a true composite entity. First, people have highly developed brains and are fully intelligent as individuals. Second, each person has a separate astral soul with an astral will that resists outside control. It is possible to control the minds of living people by psychic compulsion under certain circumstances, but this is very difficult. People strongly resist such control because of their highly developed brains and souls.

A bee colony is a composite entity because individual bees don't have large enough brains to support true intelligence and because they don't have individual astral souls. A colony of social insects has a single astral soul that is linked to the body of every individual in it. The brain of a bee has very limited capacity for storing information, and little programming for processing data. Instead, the individual uses telepathy to pass information to the astral mind of the hive. This group mind processes and stores the information received from individual bees and does the thinking for the entire hive, passing down its orders by telepathy.

The collective mind of a bee colony shows intelligence far beyond the reasoning and memory-storage capacity of an individual bee. In fact, in certain narrow areas, this group mind displays a level of intelligence almost equal to that of human beings. One example is the colony's ability to direct the physical changes that individual bees go through during the course of their lives to perform different specialized functions: gathering food, cleaning and repairing the hive, rearing the young, defending the colony from enemies, swarming to produce a new colony, etc. A bee colony is actually better organized in terms of division of labor than a human society.

Another example is the colony's ability to control the temperature within the hive, using a biological central heating and air conditioning system. When the group mind perceives that the hive is too hot inside, certain bees are instructed to act as living ventilator fans. They cling to the walls of passageways that lead to entrances of the hive, and circulate cool air by beating their wings. When the hive is too cool, the entrances are sealed with wax; but the bees serving as fans keep on circulating air, which evenly distributes the heat generated by the metabolism of all the bees in the hive.

Human societies are superficially similar to composite entities, but they aren't true composites, because individual people have independent intelligence and will. However, the human astral soul has a strong potential for forming composite entities while it is in a disembodied state, because souls can literally link themselves together, as was described in the chapter on Theocratic bands. There is much more compulsion in a Theocratic band on the astral plane than in any totalitarian society on Earth, because Theocrats attach their silver cords to other spirits and control them as directly as the human brain controls the hands.

The structure of a Theocratic band as we described it earlier is similar to a wheel: the spirit controlling the band is the hub, and the subordinate spirits are the spokes. Notice that the world's oldest surviving religion, Vedanta, uses such a spoked wheel as its symbol. The rayed sun used by many other religions is the same symbol, minus the rim of the wheel. However, the rim is extremely important, because it indicates that a Theocratic band naturally produces a structure of astral matter separate from the individual souls attached to it.

Q. Are you saying that over the course of time, a Theocratic band develops its own astral soul and astral mind that is the equivalent of the composite astral mind of a bee or ant colony?

A. Yes. This is another important reason why Theocratic spirits don't achieve true immortality. The longer a Theocratic band lasts, the more it develops into a composite entity with a mind of its own. At first, the controlling Theocrat completely dominates the group mind; but eventually that mind becomes powerful enough to become independent, and the band becomes an elemental.

Q. When I hear the term "Elemental," I think of the Windigo legend. Several North American Indian mythologies describe the Windigo as a huge, powerful disembodied spirit that is capable of both reasoning and speech. However, it behaves like a predatory animal, not a human being. The legends say it eats the souls of the dead on the astral plane, and can sometimes kill living people and devour their souls as well. The Windigo is one of the most frightening spiritual monsters in human mythology.

A. Similar beings are described in mythologies from all over the world, but only a few Elementals have become as dangerous as the Windigos. Most of the Elementals that have formed on Earth so far have been less dangerous than a large Theocratic band controlled by the spirit of some human tyrant. Most Elementals that become independent of their creator are no more intelligent than a human infant or a predatory animal. In most cases, the Elemental stays in one place, feeding on the disembodied souls of animals or humans that approach it: it was conditioned to do this while still under the control of human spirits.

Q. I assume this is why so many myths talk about magic spells to "chain" evil spirits in one place. And it also explains why primitive religions performed sacrifices and rituals to placate the spirits that inhabited specific places. Elementals lived there, and feeding them made it safer for living people to travel by the place.

A. Sometimes the "spirit of a place" was an Elemental, sometimes a Theocratic band. It really didn't matter: both wanted to be fed through sacrifices and rituals. The uninhabited areas where such sacrifices were made were very often places where large-scale religious sacrifices of humans or animals had once been conducted, where a city had once stood, or where large numbers of people had died in a battle or disaster. Any of these activities would have formed Theocratic bands, which may have later turned into Elementals.

Most Elementals of this type are not particularly dangerous, because they were formed by first- or third-stage religions, and aren't particularly large or powerful. However, the second stage religions that practiced mass human sacrifices created Theocratic bands that eventually formed Elementals of vast power. Second-stage Theocratic bands had to be extremely large because this was the only way they could exert enough power over their living slave populations to keep the whole society from collapsing. Invariably, such bands quickly became Elementals.

Many ancient cities that practiced second-stage Theocratic religion were abandoned after being conquered by their enemies. Carthage is one example, and the Judeo-Christian Bible mentions several more. No one wanted to live on the site for a long time, because of the presence of large and dangerous Elementals. Of course, if people

avoided the place long enough, the elemental would die of starvation, making the area safe for human habitation again.

The Windigos were a related phenomenon, except that the Elementals didn't remain where they were first formed. The Windigos had originated in those areas where the Incas, Mayas, and Aztecs practiced second-stage Theocracy. When a new Elemental formed in this region, the other Theocratic bands attached to those tribes didn't try to chain it to one place, but worked magic to drive it far away. Some of these banished Elementals went all the way to North America and gave rise to the Windigo legend. Others went to the southern tip of South America, where the Aurucanians have similar legends.

Similar things have also happened during modern wars. The fate of Hitler and a number of the other top Nazi leaders and their Theocrat friends on the astral plane after the surrender of Germany in 1945 is an example.

Q. There were persistent rumors for many years that Hitler didn't really die at the end of the war, but successfully fled Germany. Ever since I made the breakthrough, I've suspected that these rumors might be true, but not in the physical sense. In other words, he did commit suicide in that bunker, but immediately took charge of a band of Nazi Theocrats on the astral plane, and is probably still up there today, sustained by the psychic energies of the creeps and misfits who continue to wear the swastika and practice the Nazi creed of bigotry and violence.

A. The truth is much stranger than that. Hitler and hundreds of other Nazi leaders fled as disembodied spirits to Japan to assist their Theocratic allies there. They hoped that a D-Day-type invasion of Japan would prove too costly to the Allies and that Japanese Fascism would survive after a negotiated peace.

At this point, both the German and Japanese Theocrats had access to enormous amounts of energy from the millions of victims of World War Two, and they deliberately manipulated the American government into dropping the atomic bomb to provide them with even more victims. Their hope was to create an Elemental and use its vast psychic power either to turn defeat into victory on the Earth plane, or to flee to another world.

Fortunately, the attempt failed, and the Theocrats involved were devoured by the entity they were trying to create. This Elemental still survives on the astral plane, and will become an important focal point in the struggle between the Invisible College and the Theocrats in the future.

Q. One thing I read into what you just said about the Nazi leaders is that the Theocrats themselves may be natural enemies of the Elementals.

A. This is quite true. That's why the third and fourth stages of Theocratic religion were invented. to allow Theocratic bands to remain stable on the astral plane for long periods of time. However, either a Theocratic spirit has to reincarnate or else its band will eventually turn into an Elemental. That's a fact of nature.

The fact that human beings tend to create a technology that allows the planet's total population to increase steadily is another factor preventing Theocratic spirits from becoming truly immortal. Of course, a rising population generates new souls in large numbers, which in turn increases the number of souls on the astral plane that are easy prey for Theocratic spirits. But this superabundance of souls is a mixed blessing,

because it encourages Theocratic bands to grow so large they go out of control and turn into Elementals. This is why Theocratic religions often try to inhibit technological progress; but such a policy is self-limiting.

Q. I see what you mean. If the Theocrats keep their particular society from developing technology at the same rate as neighboring societies, it's likely to be conquered from outside. Can you tell me why human beings have this instinctive drive to achieve technological progress?

A. The cause of technological progress is a process of Darwinian natural selection which allows a society to survive natural disasters, defeat enemies in war, and develop the natural resources available to it more fully. All these give it an advantage over any society that doesn't do these things. Cultures that encourage their members to work for technological progress survive better than those that don't.

This particular cycle contains the seeds of its own destruction: technological advancement on a primitive planet like Earth invariably causes the human population to increase to the point where exploitation of natural resources seriously upsets the planet's ecological balances. Most people on Earth are now aware that a population bomb is ticking toward explosion.

Scientists are predicting that this rape of the planet's resources will destroy the Earth's biosphere and cause the extinction of the human species, or, at the least, destroy technological civilization. Others are more optimistic. They predict that almost everyone in the underdeveloped countries will die of plagues and famines, but that the advanced nations will survive the crisis with most of their population and technology intact.

Biologists on Earth already know that population explosions in a particular species followed by massive die-offs are quite common, and usually are not a sign that the species is headed for extinction. Overpopulation/die-off cycles are commonest in successful species that are trying to extend their range but are blocked by environmental barriers. The process often creates new variants of the species that can survive in a wider variety of environments.

We are reasonably sure from our experiences on other planets that Earth's biosphere is not so fragile that it can be destroyed by the actions of human beings, except possibly by a massive nuclear war. We are also reassured by the fact that the populations of all the technological advanced societies on Earth are already reasonably stable, even in countries like the Soviet Union where the official government policy is to encourage population growth. However, we still broadcast telepathic messages that urge people to take an alarmist position on overpopulation and possible destruction of the Earth's biosphere.

If Theocratic spirits and Elementals didn't exist, the massive cycle of poverty and over-population which now afflicts the majority of the inhabitants of this planet wouldn't exist either. Political radicals are partly correct when they blame First World greed for Third World poverty, but economic imperialism is itself just another effect of the same root cause – a Theocratic plot to swell the Earth's population to the point where massive die-offs occur.

We've already described how an increasing population forms new souls. If there is an abundance of human astral souls at a low stage of development in the astral plane for the Theocrats to recruit or feed upon, Theocratic bands tend to grow larger and larger,

making the creation of new Elementals more common. Right now, Earth has more Elemental spirits than it ever had before in its history. And this is a very dangerous situation.

As long as the Earth's population goes on increasing, the existing elementals and Theocratic bands have a steady supply of new souls to feed upon or recruit. But when massive human die-offs occur, vast numbers of new souls will be stranded on the astral plane at once. This overabundance of souls will cause thousands of embryonic Elemental spirits to start growing very rapidly towards adulthood. Once a young Elemental reaches a certain critical mass it becomes able to seize and capture souls psychokinetically against their will, something that ordinary Theocratic bands cannot do because they lack the necessary psychic energy.

As such an Elemental grows in size and psychic power, it can forcefully capture disembodied souls at a higher and higher stage of spiritual development; if it becomes big enough, it is able to devour ordinary Theocratic bands, and finally even the astral souls of living humans. If this happens, then most of the planet's human population, living and disembodied, can end up being taken over and eventually devoured by a small number of elementals.

These adult Elementals are then forced to leave their planet of origin in search of a new food supply. They can travel interstellar distances. Advanced civilizations can usually defend themselves against such beings, but they can depopulate whole planets at a lower stage of civilization very easily. This is why the Invisible College is intervening in the evolution of human society on Earth.

The natural order of the universe is for people (not necessarily in Earth-type human bodies) to start developing an advanced technology under the control of Theocratic spirits. Such a world never gets beyond the second stage of Theocratic religion, but it does develop enough technology to allow the human population to reach into the billions. When it does, a nuclear or biological war suddenly reduces the population, and the Elementals and the Theocrats start fighting among themselves over who controls the planet, and which Elementals will reach adulthood.

Within a few years after this point is reached, the adult Elementals leave the planet and go off into deep space. Sometimes the sudden growth and violent end of the human civilization destroy the planet's biosphere, and sometimes the biosphere survives but human beings do not. More commonly, a few living people and a few Theocratic spirits survive and the whole cycle begins again and runs its course over a period of thousands of years.

Chapter 23: Gods

Q. How do the Gods differ from the Elementals?

A. On the structural level, a God is simply an adult Elemental, a huge colony of astral souls that lives in deep space and absorbs the astral energy radiated by certain stars

The desire to form a composite entity is programmed into the astral template of every human soul. This is a major reason why so many living people desire wealth, fame, political power, and other symbols of having control over others that simulate being the guiding force of a composite entity. The ambitious earthly politician, the aspiring despot, the “Man Who Would Be King,” is just acting behaving in the physical world as his astral soul is programmed to behave in the afterlife.

Disembodied astral souls do the same thing when they become Theocrats. Readers have asked why Theocratic spirits would want to remain on the astral plane indefinitely if they must feed on other human souls.

This is the answer. Almost every human culture has produced some version of the saying, “A man is a God in embryo,” and it’s true. However, the astral template also can program the soul to act as a sovereign individual, which is why there are free spirits as well as Theocrats. The extension of this influence to living people creates the desire for freedom and individuality on Earth as well.

Q. This dichotomy is a partial answer to the age-old “problem of evil.” However, you are implying that both the desire for individuality and the desire to form a composite entity are just natural biological drives, too fundamental to be judged by terms like good and evil.

A. This is why human beings have a characteristic similar to neoteny. Elementals are the adult form, but without a truly intelligent composite soul: they are more like animals than people. Gods are also the adult form, but have a highly developed composite mind. The civilizations you call “space people” are made up of individuals that reject the adult form.

A long time ago, the people on a particular planet developed sufficient technology to allow them to flee into deep space before adult Elementals developed and depopulated their world. After the Elementals had matured and departed, the people returned to their planet, whose biosphere was badly damaged, and lived in space colonies circling the world. By the time the planet again became fit for human habitation, they had no desire to return. They had become fully adjusted to life in their self-created environment, and their knowledge and technology had reached an extremely high level.

Since the population of their space colonies was low, they were able to prevent the cycle of Theocracy from re-establishing itself, but their society eventually found itself threatened with extinction through sheer stagnation. After a certain number of incarnations in a stable, “perfect” society, people became suicidal. Large numbers volunteered to be teleported as disembodied spirits to far-away planets in order to create life or guide the evolution of existing life towards the development of intelligence.

New souls replaced those who departed on suicidal missions of creation, but this didn’t stop the over-all stagnation of the culture: the generations who underwent their

evolution in a civilized environment with little real challenge became suicidal through boredom even more quickly than those who had evolved struggling to survive. Eventually, they tried to figure out a way to balance life between danger and security, to create a dynamic cycle that would allow advanced human cultures to survive indefinitely.

They forced some of their people to recolonize their planet under the most primitive of conditions, letting the natural evolution of human society occur there. They allowed the advance of technology to cause a population explosion, and didn't interfere when Elementals started to develop.

However, they manipulated the development of the planet's civilization much as we are doing on Earth today. Their purpose was to interfere with the natural human lifecycle in a way that would allow sovereign individual humans to live in peace with Elementals, so that both could realize their full positive potential and eliminate the negative aspects of the individual/composite dichotomy. The result was the creation of the first true Gods.

When the planetary population reached the saturation point, and a mass die-off of souls at a low stage of spiritual development allowed Elementals to grow to maturity, the advanced civilization on the space colonies in the vicinity of the planet managed to tame or capture some of these vast spiritual creatures, and tried to turn them into civilized people instead of wild animals. Elementals have the potential to be Gods, but they don't realize it unless raised by their peers.

Elementals don't have peers in the natural cycle of their evolution because they are the composite form of another race. We individual humans are their parents as well as their children, but we also have a destiny of our own which conflicts with theirs. This is why the space people interfere with this natural cycle of human evolution. They raise Elementals to be fully human and civilized by teaching them to accept a symbiotic relationship with individual humans. Remember, an Elemental is similar in structure to a Theocratic band, and it has a place in its astral body for individual humans to attach to it.

In a primitive, animalistic Elemental, these attachment points remain empty when the creature reaches maturity. To produce a God, human astral souls attach themselves to these points as the Elemental is growing and try to control it. If it overcomes them and remains an animal, then it may have to be killed. If the spirits win and tame the Elemental, it becomes a God.

A God allows human spirits at an advanced state of development to attach themselves to it and travel with it when it leaves its planet of origin and travels into deep space. These spirits are mentioned in Earth mythologies as "the sons of the Gods," "Elohim," and by many other names. Once the young God becomes fully conscious, they stop controlling the God, and it stops trying to control them. Both cooperate for mutual benefit.

As the Gods travel through the universe, the Elohim who ride on them can visit planets and create life there, or guide the evolution of existing life, without having to die in the process as the original Missionary Spirits did. The God cannot approach the gravitational field of a planet very closely, but the Elohim can do so and return, using psychic technology that the God creates within itself. Another thing the Elohim do

before they leave a planet is to create an elaborate and self-sustaining network of astral machines, which remains there for future use.

Much of what the Invisible College is doing on your planet right now makes use of such machines, which were left on Earth's astral plane by the Elohim when one of the Gods seeded your planet in the remote past. It might have been hundreds of thousands of years ago, or millions of years. The devices are constructed of organic astral matter. They are machines, but they are also alive as plants are alive. This is why they were able to survive for unimaginable periods of time. The equipment is capable of defending itself from Theocrats and all but the largest Elementals, and of sustaining itself indefinitely. It possesses an artificial intelligence like a computer, but does not have true volition or creativity. It repairs itself but it does not reproduce or evolve.

Q. Do the Elohim and Gods return to a planet when it reaches the "Last Days" and new Gods are about to be born? Most Earth mythologies imply this.

A. No. The Gods normally visit a planet only once. After that, they can call to their children when they are ready. The Elohim can return to a planet, using the same type of teleportation equipment that we use. Many of the spirits in the Invisible College are in fact Elohim.

Q. Are Elohim and space people different races, or the same?

A. We both belong to the same race or species in a genetic sense, because our astral souls are capable of incarnating in the same types of bodies. There is not a single race of space people or a single race of Elohim, though: there are actually several of each that we are in contact with. Your occult literature has used the word "Elohim" to refer to the beings we're talking about for many centuries, just as it has called space people angels.

In general, the difference between the space people and the Elohim is simply that those who live in space value physical technology and life in a physical body more than the Elohim do. Space people normally incarnate immediately after death, though they can function quite well in the disembodied state if there is reason to do so. The space people possess a high level of psychic technology, much of it learned from their friends among the Elohim people, but rely on it less to meet their total needs than they rely on physical technology.

The Elohim have cultures that reverse the patterns described above. They incarnate in bodies only for specialized reasons, such as coming to Earth to assist with the birth of new Gods. By choice, they spend most of their time in the disembodied state, traveling the universe with the Gods, or living in the astral planes of advanced societies like and unlike ours. Some cultures of space people have a very strong relationship with the Elohim, and others do not. The ones who do often live with a lower level of physical technology than those who do not: for example, they live on the surface of planets rather than in space stations, and would rather use biologically-engineered plants and animals than machines of metal or plastic. They, like the Elohim themselves, make more extensive use of machines constructed of living astral matter than we ordinary space people do.

Another major difference between space people and the Elohim is equally difficult to describe. It has to do with group minds and the relationships between individuals within the society. The Elohim like to link their astral souls together using methods

that are superficially similar to the way spirits are linked together in Theocratic bands on Earth. However, the Elohim are civilized, moral people, and would never control or exploit one another when they do this. Their group minds compare to Theocratic bands as sexual intercourse between lovers compares to rape. We space people, on the other hand, do not link our souls together in this fashion except very briefly for specialized purposes. education, psychotherapy, etc.

It should be pointed out that these differences between cultures are matters of esthetics, not morality or level of evolution. Both groups are good in the moral sense and highly advanced in the evolutionary sense. Of course, the cultural differences between the two groups often create political friction arising out of conflicting goals and values, but this can be beneficial and stimulating to both sides if handled correctly on the social level. An individual can change from one group to the other, as a person on Earth might immigrate to another country and become naturalized. Whole societies have made this change in the past on the collective level, and adopted a new technology and culture.

Over the last six hundred years, both space people and Elohim have been coming to Earth in ever-increasing numbers. Many of your greatest minds were directed by astral souls from advanced extraterrestrial civilizations. And your whole modern Western civilization is the creation of our political organization on Earth, the Invisible College.

However, not all the space people on Earth are our agents. Theocracy is not confined only to primitive planets. Even advanced societies still have a minority of people with an insane lust for power, and use planets like Earth as places of exile for them. After spending a few lifetimes here, either they will reject their Theocratic tendencies, and become rehabilitated by joining the Invisible College and assisting in the birth of the new Gods and an advanced human civilization on Earth; or else they will be devoured by elementals during the Last Days, as the new Gods are reaching maturity.

Q. This confirms all these rumors I've heard about Earth's being used by other worlds as a hospital, or insane asylum. But doesn't the presence here of people with Theocratic mentalities and advanced extraterrestrial knowledge make survival and spiritual development more difficult for the native Earth people? How do you justify this ethically?

A. Most of the memories are removed from the exiles' minds before they are sent here, so they don't have the same type of knowledge that our regular agents have. The majority of them have a vague feeling of being alien to earthly society, but very few possess conscious memories of life on other worlds, and they have no technical knowledge at all. However, they do possess high intelligence and control over their psychic powers: these are essential functions of the astral mind that we don't have the right to tamper with.

Q. Science-fiction writers often assume that advanced societies handle their crime problems by reprogramming people's minds to rehabilitate them. Why don't you do this to your criminals instead of sending them here?

A. We do employ such methods, but only on the less serious cases. Every advanced society that's tried to eliminate all crime and insanity from the population has ended up destroying itself. It's impossible to program destructive tendencies out of the mind

without also eliminating good qualities like creativity. So exile is the lesser evil. And having a few extraterrestrial Theocrats here doesn't affect the average Earth person at all: they're really no different from your own native Theocrats, and there's no shortage of those. The presence of such people on Earth really has no over-all effect on events here, especially since about half of the exiles eventually rehabilitate themselves and fight on our side.

Q. My personal psychic experiences and my past-life memories tell me that the exiled criminals and the agents sent here to direct the War in Heaven are only a small minority among the extraterrestrial spirits now incarnating on Earth? What kind of people are the rest?

A. There are two main groups: refugees from physical wars and disasters, and young souls seeking development in the challenge of this hostile environment. Both come here to be in at the beginning of a new civilization.

Q. Everything you've just described sounds like what has happened on Earth during colonization of a new area. The American West was settled by exactly the same groups: a cadre of professionals who assisted the others, refugees fleeing poverty or oppression, young people seeking opportunity, and a minority of criminals running from the law. Australia is an even better example: it started as a penal colony, and later attracted the other types of immigrants as well.

A. That is a very good analogy. And the presence of large numbers of typical colonist types here ought to make your readers feel better: the voluntary immigrants wouldn't come here unless they believed that their chances of surviving and prospering on Earth were reasonably good.

Q. Just what are the risks? What are the best and worst things that can happen on this planet, and what is your prediction of what will actually happen?

A. On the positive side, psychic equipment for controlling the development of the embryonic Elementals into Gods instead of all-devouring monsters is functioning extremely well. It seems to be completely adequate for its job when the time comes. We also have plenty of spirits trained to operate the equipment, and others to work with the embryonic Gods, as well as Elohim to guide them home when they are ready to leave the planet.

On the negative side, the Theocrats still have far more influence on Earth than we'd like, considering your state of technological development. We're not worried about the eventual outcome of the battle with them. The Invisible College is going to win, because we now have much better access to psychic technology than the Theocrats do. However, unless the control of Theocratic spirits over your technology can be broken fairly soon, the Earth's biosphere will be seriously damaged before the Last Days. It's going to be a near thing.

Q. Are you referring to things like the destruction of the ozone layer by organic halogen compounds, the greenhouse effect, etc.?

A. These are only two out of a long list of symptoms, and not even the worst ones. For example, some of your medical researchers are becoming aware that insecticides and other poisonous chemicals cause mutations in bacteria and viruses that create new

diseases, but they have not yet realized just how great a potential danger this is. Over fifty million years ago, the dinosaurs became extinct because of diseases caused by chemical pollutants released by the impact of large numbers of comets with the Earth during a visit of the Sun's astronomical companion, the "Nemesis Star."

Q. What happens if the Earth becomes uninhabitable after the majority of the population dies off during the Last Days and the new Gods depart?

A. It may be possible to start an advanced civilization of reasonable size on space colonies, as has happened on many other worlds. This is the most probable outcome, the way things look right now. However, if there is large scale nuclear or biological warfare, the Last Days may come so soon and be so short that this won't be possible. That's the worst-case scenario; and if it happens, we will simply have to evacuate as many souls as possible to other worlds, using the same psychic equipment that we use to control the Elementals.

Q. Well, that sounds better than the prospect of universal death that everyone on Earth would face if the extraterrestrial spirits weren't here.

A. It is, but it still isn't a good situation. Only astral souls above a certain state of development can be teleported out of here. Weaker souls would not survive the journey. Now, all of the agents and immigrants and even the rehabilitated exiles are strong enough to survive the journey out as they survived the journey in, but many Earth people aren't. This means that many ordinary Earth people will die under these conditions; but they will survive if this planet continues to support physical human life, or if it's possible to build space colonies in time.

Q. Knowing this, it's easy to see why you're pushing the New Age movement and the resurgence of occultism so hard. You want people to strengthen their astral souls through practicing psychic development techniques, because that increases their chances of survival, no matter what happens.

A. Psychic development alone does not guarantee survival. Theocracy on Earth is now entering a fifth stage of development, which is based on electronic mind control instead of religious mind control, and on belief systems with no obvious ties to organized religion. Fifth-stage Theocracy can entrap living people into group entities similar to Theocratic bands by linking their souls together with ties of astral matter, and people capable of entering the psychic trance are not as resistant to it as they are to the religious stages of Theocracy.

The next chapter will discuss this fifth stage of Theocracy and some of the measures that the Invisible College is taking to combat it.

Chapter 24: The Fifth Stage of Theocracy

Q. Please begin by explaining what the fifth stage of Theocracy is, and how it differs from the other stages.

A. The fifth stage of Theocracy employs electronic mind control instead of religious mind control, and it can enslave people who subscribe to belief systems other than those of organized religion. The fifth-stage Theocrats have much stronger psychic powers than ordinary Theocrats, because they have access to psychic machines of the same type we use, and they are also able to control elementals to some extent. This allows them to control people sufficiently advanced in personal psychic development to resist ordinary religious mind control, and to deceive people capable of recognizing that fourth-stage organized religion is a tool to enslave and exploit human beings.

Q. This seems to be another connection to the Shaver Mystery. When Shaver mentions the “Ray Mech of the Deros” he is referring to the psychic machines left in Earth’s astral plane long ago by the Elohim. I find it extremely frightening that Theocratic spirits have access to this technology. Just how big a threat is this to your plans to liberate Earth from Theocracy?

A. On the purely technical level, it’s not a serious threat. The Elohim races who originally perfected the astral-matter technology are allies of ours and enemies of Theocracy. Their agents, and our agents who have received training directly from them, have much more complete knowledge of how to modify and use this equipment than any of the Theocratic spirits have.

Q. When you say “agents,” do you mean living people or disembodied spirits?

A. The rumors that certain living people have advanced knowledge of psychic technology are untrue. Only disembodied spirits who have never incarnated on Earth can have this knowledge – it’s far too complex a set of astral memories to survive the incarnation process. Living Earth people do make use of this technology, but they are analogous to the users of a computer system, not to the technicians and system operators who actually run it. And the use of this equipment by the Theocrats and the living people who work for them is directly analogous to what computer hackers do on Earth: they have direct control of only a limited amount of soft-ware, but they use it to make unauthorized use of the whole system.

Q. Since I made the breakthrough, I’ve noticed that much of the literature on operational magic resembles manuals for using computer systems. For example, those lists of “secret names” and “words of power” seem directly analogous to passwords for accessing computer files and commands for instructing the system to perform specific functions. I also see a resemblance between “magical languages” like Enochian and computer languages. The same holds true of numerological and literological systems. And many magical spells and incantations have a structural similarity to computer programs.

A. That’s exactly what they are. All those books that tell people how to work magic by controlling demons or other spiritual entities are quite literally manuals for using

psychic technology. Our code name for the network of psychic machines left here by the Elohim has always been the “black” network,” which is the origin of the term “black magic.” It has nothing to do with morality, but is strictly a technical term.

Q. I think this is an unfortunate choice of terminology, as is your identification throughout history of the forces fighting Theocracy with the devils of the various organized religions. Why do you do this?

A. We already explained why we identify ourselves with the spiritual adversaries of the gods of Theocratic religion: that’s simply a matter of operational reality. We oppose the gods, therefore we are devils. No matter what terminology we use, Theocrats would say that we are morally evil and encourage people to sin, so we might as well follow our own custom. Of course, people should compare what we do with what the Theocrats do, and decide for themselves who is good and who is evil.

The use of the term “black magic” for psychic workings performed with the aid of psychic technology has a similar grounding in operational reality. The energies radiated by astral-matter machines appear to be black in color when perceived with the psychic senses, whereas the energies radiated by human astral souls – including those of Theocrats – appear to be white or bright-colored. This has a physical cause related to the frequency of the radiant astral energies themselves: the former appear absorptive and the latter reflective.

All use of psychic technology radiates “black” energy and all use of people’s own psychic powers radiates white energy, and this has absolutely no relationship to whether these energies are being used for good or evil purposes. Theocratic propaganda long ago taught people to identify the concept of “black magic” with evil, because the Invisible College has always made more extensive use of it than the Theocrats.

Q. This is the first definition of “black” and “white” magic I’ve ever seen that makes sense. Please tell me more about fifth-stage Theocracy.

A. Fifth-stage Theocrats work through organized religion, but they are not tied to it as strongly as are Theocrats using more primitive methods. They are capable of turning almost any group of people into a Theocratic cult and any ideology into a Theocratic doctrine. The spectacular corruption and exploitation of the People’s Temple cult is an example of what they can do to a religious group; but the Symbionese Liberation Army affair – the kidnapping and conversion of Patty Hearst – is proof that they can work through a purely political group as well. Right now, they are trying to turn many rock groups and their inner circles of fans into Theocratic cults, and they have also corrupted a number of occult and New Age groups. This ties in with what we said earlier about “living Theocrats.”

The best example of how fifth-stage Theocracy operates and how we are fighting it involves subliminal warfare through the electronic media. This began in the Sixties, when many idealistic people in the counterculture tried to form new religious systems to replace Judeo-Christianity. On the overt level, their attempts produced the New Age movement and the present revival of traditional occultism, but the process has had an even more important effect on Western society on a subliminal level. A high percentage of the imaginative novels, movies, and television programs produced in the

last twenty years contain hidden messages about the war between the Theocrats and the Invisible College; and popular music today is an even more effective tool for mind control than it was in the Sixties. As soon as we started this subliminal warfare, the fifth-stage Theocrats began using it too, and both sides have been fighting desperately for control in this area all during the last twenty years.

Q. I very quickly noticed the magnitude of this warfare when I started doing research for a book on the role of popular music in the War in Heaven. Many of today's rock songs tell the same story, over and over again. It's like reading passages from the diary of someone gradually going mad in an old horror novel. Every new rock group starts out with a few normal protest or love songs. Then they get swallowed by a group mind controlled by fifth-stage Theocrats, and from that point on all their songs sound as if they were written by the same person. However, this Theocratic subversion is often not complete, and periodically one of the groups still writes a song about the fight to liberate the human race from mind control.

A. A number of musicians who are also highly skilled magicians have set out to train and control some spiritual beings that they believe are young gods that can eventually oust all Theocrats and Invisible College spirits from the astral plane, leaving them in control of this brain-washed spirit and thereby the rest of the world. Furthermore, they all believe that they will somehow merge with this creature and become gods themselves.

Q. This sounds identical to what you said in the last chapter about the Elohim and the birth of new gods, yet you seem to be taking a negative attitude towards it here.

A. The actual situation is extremely complicated. Some of the people in this movement are working with Elohim, and their efforts will allow the elementals they are training to become gods. Such people are themselves Elohim-in-training. However, the majority of people who are involved with this are actually working with Theocratic spirits who lack both the morality and the technical knowledge to raise their elementals as true gods. These elementals will cause a great deal of harm during the Last Days, and they will almost certainly devour all the spirits and living people linked to them.

These "false gods" are controlled through astral-matter machines belonging to Theocratic spirits. Some of these machines can generate immense quantities of psychic powers and allow magicians to do spectacular acts of magic, which convince them that they are truly on the way to becoming gods; but this is just another deception. They are merely on the way to becoming Theocrats by imitating their methods and morals. The Theocrats treat the embryonic gods as domestic animals and use them for their own selfish purposes just as they use other human spirits, living people, and psychic machines.

The Theocrats are able to deceive many people who study the higher levels of Western occultism, because many famous magicians of the past are now Theocrats. The best example of this deception is in the medieval alchemical mythology about the Homunculus, which was later picked up by the Golden Dawn and Crowleyites as the Magical Child theory. One element in this theory is the idea that properly trained human magicians can control gods or other spiritual beings much more powerful than they are if they know the proper spells and secret names.

Anyone who applies this concept and tries to gain control over theocratic spirits, elementals, or units of the astral psycho-technology, is entering on very dangerous ground. The Theocrats are quite willing to let magicians think they are controlling them, and will assist them in working all manner of magic using their various passwords. However, the more the magicians use this system, the more mental reprogramming signals the Theocrats send back along the linkages being used. This reprogramming affects both the astral mind and the physical mind, and there is a grim irony in the phrase “You yourself are the instrument.” Anyone who collaborates with Theocratic spirits to do magical workings is putting his or her own astral and physical mind directly into the reprogramming circuitry.

Q. The medieval literature on alchemy and ceremonial magic is full of protective spells and charms that magicians are supposed to use to protect themselves from being affected or taken over by the gods, demons, or other spiritual beings they are supposedly enslaving to work for them. Are you saying that none of these protections work?

A. No, not if the magician is in contact with Theocratic spirits. And the closely related concept that magicians cannot be affected by the entities they contact to work black magic if they are “pure in heart” is equally false. The Theocrats don’t care if people are virtuous or not: their mind-control linkages will corrupt magicians slowly but surely. There are many living magicians walking around right now who think exactly like Theocratic spirits. They think they are gods, they think they are immortal, they think they have the right to control other people and disembodied spiritual beings to do their bidding, and they drain psychic energy freely from others like psychic vampires.

Another mythological element the Theocrats use to deceive traditional Western magicians is the concept that the Atman or higher self of a human being is itself a god, and that if an organized group of magicians merges their higher selves, they can collectively create and control a new god capable of becoming a major force in the world of the living and of taking on an equal status with existing gods. This whole mythos is based on the desire for power over other intelligent beings, which, of course, is one of the principal causes of Theocracy.

From our point of view, the entire mythology is completely false. It is based on a number of false assumptions about spiritual reality that you have already thoroughly debunked in this book. The key fallacy that underlies everything else concerns the so-called “higher self.” It exists, of course, but it’s no more godlike than the lower self. The higher self is nothing more than the astral soul with its astral mind and psychic powers. Becoming a magician is nothing more than putting the physical mind in conscious contact with the astral mind and using the psychic powers in the astral soul. The medieval alchemists and cabalists developed excellent practical techniques for doing this, but their theoretical explanations of how it worked were completely wrong.

Q. How does the information you just gave relate to my experiences with modern rock music? For example, I sometimes seem to hear messages with my name in them. Is this how people get entrapped into Theocratic electronic mind-control networks? And what exactly are the messages – actual subliminals in the music itself, or telepathic messages that use the music as a focusing-device for my own psychic powers?

A. This form of electronic mind control is extremely powerful, and much more is expressed in electronic signals than an analysis of the surface message indicates. Modern rock music is not just a melody and a lyric with a few specific subliminals added in such a way that they can be easily extracted. If it were, then computer scientists on Earth could put songs in digital form, separate out the subliminals that had particular effects on people's minds, and actually write a sort of computer language out of them that could be used for simple kinds of mind control. For this reason, both the Invisible College and the Theocrats deliberately keep the subliminals far too complex to be analyzed and cracked with present Earth computer technology.

Don't assume that the voices you hear on records speaking your name, or various other word patterns that you think are personal and unique to you, are proof that some living person or some disembodied spirit has the same verbal knowledge that you yourself possess. This simply isn't true. The mental programs that human beings use to deal with language involve a lot of what you would call "computer enhancement of images" and also "high-level computer languages." The actual subliminal sounds mixed into recorded music and broadcast on radio and television are more like a computer machine language than either an ordinary spoken Earth language or a high level computer language that resembles such a spoken language. They are not words or even phonemes in English, but patterns of sound that produce certain reactions within the speech-interpretation programs in the listener's mind. For example, when you think you hear your name being called, the signal is probably not your name as an Earth person at all, nor your name where you came from, but a descriptive term in machine language that refers to a specific type of person. It's comparable to sending a narrow-band radio signal on a certain frequency: if anyone has a set tuned to exactly that frequency, he'll hear a signal.

Some of the Theocrats and many spirits in the Invisible College know what kind of people are here doing various jobs. If they want to communicate with such people, they send a group of machine-language symbols that a mind of one exact type will receive, and no other. If you are that type, you will hear your name being called, or will otherwise be aware that someone has a message for you. What you don't seem to be aware of is that only you or someone exactly like you can hear the signal if it is specific enough. Some of these call codes are more specific than others. Some can be heard by conscious extraterrestrial agents; others by all extraterrestrials, period; and some by everyone with a certain degree of psychic development.

Many of these subliminal messages have the same effect on the human mind, which on one level is computer software, as programming commands sent into a computer. In other words, receipt of a group of machine-language symbols by your mind causes a particular program to start running, if you are in the correct state of consciousness and if your mind possesses the program in the first place. This is why the voices you hear in the music seem to be trying to recruit you to their side or to scare you off from interfering with their activities. Do not jump to the conclusion that the senders have conscious knowledge of who you are or what you are doing on the level of Earth-plane activity.

They know that many different people are doing research into electronic mind control, and that among them are undoubtedly some conscious extraterrestrial agents with the correct mental programs to understand messages of the type you are now receiving

from us. They also know how to send messages directly to you through music subliminals, because they know some of the mental programming, you have to have to do your job. They are “on your wavelength” or “they know your language.” So, no matter who they are or which side they are on, they try to get you to join them or to keep you from interfering with them.

Another thing you have to realize is that these messages that you can now receive because you have the right programs loaded into your mind are not new. Many different groups of spirits and living magicians have been sending such messages for years. That hasn't changed; it is you who have changed. You can now hear and see the messages, whereas a few months or years ago you couldn't. What you are receiving is quite real, but it isn't quite what you think it is either. You think that the messages are much more specific than they are. You think that they are aimed at you as a unique individual. They aren't; they are aimed at a type of person doing a certain type of job and possessing certain kinds of mental software.

Q. You still haven't told how to distinguish subliminal sounds put into the music itself on the physical level from telepathic messages sent to people when they listen to the music.

A. A few modern records contain subliminal messages in ordinary English, but these aren't really important. They are usually quite crude and easy to spot, and are little different from the ones you are familiar with from the Sixties, like the “Turn me on, dead man” back mask on that old Beatles record. The back masked sounds on many rock records have a much simpler explanation than you presently think. First of all, the vast majority of them are not put there for any deliberate effect, but just to make the sound richer and more complex.

Modern recording engineers have a whole library of natural and artificial sounds available to them when they work, and they have it all labeled by various nomenclature systems of their own. If they want a particular effect on a particular record, they usually know approximately what kind of item in their library is appropriate. Then they listen to samples and pick one that seems right and insert it into the mix. But they almost never know what that sound was originally, nor do they care. The recording they hear is already backwards or otherwise mechanically distorted. It is not meaningful to them except for whether or not it fits the sound criteria they need for the job at hand.

Now, when you use your own sound-mixing equipment to distort this sound until it becomes meaningful and you can recognize its origin, you are usually doing something that the people who mixed the record did not even do themselves. The information you obtain by doing this is not a secret message sent by them. The whole process is as fruitless as taking a book that is being used to prop a window open, and reading the contents to try to find out why the window was opened or who opened it. The important subliminals in modern rock music are nothing as easily identifiable as English words. Some of them are machine-language symbols that evoke particular words or phrases; when you receive these, you may think you are hearing words in sound, but an oscilloscope would not register the same pattern as it would from the same words actually spoken. In other words, you could “hear” the same group of words from two completely dissimilar oscilloscope-patterns of sound. Some of these machine-language groups are so basic and so powerful that a person who spoke a

language like Chinese would still hear words with about the same meaning. However, most of them would not even get through to another speaker of English unless the person also had the correct mental programming.

Q. Another thing I'm wondering about is "Raudive voices," named for a psychic researcher who postulated that disembodied spirits could impress their voices onto magnetic recording tape. I have received a large number of messages of this type during my music research. Are they really put there by spirits who psychokinetically manipulate the molecules in the tape, or is there another explanation?

A. The messages are not on the tapes, but in your mind. What actually happens is that spirits perceive the pattern of static going onto the tape and key it to a telepathic message they're sending into your subconscious. You can consciously retrieve the message when you listen to the tape. The proof is that sometimes more than one person will hear the same message on a particular tape, sometimes not. Also, if you listen to such a tape frequently, you can learn to retrieve the message without it. Both the IC and the Theocrats use this method of communication frequently, on music tapes as well as tapes containing only static.

Q. The scope and effectiveness of the electronic mind-control techniques you have just described give the fifth-stage Theocrats much more power to control people than the religious Theocrats have ever had. However, Western civilization still seems to be evolving towards the goals set by the Invisible College long ago: an increase in individual sovereignty in all aspects of human life, a decrease of bigotry and closed-mindedness, and a higher level of general knowledge and sophistication in both technological and social areas.

I assume that this is why you remain optimistic about the future, but nevertheless, many of the people who commented on *Spiritual Revolution* expressed serious doubts about the future of the human race on Earth. They believe that nuclear war, biological warfare, or destruction of the Earth's biosphere through pollution will prevent an advanced civilization from developing on this planet, no matter what the Invisible College is able to do.

A. We are still optimistic, but these fears are quite rational and deserve to be discussed in more detail. Our wars with the Theocrats over the centuries have always involved battles over the evolution of physical technology, as well as the programming of individual mental software and the design of social institutions. During the last few decades, this technology war has become one of the most important aspects of the whole struggle.

We've already described two major aspects of this technological warfare in some detail: mind-altering drugs and the electronic media. The next chapter will discuss other aspects that are just as important, but are not as easy to identify because they don't involve direct mind control. They are factors that operate behind the scenes, but they are going to play a principal part in determining the ultimate destiny of civilization on this planet. If the Invisible College retains control of these factors, Earth will eventually take its place among the advanced human civilizations. If the Theocrats get control of them, then the physical planet Earth is doomed, and those of its inhabitants who survive will do so only as refugees on other worlds.

Chapter 25: The Technology War

Q. What are the technological factors that you consider decisive in determining the outcome of the war between the Theocrats and the Invisible College?

A. The first of these involves biological technology, starting with the development of birth-control pills for females in the early Sixties.

Q. It's obvious that the pill, and other methods of birth control, such as condoms and IUDs, have been important to the sexual revolution; but I don't understand why you consider birth-control technology as important as LSD or electronic mind control.

A. We're talking only about the pill here, not about birth-control methods in general. Birth-control pills that prevent ovulation by increasing the level of female hormones in the bloodstream to simulate early pregnancy have very important spiritual side effects on the women who take them. Increased estrogen levels stimulate the production of astral energy in the physical body: we mentioned this in Chapter Ten during our discussion of the reincarnation process.

Occultists have known throughout history that women find it much easier to gain a certain amount of control over their psychic powers than men do, and the fluctuations of the estrogen level during the menstrual cycle are one of two physiological factors responsible for this. The other is that the majority of women have to learn conscious control over their sexual responses in order to have a full orgasm. Since the Kundalini energy generated during sexual activity simultaneously generates psychic energy, when women learn to control their sexual responses consciously, they are automatically learning to control their psychic senses and powers as well.

This is why women have traditionally been regarded as naturally more psychic and magically gifted than men: they actually are, and for physiological reasons. Of course, men can deliberately study sex magic, and also learn to control both their sexual responses and the accompanying psychic responses; but the process is less likely to happen to them spontaneously. And because learning the basic skills of sex magic is extremely important to psychic and spiritual development, such studies have traditionally been an important part of advanced occult training in both the East and the West.

Of course, the Theocrats don't like people to gain conscious control over their psychic powers, because this makes them harder to manipulate by subconscious telepathy; so when the Theocrats invented more sophisticated religions to replace primitive shamanism, they included the concepts of patriarchy and male dominance in the doctrines of almost every one of them. Most of the third-stage Theocratic religions excluded women from social and political power, but not from being priestesses or magicians. One very common theme in ancient Greek and Roman literature was women's use of their psychic powers to combat sexism on both the personal and political level. The Theocrats felt that if women were using their psychic abilities to fight against men, it would distract them from discovering and fighting Theocratic mind control. Even more important, these negative uses of magic would eventually give conscious psychic training and practice a bad reputation, so the Theocrats would find it easier to discourage them completely.

And this is exactly what happened when the fourth-stage Theocratic religions were introduced. First, women were excluded from all the priestly functions that would

teach them conscious control over their psychic powers. Quite naturally, they invented various forms of “women’s religion” and continued to learn magic in secret. Then the Theocrats encouraged men to persecute such women for practicing “witchcraft” and “sorcery.” This didn’t entirely eliminate women’s religion – no matter how many times it’s been beaten down, it has always risen again because it’s a natural way for women to fight back against sexism – but it did allow the Theocrats to greatly curtail the conscious working of magic within the fourth-stage religions. The more the male priests persecuted women for practicing telepathy, mediumship, divination, psychic healing, etc., the more fearful the priests became about learning these “forbidden” skills themselves. Eventually, men who wanted to become conscious psychics or magicians could no longer do it by joining the clergy of the society’s official religion. Instead, they were forced to join occult organizations that were persecuted just as much as the women’s religious groups were. This is an excellent example of the subtlety and sophistication of fourth-stage Theocratic religion. Women’s religion has always been present in Western society as a limiting force on patriarchy and male-dominated Theocratic religion, but it has usually been practiced on an entirely subliminal level. Until the last few decades, many women have practiced women’s religion, but few have been willing to talk about it openly. The men had control of the armies, the governments, the schools, the businesses, and the churches; and for many centuries the only possible recourse against this overwhelming show of force was passive resistance. Girls were taught by their mothers and other female relatives to develop their psychic powers in secret and to use them, along with more overt forms of sexual and emotional manipulation, for controlling men on an intimate personal level.

We believe this passive resistance to sexism was ethically justified, as similar resistance among slaves and prisoners is justified, but it wasn’t actually healthy for women to have to do it. As the Invisible College has brought Western Civilization to higher levels during the last couple of centuries, we have encouraged the formation of overt feminist movements. These are much more healthy than passive clandestine resistance, because women are finally fighting directly for the right to assume equal status with men in both privilege and responsibility.

Q. How does this tie in with what you said earlier about birth-control pills being one of the most important weapons in the War in Heaven?

A. The main reason we encourage the widespread use of female birth-control pills has nothing to do with contraception as an aid in gaining sexual equality. As you pointed out, the pill is just one contraceptive among many, and probably not even the best. However, women who take birth-control pills over long periods of time find it much easier to become highly skilled magicians than women who don’t. There is much more to this than just increasing the slight superiority women have over men in psychic sensitivity and the ability to learn sex magic without formal training. When we described electronic mind control in Chapter Fourteen, we mentioned that living people are capable of establishing “threads” of astral matter connecting their souls together. These linkages can be extremely important tools for personal spiritual development and the working of operational magic, and it is much easier for women to form and control them than it is for men. At certain points during the normal menstrual cycle, and especially during early pregnancy, a woman’s somatic soul

prepares itself to accept an astral soul for early reincarnation. A side effect of the process facilitates the formation of astral-matter links with the souls of other people. This is a factor in human pair-bonding, and it also allows some women to function spontaneously as high-level magicians with very little conscious knowledge or training. Now you should easily see why birth-control pills that simulate early pregnancy are an important factor in the fight against Theocracy.

Of course, preparing women physiologically so they can develop their psychic powers more easily is just the first step. We also encourage them to be sexually active so they will start spontaneously learning sex-magic, and then we provide opportunities for more formal training in the Aquarian Age occult and religious groups. (It's only on this third level that men get actively involved by consciously learning sex magic.) One proof that this sexual revolution is of vital importance to the outcome of the War in Heaven is that the Theocrats have taken some extremely drastic measures to counter it – such as the creation of AIDS.

Q. I've had an intuitive feeling that AIDS was an artificial disease ever since I first heard of it. Did the Theocrats create it by telepathically instructing the scientists in some secret germ-warfare laboratory?

A. No, they used psychokinetic genetic manipulation to alter a relatively harmless African venereal disease virus into the HIV about twenty years ago. (The use of massive amounts of DDT-family insecticides to combat sleeping sickness and other insect-vectored diseases in that part of Africa in the Forties and Fifties made the job easier by putting certain chemicals that facilitate genetic change into people's systems.) The Theocrats were not aware in advance that AIDS would spread faster among male homosexuals than among heterosexuals. However, once they discovered this, they launched a telepathic propaganda campaign to make gays the scapegoat for AIDS.

Q. I've noticed that many heterosexuals who used to support gay rights have now changed their minds. I argue that gays are victims in exactly the same sense as the Jews were under the Nazis, but it's very difficult to get people to listen unless they have made the breakthrough. And even some of my correspondents who are consciously aware of Theocracy are so scared of AIDS that they are taking conservative positions on promiscuity and homosexuality.

A. Medical science will probably discover at least the beginnings of a means for preventing or treating AIDS within a year or so, but this will turn out to be an extremely mixed blessing. Are you aware that practically all of the research to find a vaccine for AIDS involves genetic engineering, and that the AIDS scare is the chief reason why such research is now being sanctioned and financed on a large scale?

Q. Most AIDS researchers interviewed on the news are postulating that a vaccine can be found only by doing gene-splicing on the AIDS virus itself, but I wasn't consciously aware that this research has resulted in a sudden and virtually unpublicized relaxation of the public and governmental resistance to allowing scientists to experiment freely with genetic engineering. However, once you point this out, it's self-evident. Genetic engineering to produce frost-resistant food plants is still controversial; similar research to discover an AIDS vaccine isn't. No one dares to speak up against it.

A. We won't suggest that AIDS research involving genetic engineering be curtailed, but our experience on other worlds has shown that genetic-engineering research is potentially much more dangerous than atomic research. It can produce a wider variety of weapons of mass destruction easier and cheaper, and the hazard of accidental release of such weapons is much higher than the risk of accidental nuclear war. For example, imagine what would happen if an immune-system-destroying virus as contagious as the flu virus got into circulation.

Also, AIDS and genetic engineering have some extremely frightening political implications, even if the overt use of biological weapons doesn't happen. For example, political reactionaries are already privately conspiring to pressure governments into treating AIDS with "benign neglect" so it will continue seriously threatening sexual liberation. That's one reason why less money and energy is being put into fighting AIDS on the social level than one would expect from the seriousness of the situation.

However, AIDS is involved in another right-wing conspiracy that is much less obvious. Reactionaries of the "capitalist-imperialist" persuasion are now plotting to withhold an AIDS vaccine from public distribution as long as possible after it's discovered. This conspiracy is only secondarily targeted on gays and sexually liberated heterosexuals. Primarily, the conspirators want AIDS to spread very deeply into the Third World, so the means of preventing or curing it can eventually be used as a weapon to further First-World interests. And if an AIDS vaccine gets into circulation soon, then these same conspirators will pressure the secret "dirty tricks" departments of First-World governments to release diseases from their biological-warfare arsenals in Third-World countries.

Whether the disease involved is AIDS or some other biological agent, the power-brokerage scenario will be the same. Only after the disease has been allowed to infect hundreds of millions of people in the Third World will the advanced Western nations start mass-producing the vaccine to prevent it or the drugs to cure it. The pharmaceutical establishment will produce enough to protect most of the First World's population before they even announce that a defense exists. Then the defense against the disease will be offered to the Third World in a grand humanitarian gesture "freely as it becomes available."

However, for several years, it will become available only in amounts sufficient to protect the westernized elites of Third-World countries and the workers who run the machinery of capitalist-imperialist exploitation that supplies the First World with so much raw material and cheap labor. When Third-World governments begin to collapse under the pressure, and the starving, plague-stricken masses destroy their own elites, then the First-World nations will say that they are unable to continue medical aid because of logistical problems, and that there is simply no way to get the medicine to people because of transportation and communications breakdowns. In other words, they will just back off and let millions more people die. After this has happened in a country or two, it will send an unmistakable message to other Third-World governments: "You'd better keep control of your populations and you'd better keep those goods and materials flowing, *or else*."

And if Third-World countries started resisting with a massive campaign of terrorism, as they undoubtedly would, then this same system of medical power brokerage, bribery, and blackmail could be used to make them fight among themselves. For example, the U.S. government might announce. “There’s so much hostility against our sincere humanitarian efforts – especially these vicious lies that the plague itself was created in American germ-warfare laboratories (laboratories, which, by the way, don’t even exist) – that we’ve decided we can no longer offer direct medical aid to the following countries. Instead, we will provide extra medical and transportation supplies to the following countries, and they are now responsible for assisting the countries on the first list.” The reality wouldn’t be that simplistic, but this gives a general idea how it could be done.

Q. I assume you are telling me about this plot so I can spread the word and hope that enough opposition develops to prevent it from being carried out.

A. Of course. But don’t expect the plotters to give up just because a few people know what they’re doing. This is just one example of a general campaign by fifth-stage Theocrats to make nuclear war more likely by causing political upheavals all over the world. They hope that if they can cause enough turmoil, we won’t be able to maintain the nuclear stalemate.

Q. I assume that these same Theocrats are trying to get nuclear weapons into the hands of terrorists and irresponsible governments as well.

A. This is true. But they also have a major campaign underfoot to eventually cause a nuclear war between the United States and the Soviet Union through the Star Wars program.

Q. Many leftists are saying that the existence of Star Wars defenses might tempt politicians into a nuclear first strike, but I don’t consider this especially probable. I assume both sides will achieve parity in developing Star Wars system just as they have maintained it in offensive nuclear weapons for decades now, so I really don’t see how it makes the nuclear stalemate less stable.

A. Like biological engineering, the technologies being developed for the Strategic Defense Initiative are potentially much more dangerous than nuclear bombs. Are you aware that the very name is a lie, and that defense against missiles is only a cover for the program’s real purpose?

Q. I’ve always suspected this, but I don’t have sufficient technical knowledge to explain exactly why I think the idea of shooting down nuclear missiles with rays and lasers is impractical.

A. Your intuition is correct. Destroying ICBMs in mid-flight with lasers and similar weapons is theoretically possible, but highly impractical under combat conditions. If the energy beam were very narrow, it would be extremely difficult for it to hit a target only a few feet across at a distance of thousands of miles. If the beam were more diffuse, it might not be able to destroy missiles, especially if they had protective casings to resist such attacks. The idea that Star Wars is intended as a missile defense is just propaganda to get political support. In reality, the “Strategic Defense Initiative” is mostly a program to develop offensive weapons. Its primary goal is to do basic research on lasers, magnetic pulses, and other forms of coherent radiation. The purpose of such weapons is disruption of the enemy’s electronic equipment.

Q. When I hear the words “electronic disruption,” I think of the best selling science-fiction novel *Warday*, co-written by Whitley Strieber. The book is set a few years after the USA and USSR fought a limited nuclear war which didn’t destroy much of the population or industry of either country, but did destroy all electronic devices using computer chips. This universal electronic disruption was accomplished with EMP weapons: specialized nuclear bombs that generate coherent electromagnetic pulses. It turned both of the superpowers into second-rate nations, leaving Japan and the Western European countries in control of the world. The authors also assume that neither the United States nor the Soviet Union was able to recover economically or militarily.

I didn’t find either assumption particularly plausible. Both superpowers are certainly doing major research to develop EMP weapons, but I’ve never seen any serious speculation by scientists that high-altitude EMPs could fry every computer chip on an entire continent without also destroying the target country with blast and radiation effects. And history has proven over and over that both Americans and Russians are tougher and more resourceful in adversity than *Warday* postulates. I really couldn’t figure out what the point of the novel was supposed to be, but I assume you dictated the ideas for it into the authors’ minds, so please tell me what you intended.

A. We are really not that worried about EMP weapons. They would cause a great deal of electronic disruption if used, but they would be dropped only within the context of a nuclear war. They are, after all, nuclear weapons. So they really don’t affect the nuclear stalemate, and we are reasonably certain that our influence on Earth is now strong enough to maintain that stalemate indefinitely.

What worries us about Star Wars is something entirely different: we are quite afraid of electronic-disruption weapons that are not triggered by a nuclear explosion.

Technology on Earth is reasonably close to being able to produce such weapons, though their actual development would require a great deal of expensive research. However, once the technology itself were discovered, the weapons themselves would be reasonably easy and cheap to build. They could fall into the hands of terrorists and Third World governments much more easily than nuclear weapons, and could seriously upset the balance of power between the superpowers that prevents nuclear war.

Q. This warning explains my instinctive aversion for Star Wars, and I hope the politicians decide to scrap the SDI program. But I still feel extremely uneasy about this and the other things you’ve told me in the last few chapters. You say you feel optimistic about the future of the human race on Earth, but it’s obvious this world is a time bomb ticking toward an inevitable explosion. It looks as if the predictions of Nostradamus will come true, and the world will end with the twentieth century.

A. The very fact that we could make the prediction centuries in advance is evidence that we know what we’re doing, isn’t it? We’ll continue discussing this subject in the next chapter.

Chapter 26: The Last Days

Q. Before you start your discussion of the Last Days, I'd like to know more about the predictions of Nostradamus. I've never believed it's possible to predict the future very accurately, yet his prophetic poems have always impressed me a great deal.

A. The predictions of Nostradamus are extremely deceptive. The people who think he was able to predict events like the French Revolution and the Second World War are wrong. Most of the quatrains that seem to have come true contain specific details that matched historical events by sheer chance. For example, one of the latest to "come true" involves a quatrain that tells how "one from France" will depose the Shah of Iran. Since the leader of the recent Iranian Revolution did in fact come out of exile in France to depose the Shah, the prediction did come true in a sense. But we assure you this was pure coincidence.

Q. I've always felt the same way about the predictions of historical events between the time of Nostradamus and the present. What has impressed me are his visual images of modern technology. Some of his verses contain what seem to be accurate descriptions of airplanes, submarines, torpedoes and guided missiles, conventional and nuclear bombing, chemical and biological warfare, etc.

A. Nostradamus had visions of all these things that were quite accurate, but this had nothing to do with prophesy. Physical technology develops along similar lines on many different worlds, and the images he described were taken from the historical records of some advanced civilization.

Q. In other words, he had past-life memories that included the equivalent of historical movie footage of the development of technology.

A. Yes, and he also received the some of the images from extraterrestrial spirits sent here especially to do that particular job.

Q. However, it now looks as if his predictions that the Last Days on Earth will occur at the end of the twentieth century may very well come true. How do you explain this?

A. This had nothing to do with his visions about the development of technology. The information was supplied to him by the Invisible College, and was simply an educated guess, based on our knowledge of the development of other civilizations. However, it is important to realize that what was predicted was not the Last Days themselves, but only the potential for entering them. Earth is obviously at that point right now, but we still cannot predict exactly what will happen next, or when. The situation is extremely complex, both strategically and ethically, and to some extent we are forced to wait for events to determine their own course.

Q. It looks to me as if the advanced extraterrestrial civilizations that are manipulating the evolution of earthly society are divided into two factions with conflicting goals. The Elohim are here to assist in the birth of new Gods, and the space people are here to create a new civilization similar to their own.

A. This is completely correct, and it is a difficult political situation. The Elohim have a strong claim here because of the astral technology that their ancestors left on this planet long ago; but they also want to maintain a good relationship with us, so they will allow us to found an advanced civilization of individual humans on Earth if

possible. There is no emotional animosity between the two factions, and a complex set of rules to determine how the situation is handled. And in one sense, the Earth people themselves will determine the fate of their own world.

Q. Exactly what do you mean?

A. If a major nuclear war occurs before Earth has established viable space colonies, no advanced individual civilization will develop here. And even if such colonies are established, the fate of hundreds of millions of individual souls depends on the course of history from now until the Last Days. If the Earth is still capable of sustaining human life after the Last Days, many more people can be saved than if the new civilization is forced to live in space.

Q. This brings me to a subject I really don't want to think about, but it's so obvious from everything you've said so far that I do have to ask about it. The population of Earth is now well over five billion. How many of them have a reasonable chance of surviving as individuals? I already know that the majority will be assimilated into the new Gods as they develop, and I find this concept absolutely appalling. Is there really any difference between such a fate and simply being devoured by Theocratic spirits?

A. The Elohim say there is a difference. People at a low stage of spiritual development who become part of a God do not die, but retain the potential to incarnate on some other world in the future and continue their evolution.

Q. This means you are admitting that the majority of the people now alive on Earth do not have the potential of becoming like you, but must cast their lot with the Elohim and Gods, or else be devoured by Theocrats and their animalistic Elementals.

A. Yes.

Q. Do people who have not evolved spiritually over the course of many earthly lives have a chance of determining which fate awaits them during the Last Days?

A. Yes. Most people who die while the new Gods are forming will survive. The more advanced will survive as individuals, and the rest will be assimilated into the Gods. However, those already in Theocratic bands or animalistic Elementals will not survive. That is why we originally had you simply warn your readers about Theocracy and stop there. This alone would be enough to save the majority of Earth people at a low stage of spiritual development. As long as such people avoid Theocratic enslavement after death, they stand an excellent chance of survival.

Q. Why are you complicating the issue by making the rest of the information in this book public?

A. The main reason is that Theocrats have already communicated much of it to living people, but in a form that serves their interests, not those of the Elohim and space people. It is no longer possible for us to say that Gods do not exist and that people should strive to survive death as individuals and reincarnate.

Q. Please clarify this.

A. During the last twenty years, the fifth-stage Theocrats have manipulated millions of Earth people into believing a cosmology based much more closely on the truth than are the traditional religious mythologies. Instead of asserting that people have to submit to the will of an omnipotent deity to survive death, they are now saying that individuals can merge with the godhead on a more equal basis. This is one of the basic tenets of the New Age mythology, and it's just close enough to the truth to be extremely dangerous.

Q. I understand what you mean, but can you help me put it into words more clearly?

A. The concept that an Earth person can merge into one of the young Gods that will form during the Last Days, and still survive as an individual, is true. However, *any ordinary person who tries to do this right now will end up in a Theocratic band*. It is quite true that spirits from the Elohim races and other souls at a high stage of development are now preparing certain embryonic Elementals to become Gods, but they do not recruit ordinary Earth people to help them. It's a job for specialists, and such people know who they are from birth. They don't need to be recruited, nor do they need to be told telepathically who and what they are. Anybody who is told something different is being deceived.

Q. In other words, Gods do exist. No, I mean they *will* exist, but Earth people should pretend they don't, and should make an effort to reincarnate after physical death.

A. We're all doing our best. Now do you see why we're telling you all this?

Q. Isn't there a better way to communicate the information than putting it into a book like this?

A. Of course, but it is a good first step. Having the information in coherent verbal form in an earthly language makes it easier to communicate it telepathically to large numbers of people. And the more people who read the book and write or talk about the ideas in it, the better. *War in Heaven* is just one tiny part of our efforts to spread this information.

Q. I still don't think that more than a tiny fraction of the Earth's total population will be exposed to this information before the Last Days arrive, if they happen within the next few decades.

A. What you're thinking is that most Earth people live in Third-World countries, and because of that will not be given a chance to decide their fate during the Last Days. This is a reasonable fear, and it points out one of our greatest problems: timing.

Q. I understand. If the Last Days come reasonably soon, large numbers of people will have no chance to decide their own fate. But the longer the Earth's population remains at its present level, the more damage will be done to the biosphere.

A. You have stated the problem very well. Most of the steps we are taking to solve it involve direct psychic battles with Theocrats and Elementals, which we will not describe for security reasons. All that you and our other conscious agents on Earth can do is try to spread the verbal information we are giving you and hope for the best.

Q. Are you willing to talk about when the Last Days will occur?

A. No. They could happen tomorrow or in two hundred years. It's best for you not to speculate about timing in print.

Q. Please summarize what you want me to tell people that will increase their chances for survival.

A. Everyone who understands and accepts the basic information in this book should make a conscious effort to develop his or her psychic powers during life. It's a basic survival skill that every human being needs to know, and the rudiments of it are not that hard to learn. The majority of occult and New Age groups are capable of teaching a person enough basic psychic skills to attract the attention of friendly spirits on the astral plane after death. If such a group isn't available, people can learn such skills by working with almost anyone who already possesses them, just using trial and error.

However, we want to make it clear that the process requires real effort, applied regularly over several years.

We also have another word of caution for people who have accepted the information in *War in Heaven* as true, but are not serious occultists with highly developed psychic powers. They should read accounts of point-of-death experiences and learn to recognize the common tricks that the Theocrats use to enslave the unwary after death.

Q. Yes. I've read all those stories about the dying person being met by spirits who claim to be deceased relatives or friends, deities or messengers of deities, there to welcome him or her to the afterlife. I suspect that many people who believe the breakthrough information while living may suddenly forget it when confronted after death with the "shade of their beloved mother, come to welcome them to heaven." In other words, "Seeing is believing." A direct emotional confrontation of this type might have more weight than any rational, intellectual knowledge received during life, especially to a soul who has just undergone the trauma of dying.

A. That is an accurate and vivid description. We still lose people that way every day, in spite of our best efforts.

Q. What can people do to avoid such deceptions?

A. The only sure defense is to achieve a certain degree of psychic development. The Theocrats are able to practice such tricks only if the psychic senses of the deceased person are being activated from outside by the Theocrats' telepathic transmissions. If the person's soul is actively perceiving the astral environment with its own telepathic and clairvoyant powers, it can usually perceive the true nature of the spirits forming the "greeting party." This is difficult to put into English, so let's just say they "look phony" or "have bad vibes." The closest we can come to an actual description is that some of the psychic control mechanisms that the Theocrats use to enslave other spirits on the astral plane become perceptible to anyone who psychically "reads" them actively, instead of being communicated with while remaining passive.

Q. This is one of the elements of the breakthrough information that will frighten certain readers, especially when they realize that many of their deceased relatives and friends may be slaves in Theocratic bands right now. Suppose such a person does meet his or her dead mother or some other loved-one on the astral plane?

A. The important rule is. **KEEP YOUR DISTANCE. DON'T LET ANY OTHER SPIRIT "TOUCH" YOU AS LONG AS YOU REMAIN ON THE ASTRAL PLANE.** Free Spirits merely communicate telepathically. They don't approach other spirits closely, even when they assist them in reincarnating, but instead "talk them through" the process. Remember: "TALK, BUT DON'T TOUCH."

Q. I've never seen this written down before, but it becomes obvious when pointed out. You explained earlier that the Theocrats enslave weaker souls by literally attaching themselves to them, allowing energies to flow directly as they do within human nerve tissue; but I didn't realize the full significance of this until right now.

A. Yes, it's information that can literally "save your soul." Unfortunately, it's as difficult to communicate warnings like this to Earth people as it is for parents to warn their children about child molesters. It's not hard to tell them, "Don't get into cars with strangers or accept presents from anyone you don't know," but much harder to deal with the fact that a large number of molestation cases involve close friends or family members. All we can do is repeat that it is a universal custom among non-

Theocratic spirits to always keep their distance from one another. It's sad that we have to do this, but the Theocrats give us no choice.

The most important thing about this is that it requires psychic skill, not just intellectual knowledge. The more conscious control that people develop over their psychic senses and powers during this life, the better chance they have of surviving on the astral plane after death long enough to reincarnate. Disembodied spirits see by clairvoyance, communicate by telepathy, and move by telekinesis. If you don't have conscious control over these psychic powers, you may be blind, dumb, and paralyzed after death. If you're lucky, you'll discover after you reach the astral plane that your soul contains residual memories from a previous life that give you access to these powers; but it's best not to bet the life of your mortal soul on it. Learning psychic skills is a lot of work, but we strongly recommend it to everyone who makes the breakthrough. Possessing intellectual knowledge about the nature of spiritual reality is not as essential to survival after death as having basic psychic skills; but we still recommend that you learn as much about the subject as possible, from this book and all other available sources. The more you study the facts about Theocracy, the Invisible War, and spiritual cosmology, the higher the probability that you will remember some of this information when you need it most.

The time of greatest danger on the astral plane is immediately after death, when the astral soul is still traumatized by the shock of separating from the somatic soul. Theocratic propaganda has created the myth that some deaths are "easy" and "natural," and that only sudden or violent deaths are traumatic. In reality, the snapping of the silver cord is as big a shock to the astral soul as the loss of a leg is to the body. It's true that some deaths are more traumatic than others, but none are ever "easy."

On the other hand, the worst thing people can do when they die is to refuse to admit they are dead. There's a universal myth that people can prevent death if their will to live is strong enough, so they fight the process with all their strength and courage. Our advice to people who feel they might be dying is to remain as calm as they can, concentrating all their attention on remaining conscious and alert, not on fighting to remain alive. You'll lose nothing by doing this, because in most cases there is absolutely nothing you can do by an act of conscious will to stop the physical process of death if you are indeed dying. However, vigorously fighting against the death process significantly increases the post-death trauma to the soul, rendering it more vulnerable during the first few crucial hours on the astral plane.

Q. In a number of point-of-death experience accounts, the dying person refused to touch or embrace the spirits he or she encountered, usually because of some vague feeling that it "just wasn't right" to do so. However, in other accounts, there is close contact but it has a negative effect: a painful energy exchange, often compared to an electric shock, occurs, and the person on the point of death has the sense of "returning to the body." In still other cases, the greeting spirits themselves refuse close contact and say, "Go back, your time has not yet come." How do you explain all this to make it evidence to support the concepts you're describing?

A. The important thing to remember when reading an account of a point-of-death experience is that the person relating it was never actually dead in the first place. Definitions of physical death are imprecise, but not the definition of death as

perceived by spirits: detachment of the silver cord from the somatic soul. Once this happens, death is irreversible; the astral soul cannot reattach itself.

The people who have point-of-death experiences are simply close to the point where the astral soul detaches from the somatic soul, close enough to attract the attention of other spirits who get ready to receive them into the astral plane. The same physical trauma that brings the person close to death also produces a state of consciousness in which the physical mind is extremely passive and the astral mind is awake and active, allowing easy psychic communication with spirits. We should point out that only “old souls,” those at a high stage of spiritual development, have such experiences.

This is why such people sometimes recoil from contact with the spirits: their psychic perception is keen enough to spot that something is wrong. However, even if this doesn't happen, close contact with the other spirits still cannot result in Theocratic enslavement. The soul of the dying person remains attached to the body and continues to receive energy from it through the silver cord. It is this energy that produces the electric shock effect if contact does occur. Of course, most Theocrats are knowledgeable enough to refuse such contact themselves, to avoid the shock.

However, Theocrats vary in knowledge, so both kinds of point-of-death experience occur.

This ends our transmissions on the War in Heaven. It's now up to you to complete the book by talking about the concept of “Spiritual Revolution” and what it means to the individual.

Part Four: The Spiritual Revolution

Chapter 27: Toward a General Breakthrough

I would like to begin this final part of the book by directly addressing the individual reader. Now that you've read this far, you are in a position to decide for yourself if the basic thesis of *War in Heaven* is true or false. And if you've already made a firm decision to reject it, you might as well stop here. The rest of the book is intended for readers who either accept most of the theories or are still trying to make up their minds.

If you're still with me, you may be saying to yourself, "The author doesn't seem to care very much if readers accept the ideas in his book or not. And this is strange, because he obviously believes his own theories and has done his best to present them logically and to support them with evidence. If he doesn't want the readers to accept his hypothesis as true, what *does* he want?"

Actually, I'm very happy every time I hear from a reader who has given my thesis careful and rational thought and agrees with its essential points. However, I still want to make it clear that *War in Heaven* is not intended to attract a cult following of people who accept its theories as a rigid ideology. For example, some of the readers who rejected various points in *Spiritual Revolution* were surprised that I didn't argue with them very vigorously. If I thought they had failed to understand completely what a passage meant, I gave them further explanations, but I didn't try to change their minds by persuasion and emotional pressure.

Many readers said something like this: "The theories in your book are logical and internally self-consistent, but I can't find much evidence from my own reading on spiritual subjects to substantiate them. In fact, just about every religious and occult book I've read contains specific refutations of one or more of your contentions. You say that plenty of evidence to support your theories is available in the literature. Can you send me a list of the books that contain it, preferably one that tells what pages the relevant evidence is on?"

I have absolutely and categorically refused to do this. One of the ways the Western education system closes people's minds is to convince them that theories or opinions are valid by exposing them to carefully selected and edited pieces of information that look like objective evidence but are actually slanted to support a particular conclusion. This is the exactly the *opposite* of what the Invisible College wants my writings to do. The purpose of this book is to help people think rationally and without bias about spirituality by challenging their previous viewpoints, whatever those may be, and offering the material I have received from my spirit guides as an alternative.

I have sketched out a minimum of evidence to support the theories as I have presented them, but this is not intended to be conclusive proof. Instead, it's just a sample of what the evidence looks like, to assist readers in going out on their own and searching for more. It's this searching process and the passing of value judgments on the evidence found that can help people to make the breakthrough. Here is a dialog with my spirit guides on the subject:

A. The Invisible College intends the act of reading *War in Heaven* to have similar effects to being injected with a weakened disease germ that causes the system to

develop antibodies against the disease itself. We really don't care if people consciously reject the theories in our book, because we know that the ideas will sink into the subconscious and may eventually increase resistance to Theocratic propaganda and mind control. The primary purpose of this book is teaching people to think about spirituality in ways that were previously unthinkable.

Q. Yes, and it's obvious to me that there's more to making the breakthrough than merely accepting the information about Theocracy and the War in Heaven presented in this book. My personal cosmological beliefs were reasonably close to the theories described in Parts Two and Three for years before I made the breakthrough, and so were my opinions on spiritual politics. I've been calling myself a Spiritual Revolutionary since the Sixties but until 1983, I lacked a theoretical frame of reference for assembling my knowledge and opinions into a coherent explanation that I could use to answer my further questions about spiritual reality.

A. You did know much of the information necessary to make the breakthrough, but you didn't know it in a very useful form. The important facts were so mixed with erroneous and irrelevant material that it was impossible for you to recognize what was important and what wasn't. This kept you from using your knowledge to form theoretical conclusions and make value judgments that would have given you a full conscious awareness of the War in Heaven.

Q. In other words, I had sufficient information to answer all of my own questions about spiritual reality, but I didn't know I had it. I've been aware all through the writing of this book that one of my major goals is to help the reader avoid the same problem. For every single fact I list, I have to mention several false answers for the same question that are part of the available knowledge.

A. Of course and most of them are deliberate deceptions the Theocrats have planted in people's subconscious minds to keep them from making the breakthrough. The same method of analysis has to be applied to the elements of theory used for interpreting the individual facts into a coherent whole that will answer further questions. Every presently accepted theory about the nature of spiritual reality contains major errors, most of them caused by direct Theocratic deception. However, there is more to making the breakthrough than just encountering the essential facts and theory and concluding it seems to be true on the basis of the available evidence. People who make the complete breakthrough will be able to take the introductory material presented in this book and use it creatively to draw correct conclusions from other information on the subject that they already know or will learn later.

Discriminating between true and false spiritual information and theory has to be an intuitive process rather than one performed by the conscious intellect. One has to learn simply to "know" if something is true or false, important or irrelevant. This sounds very abstract in words, but what it really means is that we teach people subconscious mental programs for processing spiritual data logically, and they call the resulting output intuition.

We intend that reading *War in Heaven* will make it easier for certain people to acquire this programming from our telepathic transmissions. For example, if you yourself had read a book like this any time in the late Seventies, you would have made your own breakthrough very quickly and easily. Some people made the breakthrough because of

reading *Spiritual Revolution*, and we hope that this new book will be even more effective. However, we still don't expect the majority of people who read *War in Heaven* to accept it as true, or the majority of those who accept it to make the breakthrough right away. This book is just one small item in a major campaign by the Invisible College to enable large numbers of Earth people to make the breakthrough within the next few years.

The spiritual information appearing in hundreds of different books and songs, often in coded or subliminal forms, is part of our campaign. *War in Heaven* already identifies some of this literature and music, and we encourage readers to look for more on their own. The search will help them form the subconscious information-processing programs needed to make the breakthrough. We do not intend that *War in Heaven* supersede all these hundreds of other books just because it contains more explicitly stated information than any one of them. People still need to read the other books to develop the correct patterns of thinking. Even more important, many of these works contain valuable information about Theocracy and other subjects of use to Spiritual Revolutionaries that are not in this book. The two types of books that contain breakthrough-related information – the overt ones, of which *War in Heaven* is the first, and the subliminal ones – are intended not to compete, but to reinforce one another. However, we also realize that large numbers of people are not going to make the breakthrough simply by reading books. The only way we can reach them is by directly reprogramming their subconscious minds using electronic mind control through recorded music and television, combined with religious mind control at rock concerts and other large gatherings of the right kind of people. This worked very well in the Sixties, and we are now beginning to do it again on an even larger scale. We are also trying to use the New Age spiritual-development groups to help large numbers of people make the breakthrough. There is a major difference between these groups and high-level occult groups. We are preparing people in the New Age movement to make the breakthrough on an intellectual level; in other words, we're teaching them to understand the information that is presented overtly in *War in Heaven* and subliminally in many other books.

By contrast, we intend that people studying in the advanced occult groups make the breakthrough as you have made it: by developing their psychic powers to the point where they can receive the relevant information direct from US. A small number of occultists have been making limited versions of the breakthrough by psychic means every generation for several centuries. Fragments of important information about Theocracy and the War in Heaven appear in many advanced occult books, though often expressed in a form that is extremely difficult to understand. For example, most books by members of the modern occult traditions derived from the old Masons and Rosicrucians use analogies drawn from Judeo-Christianity: both its mainstream and its heresies. There are endless complex references to Holy Guardian Angels, Elohim, Pre-Adamites, Daemons, the Cabalistic Tree of Life, the Logos and the Gnosis, etc. It often takes years for students to learn this complicated mythology, and by the time they've mastered it, they've usually picked up so much egotism and paranoia along the way that they never make the breakthrough in the same sense that you have made it.

Conscious Spiritual Revolutionaries who work with such occult groups should try to translate the terms they usually use into the type of analogies and technical terms in this book. The terms in *War in Heaven* are drawn from modern science instead of from religious and occult tradition, and they describe spiritual realities more accurately than the traditional terminology. They are also much easier to learn and use, because they are internally self-consistent.

Occultists, New Agers, and everyone else involved with anti-Theocratic spiritual systems often find it difficult to set aside the beliefs based on faith that their particular system has accidentally borrowed from Theocratic religion when it borrowed useful operational psychic techniques or valid spiritual knowledge. In order to make the complete breakthrough, such people have to become scientific in their approach and not to accept *anything* but that's not supported by the available evidence. And this can become very frightening for them, because it means they have to dispense with the whole idea of supernatural help and guidance.

Once people have made the breakthrough, they can no longer believe that there is a benign, supernatural "Higher Power" out there to help them. There is only the Invisible College, and we are nothing more than a political organization of ordinary human spirits. Even the spirits from advanced extraterrestrial civilizations are still not super-human. They too have ordinary human limitations, and are on Earth to serve their own political interests. These interests include encouraging the development of an advanced civilization on this planet, but that's not the same as being a Higher Power as religious people use the term.

Alcoholics Anonymous and the other Twelve-Step programs are an excellent example of what we're talking about. The Invisible College has guided this self-help movement since its beginning in the Thirties, and it is now the largest and most important anti-Theocratic spiritual group in existence; but the literature of the Twelve-Step programs still makes extensive use of the word "God" and other Judeo-Christian religious terminology. These programs are extremely effective in helping their members overcome alcoholism, drug addiction, and a wide variety of other emotional and behavioral problems, because their meetings put members into a religious trance and teach them how to reprogram their own minds. The techniques used for doing this reprogramming are the same ones that we taught to the Freemasons and Rosicrucians back during the Age of Enlightenment.

Over the years, we have influenced the people who write Twelve-Step literature to start phasing out the word "God" and other religious references, and to insert statements such as "This is a spiritual program, but not a religious program. It works as well for atheists as for conventional religious believers." However, thousands of people every year "experience a spiritual awakening" in one of the Twelve Step programs and then, as soon as their alcoholism or other problems are under temporary control, they drop out of the program and join a Theocratic religious group. On the surface, the atmosphere of emotional support and spiritual power in a Theocratic church is so similar to the atmosphere of an anti-Theocratic spiritual group that only a person who has made the breakthrough can tell the difference.

We hope that reading this book will teach members of anti-Theocratic religious and spiritual groups of every kind – Paganism, occultism, the New Age movement, radical and liberal Christian sects, the Twelve-Step programs, etc. – how to tell the difference

between groups that use religious mind-control for liberation of the individual and those that use it for enslavement. Conscious Spiritual Revolutionaries should make a special effort to get people involved in such groups to read *War in Heaven*. (We realize that many members of anti-Theocratic spiritual groups will not be able to understand or accept the ideas in *WiH*, and that Spiritual Revolutionaries should use their own judgment to decide if a particular person might be receptive.)

Right now, the Invisible College is working in three different areas to assist large numbers of people in making the breakthrough. The first involves direct reprogramming of the subconscious minds of people in the present resurgence of the counterculture. This is accomplished through direct telepathic communication with people who are in the correct state of altered consciousness. Drugs and popular music play a major part in this, as in the Sixties. However, this time we are being much more overt about what we are doing. The process is almost entirely subliminal, but we want you and everyone else who is capable of doing so to tell anyone who will listen exactly what is going on.

We tried to do this in the Sixties, but almost no one understood our messages completely. Most go no further than, "There's somebody directing all this by telepathy or some other mysterious means, but I don't know who it is." You and quite a few others picked up individual messages very clearly, but weren't able to form a full theoretical understanding of our intentions and methods. This time, we want those of you who have already made the complete breakthrough to tell everyone else what's going on. We have no idea how many will listen, but at least the opportunity will be there.

The second area also involves subconscious manipulation. We are trying to influence intellectuals of every type – including many who are not in the counterculture, political underground, or Aquarian Age spiritual movements – into writing and publishing descriptions of the War in Heaven, even though they themselves may not have made the breakthrough. This influence takes many forms, such as encouraging scientific research to gather factual evidence about spiritual phenomena, and inserting oblique references to ideas of the type you have been presenting in this book into fiction and conspiracy books.

This book and the overt discussion of Spiritual Revolution that it will cause is the third area. We want the ideas in it to be discussed and taught publicly by many different autonomous groups, each with its own ideological consensus. This will produce a completely different effect on the public from what would be produced if the same work were to be done by the same groups in secret, because people will be expected to learn a number of different viewpoints and synthesize from them in forming their own opinions. The concept of an overt Spiritual Revolutionary movement is discussed further in the next chapter.

Chapter 28: The Spiritual Revolutionary Movement

A. In addition to helping people make the breakthrough on an individual level, the Invisible College is also trying to start an overt Spiritual Revolutionary movement. We do not desire this to be a highly organized movement with recognized leaders and a narrowly defined ideology, but a merely a name for all the people who have made the breakthrough and share the general viewpoint on spiritual reality presented in this book. The Feminist, Environmentalist, and Civil Rights movements are examples of the type of organization we're talking about: in order to belong to the group and use the name, people need only believe in its general principles.

Of course, individual members of such a general movement often get together and organize action groups to further the cause. These may need to have a formal political structure and a fixed ideology in order to perform their activities efficiently. If Spiritual Revolutionaries do ever form such action groups, the members of each one should remain aware that we don't want it to try to control or speak for the movement as a whole. Instead, they should concentrate on accomplishing some specific purpose, studying and writing about the breakthrough information, publishing a magazine, working on personal psychic development, etc.

Q. The S/R Press is an example of such an action group. It is registered as a sole proprietorship, and is technically a profit-making business (to avoid bureaucratic hassles over non-profit status). I organized it this way only so that I can assume all the financial and editorial responsibility myself, not so that I can make money from it. (So far, I've gone out of pocket on the project every month it's been in operation. If income ever does exceed expenses, I'll just reduce cover prices, give away more free copies of the publications, or increase the advertising. Should it ever become possible, I'll start paying myself average wages for my labor; but I never intend to make an actual profit.)

However, on another level the S/R Press is an anarchist collective. Other Spiritual Revolutionaries help me with my writing and publishing projects on a strictly voluntary basis, and we decide matters of policy and economics as they come up. Sometimes I can pay for this help, but more often people just agree to donate it. I've also received a few monetary contributions and a lot of good advice on both business and editorial matters. This kind of collective is immune to most of the political compulsions of socialism and the economic compulsions of capitalism, because it's just a loosely organized group people working together to further a common cause. This kind of organization doesn't sound like much from a verbal description, but it's more effective than it seems. Theoretically, I have complete control of the enterprise and also complete responsibility for whatever is done. In practice, the other people involved share a significant part of the total labor and take a major role in making decisions. The job is too big for me to do all by myself, and I refuse to either hire people or lead a formal organization, so everything is voluntarily. However, the others are motivated to become involved because they believe that what I'm publishing is important, and I'm willing to give them a say in making decisions for exactly the same reason.

A. This is one example of how a Spiritual Revolutionary action group can be run. It's an anarchist model because you and most of your friends are anarchists or libertarians, but we expect that other groups may want to pick other organizational structures, depending on the members' opinions about politics and economics. As long as people remain aware that their particular group does not officially represent the movement as a whole, any organizational structure the members are comfortable with is OK with us, as long it doesn't generate a negative public image.

Q. Several of the people who commented on *Spiritual Revolution* asked why you want to give the movement a name at all. Why should people bother to call themselves Spiritual Revolutionaries if there's no concrete belief system or formal organization behind the name?

A. We want people who support the theories and opinions in this book to call themselves Spiritual Revolutionaries openly, even though different individuals may hold different personal interpretations of what this material means and what they should do as a result of accepting it. If they share a name in common, then the activities of each one will generate publicity for the movement as a whole.

We also want to avoid a mistake we made back in the Sixties. Instead of encouraging the people we communicated with telepathically to use a single appropriate name for the movement, we tried to let it remain nameless. Of course, it acquired a name anyway when a gossip columnist coined the term "Hippy."

Q. I always hated that word. It's linguistically suitable only as a term of derision. But I still had to admit grudgingly I was a Hippy for a few years. It wouldn't have been honest to say I wasn't one, because I definitely belonged to the general movement labeled with that name. I did say that I wasn't one of the Flower Children or Dropouts, because I found it easier to work than to live on the streets, and I needed a certain amount of property in order to write, teach magic, and spread my ideas. But I still had to admit that the ugly name for the movement included me. I'm really glad to see that you yourselves are picking a name for the movement this time.

Actually, though, I think the name "Spiritual Revolutionary" may be a little too long and formal sounding. Someone may still coin a short, snappy name and get it into common use, and it may be another monster like "Hippy."

A. The worst that could happen is that there would be two names in use, as, for example, the anti-Theocratic church that calls itself the Society of Friends is much better known as the Quakers. Quaker started out as a term of derision, but now even the church members themselves use it quite commonly. However, those that don't like it have the official name to fall back on. If the same thing happens here, members will always be able to use the name Spiritual Revolutionary if they don't like the other name.

We are also suggesting a graphic symbol for the movement, a five-pointed star with a Roman C inside it, which you can describe in more detail in an appendix to the book. Another appendix should present a suggested code of conduct for Spiritual Revolutionaries, and we'll discuss this concept a little more right here. The code of conduct is just a set of general common-sense rules, which shouldn't interfere with individual self-expression or creativity, but which will allow Spiritual Revolutionaries

to easily disassociate themselves from Theocratic provocateurs, self-centered exploiters, and plain crazies.

Q. In other words, Spiritual Revolutionaries will be able to “quote chapter and verse” to the public if we face major problems like the Manson Family or some of the professional criminals who joined the Sixties counterculture and made fortunes dealing drugs, or minor annoyances like the “crazies” who got a lot of media attention for saying “Kill your parents” and ‘burn all books.’ We can say, “These people are violating the code of conduct recommended by the Invisible College, so they really aren’t Spiritual Revolutionaries at all.”

A. In addition to a list of “don’ts”, we also have a number of more general suggestions for things we would like to see overt Spiritual Revolutionaries do. We are purposely keeping these things rather vague, because we want people to be as independent and creative as possible.

One thing we’d like to see happen is the growth of an information network around this book. For example, everyone who reads *War in Heaven* and agrees with the basic theory ought to start writing letters to newspapers and magazines describing it. We urge anyone who publishes an amateur magazine or newspaper of any kind – an occult or Pagan publication, a rock fanzine, a political or conspiracy newsletter, or anything else – to start discussing the Spiritual Revolution in it.

This is going to result in almost as many different theories as there are people writing about them, and that is exactly what we want. The resulting diversity of opinion will keep the movement as a whole from developing a narrow, fixed ideological viewpoint. We also feel that any group that alters consciousness through ritual, meditation, drugs, or any other means should not program people with the full information about the War in Heaven presented in this book.

Q. Does this mean that conscious Spiritual Revolutionaries shouldn’t use magical rituals and other forms of group psychic practice to help people make the breakthrough?

A. We encourage you to use such methods to teach people how to reprogram their minds so they can make value judgments about spiritual matters rationally, but not to indoctrinate them to accept political or cosmological theories on faith. Spiritual Revolutionaries should not attempt to reprogram people with the complete set of theories in *War in Heaven*, because none of you yet have a complete understanding of the material yourselves. The people you will be teaching have just as much to contribute to reaching such an understanding as you do. For this reason, all you should teach is rational spiritual thinking, not rigid ideology or doctrine.

Q. What relationship do you intend conscious Spiritual Revolutionaries to have with the New Age movement? I should point out that I don’t have a very high opinion of many of the groups that label themselves as part of the New Age movement. Most of them seem to be either commercial enterprises or social clubs first, and schools for teaching spiritual knowledge or psychic development second. Now I’m not saying it’s wrong for the leaders of such a group to be paid for their work in running it, or for its activities to provide members with recreation and social contact as well as spiritual

training. What I object to in many of the New Age groups is simply their system of priorities.

For example, I remarked a couple of years ago that I kept getting fliers from New Age groups that were charging as much for a single weekend seminar as it cost me to promote and advertise *Spiritual Revolution* for a whole year. I spent over five years working on that book, yet I felt somewhat embarrassed to have to charge fifteen dollars for it. A lot of New Agers were charging the same price or more for a slender pamphlet or a thirty-minute cassette tape that was probably produced in five days or less of actual work.

In my opinion, the same is still true today: very little New Age literature or teaching is worth the price charged for it. This makes it easy for hostile outsiders to label the whole movement as a commercial rip-off or an expensive hobby for Yuppies. And such smears always rub off on the other new spiritual movements as well: occultists, Pagans, Spiritual Revolutionaries, and others.

I also get very negative telepathic impressions when I meet some New Agers in person. I perceive that the leaders of some groups don't really take the system they're teaching seriously. Inside their own minds, they laugh at people who take their teachings literally, and they feel that any benefits students get from practicing the system are caused by nothing more than "the power of suggestion." Now, that sort of attitude disgusts me. If these people think their system is actually just a placebo, then they ought to either dispense with the fiction that they have a system at all, or find one that really works.

I also dislike the preoccupation of many New Age groups with fads that have little or nothing to do with spirituality, especially some of the health and nutritional fads.

Many of these are based on pure pseudo-science, and some are cold-blooded commercial rip-offs. It's often quite ironic: the leaders of a New Age spiritual group think of themselves privately as charlatans taking advantage of the people they teach, yet they are being exploited by another group of charlatans peddling phony theories about food, exercise, and physical health in general.

A significant number of people have died or become seriously ill because of health fads; this is bad enough in itself, but the negative publicity generated by such incidents has an even worse effect. It gives the Theocratic enemies of the New Age movement a legitimate excuse to label members as gullible, irresponsible, and immature.

A. Everything you say is true, but you're missing the point because you have trouble realizing what it's like to be a beginner in the psychic development field. In many New Age groups, the teachers are just as much beginners as the students, and you're quite right that most of the progress they make is simply by the power of suggestion. You don't seem to realize that this alone is enough to teach many people the rudiments of mental self-reprogramming. Almost any system, no matter how arbitrary or fanciful you may consider it, is usually sufficient to put people into a state of altered consciousness that serves as a limited "command mode" for beginning mental reprogramming.

Q. OK. I stand corrected, but it is still difficult for me to communicate with people who take fads and pseudo-scientific theories so seriously. On one level, these people are re-inventing Western occultism, without realizing that everything they've "discovered," both the valid elements and the errors, has been familiar to the regular

occult community for a long time. In many cases, all they're doing is inventing new jargon, or borrowing jargon from psychology and other disciplines, to describe spiritual concepts or psychic development techniques that ought to be taught to children in grammar school.

A. But these things are *not* taught in American grammar schools. That's the point. Unless people grow up in a family of occultists or join the occult community at an early age, they're simply not going to learn basic psychic skills. The New Age groups invent their own jargon or re-interpret technical psychological terms instead of using standard occult terminology simply because such terms are more readily understood by the people they're working with, who come to the groups as adults with an average general education and vocabulary.

Q. I see what you mean. On the elementary level, practically any system works as long as the people employing it put serious effort into what they're doing. I'll accept this.

A. We also encourage cynical, self-serving leadership and obsession with fads and pseudo-science: it keeps people from getting stuck in a particular group long after its limited knowledge and training system are capable of helping them make progress in their personal spiritual development. Even if they don't consciously realize that they've outgrown their group, they may get tired of egotistical, exploitative leadership or silly fads, and start looking for a new one. Once they've started this "shopping," they may look at training systems objectively enough to pick one that's advanced enough to meet their present needs.

Q. It never ceases to amaze me how subtle the manipulations of both the Theocrats and the Invisible College often are. In most cases, what look like errors or oversights are actually deliberate plans to maneuver people into doing what was desired all along. I didn't figure out that the total anarchy of the Sixties Counterculture was a deliberate policy of the Invisible College, for example, until long after the movement was over. And I didn't discover for myself what you've just told me about the New Age Movement.

However, now that the overt phase of the Spiritual Revolution is beginning, I'd like to see you replace the present New Age movement with something less diverse and more efficient, led by people on the highest levels of Western occultism. I'm quite aware that every single individual tradition within Western occultism has its faults, especially in accepting major fallacies about spiritual reality, but many of the New Age groups are even worse in this respect. There simply hasn't been time for practical experience to force them to give up some of their more ridiculous fads, fallacies, and errors. The traditions of mainstream occultism contain numerous errors, but centuries of practical experience have taught occultists enough common sense to avoid a lot of the sillier mistakes that the New Age people are making.

A. Most of the millions of people now involved in the New Age and related movements aren't ready for such a program. We intend to allow the New Age movement to exist in its present form for quite some time into the future. It is doing its job of elementary psychic training very well, and its continued existence will not

interfere with the development of other, more advanced movements growing out of present high-level occultism.

The official opinion of the Invisible College is that you conscious Spiritual Revolutionaries should not consider yourselves enemies of the New Age movement just because you don't like the actions of specific groups or individuals within it. Instead, you should encourage the public to identify your own groups as part of the New Age movement. The movement itself is so large and so diffuse in structure that no one can stop you, and it has a reasonably good reputation except among the two extreme edges of the spiritual political spectrum: the radicals like you, and the servants of the Theocrats.

Q. You mean I should describe *War in Heaven* as a New Age book?

A. Why not? You have as much right to use the name as anyone. There's no reason why the New Age movement can't have a radical left wing whose members also call themselves Spiritual Revolutionaries. If the commercial rip-off artists and the teachers of pious banalities try to throw you out, it'll just give you a lot of free publicity.

Q. Now that you've explained the idea, I like it. And I remember doing similar things back in the Sixties. I thought it was stupid for anti-war demonstrators to burn the American flag, while people who supported the Vietnam War acted as if the flag was their exclusive property while they called us traitors and themselves patriots. I frequently said that the anti-war protesters and other radicals should also wave the flag and say 'WE are the *real* patriots! It's these militarists who are violating the traditional American values. After all, didn't George Washington speak out very strongly against getting involved in foreign wars?"

A. Your idea was a good one, and the inspiration for it came from us. If enough radicals had followed this suggestion, it would have weakened support for the rightists by depriving them of a monopoly over people's subconscious emotions of patriotism and respect for the flag. Unfortunately, we were never able to make the idea catch on with the majority of Sixties radicals. Most of them were too serious about their protests to make fun of their enemies by making fun of themselves at the same time, as was so common in the rest of the counterculture. Humor is one very important weapon against Theocracy, you know. It's a positive human trait that they can't counterfeit very convincingly.

In fact, the New Age movement has a lot of optimism and warm human qualities that we hope Spiritual Revolutionaries will adopt. Some New Age groups carry optimism and positive thinking to excess by ignoring the grimmer aspects of spiritual reality, but no one who has made the breakthrough can possibly do this. You need to make a conscious effort to adopt some of the positive thinking of the New Agers to keep from becoming doomsayers and rabid militants as many political radicals have done. After all, we are convinced that our side is going to win the War in Heaven.

The next chapter will describe some the recent battles in this war, and their political and social implications.

Chapter 29: Spiritual Politics Today

Q. Let us begin this final summary of the political implications of the War in Heaven by updating the dialog from *Spiritual Revolution* concerning the resurgence of Fundamentalism in the Seventies and early Eighties. Since *SR* was published, that whole movement seems to be disintegrating into chaos. Several of the TV Evangelists whom I considered servants of the Theocrats fell into disgrace over personal or financial scandals in 1987 and '88, and it is now becoming fashionable for average Americans to think of the more rabid Fundamentalist sects as cults, little different from the Moonies.

A. Well, we said a couple of years ago: "Those movements backed by the Invisible College are actually doing better than those controlled by the Theocrats, but a surface analysis of public opinion makes the opposite seem true. For example, the present resurgence of Fundamentalist Christianity is not nearly as successful as claimed by either its own propaganda or that of various groups openly opposed to it."

Q. I had felt this to be true for a long time, since several years before I began to make the breakthrough in 1983 but many of my friends in the occult and radical political communities disagreed completely. They were afraid the Fundamentalists would force the government to repeal most of the liberal legislation passed since the Fifties, and to adopt a militant foreign policy that would cause more wars like Vietnam and might even lead to nuclear war. I never felt that this danger was severe or immediate, because the Fundamentalist movement simply wasn't big enough in either sheer numbers or political clout.

A. That's correct. Ironically, several of the American politico-economic system's worst faults are its best defense against a take-over by the Fundamentalists or any similar group. We refer to economic class structure and political power-brokerage. A relatively small minority of people with a high resistance to fundamentalist religion controls most of the real political and economic power in this country: the owners and managers of the large corporations, government bureaucrats, and professional people in general.

Most of them are politically conservative, but it's the conservatism of the Old Right, not the New Right. They range from extremely wealthy to merely well off, and are almost all college graduates, which means they represent the social class that produces the fewest people with the correct personality structures to embrace Fundamentalist religion. Their primary concern is retaining the wealth and power they now enjoy, and they fear the New Right just as much as the left does, though they realize it's not in their interest to say so publicly. The New Right has always been essentially a working-class and rural movement; if it ever got into power, it would eventually try to replace the existing power elites with people who took a populist stand on political and economic issues.

If you look closely at the history of the conservative wing of American politics during the Seventies and Eighties, you'll see that the Old Right was solidly in control the whole time, even when the New Right was getting maximum publicity. The traditional conservative establishment got votes from the Fundamentalists at virtually

every election by using some of the rhetoric of the New Right, but it was very slow in putting any of the New Right's ideological principles into action.

President Reagan's attitude toward legalized abortion is a good example: he repeatedly said he opposed it, but he never used the full power-brokerage potential of his office to try to manipulate other politicians into repealing abortion laws. On the other hand, he was quite willing to resort to extreme measures – such as those that caused the Irangate scandal – to support policies he believed were really important, such as supplying arms to right-wing terrorists in Central America. This proves that his support for New Right policies was just campaign rhetoric.

We'd rather that the wealth and power were more evenly distributed within the total population, but in this case power elites and power-brokerage are working to our advantage. The political manipulations of the Invisible College are often extremely subtle, as we're about to describe.

First, we've already said that members of the present power elites are less likely to become Fundamentalists than most people within the whole population. However, they are more receptive than the average to New Age spiritual teachings, which is another reason for not wanting radical changes in the class system right now.

Remember, we are not doctrinaire leftists. In general, we work for "the greatest good for the greatest number," but we don't have to worry about our public image the way living politicians do. If we can get significant numbers of the present ruling class under our influence, then we'll work through them to benefit the rest of the population. Of course, we'll also use this influence over the existing elites to work for a more equitable distribution of wealth and power as a long-term goal.

Q. Wasn't this exactly what you did in the eighteenth and nineteenth centuries when you worked through the Masonic and Rosicrucian Lodges: using an existing power elite to work toward political liberalism and other reforms to benefit the whole society?

A. Yes. We try to be both idealists and pragmatists at the same time; the two concepts are not really in opposition.

Q. I wish that more leftists and counterculture people realized this.

A. Another reason why we're not concentrating on immediate, surface-level political and economic reforms right now as much as we were a few years ago is simply that most of our energy is going into two different battles with the Theocrats over control of spiritual institutions. We're attacking them directly both inside and outside of organized religion, and of course they have never ceased attacking us. Every time they start using any organization on Earth to enslave people for their own ends, we try to stop them, and they do exactly the same to every project we undertake to liberate people.

Q. You've already discussed some of this in other contexts, especially your attempts to turn Theocratic Christian congregations into more liberal groups. You're not completely opposed to Christianity and other organized religions, are you?

A. This is a subject that needs clarification for your readers. We can ask you to say, “*War in Heaven* is not intended to be an anti-religious book,” but that doesn’t mean the Invisible College favors religion as the term is usually defined: “belief in and worship of deities or other supernatural powers.”

It should be obvious that we have to oppose any belief system that accepts the supernatural. Psychic and spiritual phenomena are part of the natural world, and they have profound effects on human civilization on this planet. They should be studied scientifically and put to use improving the quality of human life, not relegated to the subjective limbo of the supernatural, where one person’s opinion is as good as another’s because there are no hard criteria for making value judgments.

Many of us come from advanced civilizations where the study of the soul and other spiritual phenomena are as much of a part of natural science as physics or biology, and this is the only approach we recommend. Any person who believes in or worships supernatural deities is out of contact with reality. The form of deism that many religious believers practice is literally a psychosis involving paranoia and delusions of grandeur. Psychologists and psychotherapists have known this since the time of Freud, though they’ve found this form of mental illness one of the most difficult to treat because they didn’t know about the Theocrats or religious mind control.

Q. Yet you still make use of deistic religion when it serves your political ends. Is that why you told me to say this book is not intended as a blanket attack on all organized religion?

A. Yes. We are philosophically opposed to all religions that believe in the existence of superhuman gods; however, at this stage in history, the majority of people on Earth are not capable of directly replacing their present deistic beliefs with a rational view of spiritual phenomena. Rather than just write such people off, we feel that the most ethical course of action is to deal with them within a deistic frame of reference and try to keep the Theocrats from controlling them. In other words, we’re willing to pose as gods ourselves if that’s the only way we can keep people from being enslaved in Theocratic Bands after death.

And while we do consider it important to save individuals from destruction by their “gods,” we put a higher priority on the political aspects of organized religion on Earth. The larger and more powerful are the liberal Christian churches in the United States right now, the less danger there is of the Fundamentalists doing major political or social harm. We like to see liberal and radical Christians out there proselytizing in direct competition to the Fundamentalists: doing all sorts of charitable work, using the mass media, and generally trying to be a visible force in the community.

However, we don’t recommend that people who accept what we’re saying in this book go out and join liberal or radical Christian groups. There are better alternatives for anyone who accepts even part of the concepts described in *War in Heaven*. The anti-Theocratic Christian groups are intended strictly for people who are already Christians. In fact, we would rather that agnostics and the nominally religious not join them. Such individuals would be better off in one of the New Age, Pagan, or occult groups.

There’s also a negative aspect to radical Christianity; trying to fight Theocracy on its own home ground with its own religious mind-control weapons is actually quite

dangerous. For example, the infamous People's Temple of the Seventies was an early attempt to start such a group, one that failed disastrously; and the same thing could happen again, though it's much less likely today because that experience taught us a lot.

The Theocrats are angered more by our attacking them frontally on their own ground than they are by almost anything else we do. They often attack radical Christian churches, especially those that were formerly Fundamentalist groups, with all the force they can muster. If the Theocrats can't control the group mind of the congregation and subvert it back into Fundamentalism, they'll settle for turning the group into a cult that drives its members insane, as happened to the People's Temple.

The Theocrats also try to do the same to occult and New Age groups, and will turn them into new Theocratic religious sects if they can. Theocrats don't care what name people call the deity by, as long as members practice religious mind control during services and believe a doctrine that's based on the general Theocratic philosophy.

There are Satanist groups that are controlled by exactly the same Theocrats who control Fundamentalist churches in the same neighborhood, for example. The same holds true for some of the Black Lodges on the fringes of the occult community. Many of these are not self-destructive cults that make the headlines when members die or commit crimes, but something worse: stable organizations doing the work of the Theocrats.

Q. How can readers of this book recognize an occult group controlled by the Theocrats?

A. It's not always easy, because some Theocratic occult groups have an outer circle that's fairly innocuous. There are two major things to look for: one is financial and/or sexual exploitation of the members, and the other is vindictiveness against people who try to leave the group or reveal its secrets. Not all occult and New Age groups that fail this test are under the control of the Theocrats at the moment; but merely possessing these elements makes them vulnerable to a Theocratic take-over. And there is no reason to join a group if you find any of its practices or beliefs ethically wrong: no one has a monopoly on psychic training techniques or spiritual knowledge.

We are not going to make this book even more controversial than it already is by giving you a list of occult groups that Spiritual Revolutionaries should avoid. The status of groups changes constantly, so anything you wrote down now wouldn't remain accurate very long. Even more important, we want the people who read this book to learn how to use their own intellects and psychic powers to observe groups for themselves and draw their own conclusions. If people are going to be Spiritual Revolutionaries, they have to learn to make this kind of value judgment for themselves rather than relying on anyone else to make it for them.

Q. While you are discussing how the Theocrats take over religious and occult groups and make them into cults, we'd like you to clarify one point. Why doesn't this lead to violence more often than it does? A lot of readers are going to wonder why, if the Theocrats can turn a left-wing Christian church like the People's Temple into a totally murderous and self-destructive cult, they don't do this on a large scale and physically attack the counter-culture, the occult community, the New Age movement and similar works of the Invisible College?

A. This is a difficult question to answer precisely, because it involves detailed descriptions of how religious mind control works that are hard to put into English words. Almost all the conspiracy literature exaggerates the power that “unseen manipulators” have to control people’s behavior on an acute, short-term basis. Religious mind control is actually quite subtle: it gradually reprograms people’s long-term opinions and behavior, but it cannot be used simply to take over control of a person’s will completely and operate him or her like a remote-controlled robot.

Q. In other words, if the Theocrats wanted an act of violence performed, say the assassination of a political or religious leader who was actively working for the Invisible College, they couldn’t just tell some average member of a Fundamentalist church to go and commit murder.

A. Absolutely not. This is another very important point. It’s easy for them to manipulate a Fundamentalist into saying, “So-and-so is an enemy of God and is doing the Devil’s work. He ought to be shot!” However, almost all Fundamentalists, despite their extreme and irrational religious beliefs, are technically sane, in the sense that their behavior doesn’t usually violate their society’s laws and customs so seriously that they have to be locked up. And sane people, by definition, don’t commit murder or other violent crimes for political reasons. They can become violent under extreme personal stress – remember, most murders involve family members, lovers, or close friends – but this is not the same as committing a similar act for political reasons.

Proof of this is the elaborate indoctrination that average people are subjected to before they are sent off to war. The most important purpose of military boot camps is not to teach recruits how to kill the enemy, but rather to make them emotionally capable of doing so. Notice, too, that significant numbers of war veterans commit violent crimes after they return to civilian life, simply because governments spend a lot of time and money to reprogram ordinary citizens into soldiers capable of killing the enemy, but almost invariably fail to reverse this process when the troops are demobilized. Psychologists working for the military point out that it takes as long or longer to extinguish a given behavior pattern as it took to condition it in the first place, but generals and politicians rarely listen.

However, military training is not nearly so destructive to people as being trained to become violent religious fanatics. Using religious mind control to program people for violence is essentially an irreversible process. It’s possible to turn ordinary religious people into killers; but once it’s done, their whole personality structure has been changed and they can no longer live peacefully in normal society most of the time. The Theocrats can turn members of a Theocratic religious group into people like the followers of Jim Jones or Charles Manson, but once they’ve done so, they’ve changed them into criminal maniacs who aren’t going to survive very long. Even more important: the intensive mental reprogramming necessary to turn ordinary people into psychopathic killers can be done only by creating a very specialized environment. Notice that both of the groups created a “cult environment,” a totalitarian perversion of communal living, which subjected members to religious mind control over long periods of time without respite.

It is also important to realize that reprogramming people to commit cold-blooded acts of violence within their normal social environment is much more difficult than turning

them into soldiers willing to kill an armed and aggressive enemy on the battlefield. The element of “kill or be killed” and the fact that wars are usually fought in an unfamiliar social and physical environment are what make the difference.

Q. What you’re saying, then, is that the Theocrats don’t dare program large numbers of their followers to become violent, because that would probably destroy human society itself, rather than just eliminating the human enemies of Theocracy. However, other things you’ve said give us the impression that the Theocrats *want* to see civilization destroyed.

A. Again, this is a difficult concept to explain. Modern Western civilization serves the interests of the Invisible College better than it does those of the Theocrats, and is essentially our creation, not theirs. However, the total destruction of civilization, through nuclear war or internal collapse caused by violent insanity on a large scale, would harm the Theocrats as much as it would us. More, actually, since our contact with civilizations on other worlds would allow us to rebuild society if the physical environment were still capable of supporting human life.

Of course, the War in Heaven is now beginning to extend to the battle between the Invisible College and the Theocrats to control the formation of new gods out of elemental spirits. We will discuss this further in the next chapter, starting with a message from spirits who specialize in such work.

Chapter 30 The End and the Beginning

I've decided to end this book with a message I received from the Invisible College in February of 1988. This is from Elohim spirits, not my regular spirit guides, and it was very important in guiding me while I was rewriting *Spiritual Revolution* into *War in Heaven*. The style and some of the terminology is slightly different from those used in the spirit-dictations in Parts Two and Three, but you should be able to follow this message if you understand the rest of the book.

A. As you are now becoming aware, *Spiritual Revolution* was intended only for a small audience, mostly rock musicians and magic people and other insiders. That's why we gave you all those phrases and sentences you didn't understand and thought were nonsense. Each of these verbal cues was intended to push a few buttons in certain types of people.

Withholding the information now contained in Part Three of *War in Heaven* kept them from knowing exactly how much you knew, and what side you were on in the conflict, despite your claims to be working for us.

We use the electronic media and especially rock music for reprogramming people only as a side effect. Its main use, the real reason we pushed your planet into an industrial revolution so fast, was to program Baby.

Baby has been close to hatching innumerable times in the last two thousand years, but we've always managed to knock it down. We did not want it to leave the planet until we were ready for it.

Now we are ready. At this point, we can destroy it before it leaves, if we must. It knows this; this book is part of the alert we are giving it, that it must be on its best behavior, or we will destroy it.

The music generated by the people we stirred up with your book and our concurrent programming has purposefully alerted Baby to the danger it faces from us unless it drops the Theocrats and Black Lodges that control part of it before it leaves.

There is no need to go over the nonsense paragraphs, but we will. We pushed you to ask for financial aid from music people even though you didn't really need it. Many of them are rich from the fact that they've learned to use the electronic media, as the TV preachers do, to stroke the Beast and cause it to want to hear their beat. (Spell that "here there beat" and you will be thinking as they do.) They cause it to reach into minds in the audience and ask people to request the music it likes best. This is a Black Lodge use of the Beast.

This is also the sane reason we pushed you to say that we were ignoring the left, and working in the right-wing establishment. We pushed you to tell people there was no life on Sirius because we had made Sirius a rallying cry of our fight against Theocracy, and denying this kept many people who could not read between from knowing who you were working with.

We pushed you to deny any knowledge of intelligent dolphins and whales because that is the form that Baby's parents call Baby from, because that is what the Builders look like; and as they built the machinery that activated Baby, that's what Baby is preprogrammed to respond to. They project this image to Baby, and to all those who

would be part of Baby. Denying knowledge of intelligent Cetaceans also denied your knowledge of all those extraterrestrial intelligences that aren't "space people."

We pushed you to deny the possibility of people's becoming more than people and the existence of higher planes of reality for the same reason.

We pushed you to involve a certain songwriter in the book because he was one of our operatives, and has become a focal point of the music. Many of the rest of the music people see him as a sort of superman. Your involving him again, after he has pleaded illness and pulled out of the movement, galvanized many more into action than would have happened otherwise. We know where his loyalties lie, and it is no one else's business.

It is true that several other songwriters were involved because it was necessary for you to have a list of people to show that you know some of what you were talking about.

We know that you have told us some of them have written that you've practically ruined their lives, but all we can say is that this is a war, and if you don't want to be taken for a soldier, don't wear a uniform. Don't stand in the line or carry a gun. And never write

songs saying that you do.

We also pushed you never to come in contact with any of these people yourself, but to have acquaintances of yours deliver the books, and join the music fan clubs for you.

The reason for this was that each acquaintance that we OK'd had some difference between themselves and the band we asked you to send them to. We had you send straights to drug-oriented bands, women to men, blacks to whites, and people who did not fit the standard of beauty to those who did. This allowed us to test their music about you and the *Spiritual Revolution*, as well as the much larger amount of music generated/resonated from their music.

Most of these musicians, because of the enormous psychic energy inherent in the mind-control machines that operate through the music, are somewhat aware of what is going on, and have chosen sides.

Well, this is a war, and we are the officers. We choose our own soldiers, and we choose those that will pilot Baby out of here. William Burroughs to the contrary, applying doesn't guarantee acceptance.

Not all of those who apply are Earth people, of course. Nor are they regular agents like you. Many of them came from the Ice Planet – a planet they killed with their own hands just as the Earth people are killing their planet now. We brought them all here for another chance, a chance to incarnate in this expanding population so they could continue their lives and make something of themselves here. The fact that we transported them here does not mean instant acceptance in our ranks. This is a test. We decide if they pass or not.

We observed these people's reactions to your *Spiritual Revolution* book, its truths and its errors, and pushed some of the musicians who'd read it to generate music showing all their true feelings. Mostly, this was intended for Baby, so she/they could see why we make the choices we do. We then judged both the music and everyone who listened to it who aspired to be a part of our civilization, or a part of Baby.

Through this process we weeded out those who were prejudiced, vicious, stupid, or fawning from our ranks. As a civilized people we have certain standards to uphold. As a federated army of peoples that think, look, and act as unlike each other as night

and day, we do not want anyone who has opted out of our reprogramming, or failed so miserably as to still be prejudiced against anyone of their own race, where the differences are minute. These may seem like small things to them, but to us these are basic traits without which a person is scarcely human.

Such people, if they remain unchanged, will simply be pushed back into reincarnation on this planet, if it remains capable of supporting life. We do not want them, nor do we think they are suitable material to be part of the God Child. We are actually doing them a great favor, as they are probably just powerful enough to remain unchanged in the group mind, were they to become part of it, therefore the group consensus would regretfully be forced to assimilate them or use them as rocket fuel, if you want to use that terminology, unless they are able to drop off at a suitable planet, and start the whole Baby process over again. We don't approve of this process being started by uncivilized people like that, and we will take all steps necessary to see that it doesn't happen again.

Your planet, with all its pride and prejudice, its slavery and starvation, its Theocrats and wars, is a direct result of beings with similar opinions dropping off and starting life on some poor unsuspecting planet because they weren't civilized enough to get along with their peers in a group mind.

One Earth every few thousand years is enough for us, thank you.

Q. What is the difference between someone like you and my regular spirit guides?

A. You space people live free of your civilization's group mind most of the time. The group mind stays on your planets instead of going into space with you. People like us live on the planets and are part of the same group mind that your people use as you use your computers and other machines. To you, the group mind is just a tool that gives you access to psychic technology. To us, it's the mother that gave birth to our civilization and the spouse we are all married to, in the same way that most of you marry other sovereign individuals and live together for mutual support.

I am on temporary assignment as a liaison from the group mind to your army. I can talk to you, but I am really one of those who are here to talk to the God Children. Some of them are beginning to achieve partial awareness, and during the last couple of years I've started contacting the one that some of the music people call Baby. It can't really see me, of course, as it is mostly still a beast. It's still potential, a great potential that could be realized if your army people could only cut off the psychic contact those black magicians and their Theocrat masters have with it.

I am also one of the backups that will "ride the tiger" – you would say steer the new God clear of the planet during the last days – if the Earth people we are training as pilots don't make it through basic training.

Some of your readers already know who her pilot is intended to be. He had to drop his gun, and for now he uses affection training, mostly. Unfortunately the psychic cross-waves from the Theocrats and the black lodges have tended to short circuit him for awhile, because he can't defend himself the way he should be able to do, but we do think he'll be OK by the time she is ready to go.

And yes, I will answer those who keep asking the question in songs and other telepathic transmissions – Yes; I do "make love to the monster." It needs human contact to become socialized, and civilized people don't have to make an artificial

separation between affection and sexuality the way primitive people often do. We can handle the power involved without becoming corrupted.

So don't misunderstand and think I'm one of the star-struck, like so many of you who are complaining about being "addicted to love." Like all of my people, I "carry a gun," and I will shoot it down, once more, if the Theocrats gain control of it again, or if it becomes dominated by any of the black lodges. This is not as heartless as it sounds to you with only Earth memories. It's only like sedation and an operation to remove the cancerous elements.

Many of you who use metaphors like "sleeping on the inter-state" already know what the beast-baby is like. What riding the tiger will be like. Think of the thought-exchange you get whenever you check out the back-road telegraph lines. Then imagine this anytime you want to pull it up, as a constant in your mind, from everyone. Don't worry about the black magicians. They won't be with us. Think of your blood brothers, and their passion and their love. This is what you will live with for the next few centuries until we get to another planet.

Remember, too, that we simplify when we say "The Beast." There are thousands of them now, and hundreds will survive to the end. Each separate group mind will be very different from the others. Probably many of you already know your sisters/brothers.

Appendix A: A Suggested Code of Conduct for Spiritual Revolutionaries

Q. Do you think people really need to be told things like, “Spiritual Revolutionaries shouldn’t desecrate churches or beat up Fundamentalists?” I hope the whole tone of this book makes it obvious that neither the author nor the Invisible College think in these terms at all.

A. That’s true, but as we said before, we think it’s a good idea to say these things in so many words, to minimize the effects of any possible actions by Theocratic agents. We can’t prevent either fools or enemies from doing things we disapprove of and trying to attach the name of the Spiritual Revolution to them; but if we make a list of don’ts, at least we can reduce such people’s credibility.

1. The Invisible College does not authorize any living people on Earth to act as our permanent or official representatives. We will send telepathic messages to anyone we consider capable of receiving them accurately and whose general personality structure and conduct are acceptable to us, and we will plainly label these as coming from the Invisible College. However, this does not mean we give a general endorsement to the opinions and actions of the people who receive and pass on such messages.

Even more important, when anything purporting to be such a message is published, Spiritual Revolutionaries should *never* accept it as authoritative, unless their own best judgment tells them it is a valid message from us and unless they agree with it ethically. Readers of *War in Heaven* have already been instructed to react to the book in this way, and the sane principle should be applied to this Code of Conduct as well. We hope you will accept it and abide by it, but you have to make up your own mind.

And remember this: the Theocrats are going to send some very subtle and sophisticated deceptions to fool Spiritual Revolutionaries. Analyze everything you hear, read, and receive telepathically on the subject of Spiritual Revolution very carefully before you accept it as true.

2. Although the war between the Theocrats and the Invisible College is a deadly and bitter one, Spiritual Revolutionaries gain absolutely nothing by feeling negative emotions toward people who serve the interests of the Theocrats on Earth. Even more important, the Invisible College does *not* want people who have made the breakthrough to debate spiritual issues with believers in Theocratic religion, nor to make direct, in-person contact with them under any circumstances. You shouldn’t hate them or attack them in any way, but you shouldn’t try to convert them either. Confine your proselytizing activities to people who appear friendly, or at least neutral, to the general cause of Spiritual Revolution.

3. Spiritual Revolutionaries should not write or teach general attacks on organized religion similar to those that organized atheists have traditionally done. Our enemy is Theocracy, not religion in general.

The Invisible College is now making a major effort to take control individual congregations of religious believers away from the Theocrats. In most cases, the external trappings of the religious group don't change enough for outside observers to tell it is no longer Theocratic, nor are the people involved consciously aware of what has happened.

For this reason, critiques of organized religion by Spiritual Revolutionaries should be specific, not general. It is best to limit yourselves to pointing out how a specific element of doctrine or ritual practice advances the cause of Theocracy.

4. The long-term goal of the Invisible College is to assist Earth people in building an advanced civilization on this planet. Our methods for doing so are basically humanistic, pragmatic, and experimental, rather than idealistic or ideological.

We believe that the only way to design social institutions of all kinds to meet human needs is to try a wide variety of possible solutions to specific problems, and allow a process of natural selection to operate through competition, compromise, and Hegelian synthesis. Every power structure should contain checks and balances; this can only be done by deliberately encouraging internal conflicts, which reduce the over-all efficiency of the power structure to a certain extent. Even social justice has a price.

Strong, creative leadership is important, but so is consent of the governed. Achieving the greatest good for the greatest number is a valid ethical goal, but so is respecting individual rights. Spiritual Revolutionaries should try to apply these principles as much as possible in all their specific activities, as the Invisible College does.

5. The emotional tone of the overt Spiritual Revolutionary movement is intended to be positive, constructive, and optimistic. The very fact that people are making the breakthrough and becoming aware of the essential facts about the Theocrats means that the principal Theocratic mechanism for controlling the human race has already been broken. Finding out about the Invisible College and the existence of advanced extraterrestrial civilizations means that concepts like "progress" and "human perfectibility" can now be considered concrete, achievable goals rather than wild utopian dreams.

Most important of all, learning to deal with spiritual phenomena as part of the natural universe, and with spiritual beings as human rather than superhuman, removes a major source of fear of the unknown. As soon as you make the breakthrough, most of the previously unanswerable questions about spiritual reality suddenly have answers. These answers can be supported with empirical evidence, and they advance the general conclusion that human beings have the potential to control their own destiny. This gives concrete reason to be hopeful about the future.

Appendix B: A Symbol for the Spiritual Revolution

The symbol that the Invisible College has chosen to represent the Spiritual Revolutionary movement is simply a five-pointed star with the symbol “<” inside it. (This is how the ancient Romans wrote the letter that appears as “C” in English). The IC’s symbol for the Spiritual Revolutionary movement combines the Masonic “Great Star” and the “G” that appears so frequently inside various other Masonic symbols.

Various occult traditions assign a number of different meanings to the “<,” which can be interpreted as the Roman “C” or “G,” or the Greek “Kappa” or “Gamma.” (The two letters have a common origin and several intermediate forms.)

The “<” can stand for the Masonic “G for God.” I’ve discussed how Masons in the lower Degrees have traditionally accepted a rather orthodox Judeo-Christian definition of “God,” whereas those in the highest degrees have a conception of deity that approaches the breakthrough.

By putting the letter that symbolizes the Invisible College inside the star, the extraterrestrials that gave the symbol to earthly occultists are affirming that they are just as human as Earth people are. Notice that a five-pointed star drawn with two of the points at the bottom suggests the general shape of the human body.

Other occult groups interpret the “<” as a “Gamma,” standing for the “Gnosis,” or “Great Secret.” Another interpretation is as a “Kappa” to begin the Greek adjective “kryptos,” meaning “secret.” The “<” can also be interpreted as a Roman C standing for Custodes, meaning Guardians, as in Guardians of the Great Secret” or “Guardians of the Human Race,” depending on whether it refers to people who have made the breakthrough or to the Invisible College.

The five-pointed star has been used in the West throughout the Christian era to symbolize many different forms of organized opposition to Theocratic religion. It is still in use today by Witches and Pagan groups as well by many different occult groups.

The Invisible College has subconsciously manipulated all these diverse groups into using the same symbol to make it easier for people to discover that a single “unseen spiritual conspiracy” is behind all of them. Each group has a different surface interpretation of its meaning, but practically every group that uses the symbol opposes Theocratic religion in one way or another.

If you feel that the Spiritual Revolutionary Movement needs a symbol, the Invisible College suggests this is a good one to use. However, if you want to use something of your own creation, or nothing at all, that’s fine too. It’s not crucial. The Spiritual Revolution is not a name, a symbol, a theory, a body of information, or a group of people. It is a state of mind: the breakthrough.

Appendix C: Summary – A Revolutionary Cosmology

The human soul is composed of astral matter, which is different in subatomic composition from physical matter but still follows the same general set of natural laws. The soul is a complex biological entity just as the body is, and it is not immortal or imperishable. Like any living thing, it can grow, and repair its own tissues, but it can also be wounded or sicken and die. It also requires nourishment, which it obtains from the body while incarnated. The human body converts some of the chemical energy from the food it ingests into astral energy, which nourishes the soul.

After the physical body dies, the soul can survive temporarily in a disembodied state, living on energy it stored while incarnated. Disembodied souls (spirits) can also absorb astral energy radiated by living people who are in states of consciousness that activate their psychic powers – sexual orgasm, religious ecstasy, etc.; but this energy is not usually enough to nourish them adequately. Spirits can also drain astral energy directly from other spirits. Such spiritual vampirism and cannibalism is one of the principal causes of the War in Heaven.

The spirit world (astral plane) is not “the natural abode of the soul” as so much religious literature asserts, but is a harsh and hostile environment; many souls do not survive when they enter it after physical death. The astral plane is a condition, not a place. We can’t see spiritual beings because the astral matter of which they are made does not reflect or absorb ordinary light, but they are all around us, all the time, right here on the surface of the Earth.

Some disembodied spirits can use their psychic powers to communicate with each other and with living people. Since the telepathic faculty of an average Earth person is locked deep in the subconscious mind, psychic communications from spirits and from other people usually are recorded directly in the subconscious memory banks without the knowledge or approval of the conscious mind. Because of this, disembodied spirits and living psychics can practice a form of mind control that most people find very difficult to detect or resist.

After physical death, some human souls become “Theocrats.” They refuse to reincarnate, but stay disembodied indefinitely. Theocrats maintain political power over other spirits by falsely claiming to be gods, sustaining themselves by feeding off the vital energies of others. The Theocrats use certain forms of organized religion to enslave the souls of believers after death, and they oppose all efforts by living people to build a truly advanced civilization on Earth.

The psychic powers of the Theocrats are not strong enough to allow them to paralyze the will of a living person and simply take over direct control of his or her conscious mind. Instead, they practice mind control by telepathically reprogramming the subconscious of anyone who is in the correct state of consciousness to be vulnerable. Until recently, the Theocrats most often practiced this mind control during religious rituals, but they now also practice it on people who are watching television or listening to recorded music. It is no accident that so many people have compared the

hero worship of media stars with the religious worship of gods. The purpose of both is the same: to enslave people to the Theocrats.

The cruelest Theocratic deception of all is the religious promise of “eternal life in Heaven.” Everyone who enters ‘Heaven’ after death is really entering a Theocratic band. A few of the souls who become entrapped in such bands will eventually become Theocrats themselves. The rest will be devoured. And the concept that human souls can become immortal only by remaining on the astral plane with the “gods” is a lie anyway. A soul can survive almost indefinitely simply by reincarnating for life after life on Earth, and it can grow in wisdom and psychic power during the process.

The War in Heaven is an effort by another group of spirits, called the “Invisible College” in this book, to break the control of the Theocrats over the human race and allow people to continue their natural spiritual and cultural evolution. The subconscious telepathic manipulations of the Invisible College are responsible for most of what is good in modern civilization.

Some of the spirits in the Invisible College have been sent here deliberately by advanced extraterrestrial civilizations that possess sufficient psychic technology to teleport souls over interstellar distances. These extraterrestrial spirits are partly motivated by altruism, but they are also serving the interest of their own societies. The Theocrats are potentially dangerous to the inhabitants of other worlds because they are perverting the natural capacity of the human soul to form god-like composite entities.

The human race exists in two forms: individual and composite. The individual form consists of a soul incarnated in a body, and is a complete living creature that can perform all life functions, including reproduction. An individual disembodied human soul cannot reproduce on its own. Every soul was originally created by a human body, and the body cannot survive without a soul. If a disembodied soul does not incarnate into an infant, a new soul forms through a natural embryonic process.

However, the human soul also has the potential to form a composite entity similar to the group soul that a colony of social insects possesses. Instead of attaching themselves to bodies, a large number of disembodied souls attach themselves together, creating a composite entity with the potential to develop a conscious intelligence separate from that of the individual souls contained in it. If this entity possesses only an animal mind and emotions, it is called an Elemental Spirit. If it develops full creative intelligence and becomes a moral, rational being, it is called a God. (However, it is important to realize that such a God has little in common with the Theocratic impostors who have been posing as gods on Earth throughout history.)

Both Elementals and Gods are complete living beings capable of reproduction, and they are not dependent on the human body to supply them with nourishment, because they can directly absorb the astral energy radiated into space by certain kinds of stars. However, they cannot do this while they are on or near the surface of a planet, but only while traveling through deep space.

When planet-bound, both Elementals and Gods can obtain the energy needed for life and growth only from psychic emanations of living people or by absorbing other disembodied spirits. In their embryonic stages, the Gods are just as parasitic on the living human race as the Theocrats are; of course, a human embryo is a parasite on its mother, too.

The natural course of human evolution on a planet is a grim and animalistic one, dictated by iron laws of ecology. It is natural for human civilizations to develop under the complete control of Theocratic spirits, and to make slow but steady technological progress that eventually allows the living population to increase into the billions. Such a society allows little opportunity for individual freedom or personal psychic development, and most souls that survive for more than a few incarnations do so only by becoming Theocrats.

Eventually, human overpopulation begins to destroy the planet's biosphere, and deaths begin to exceed births by hundreds of millions every year. Theocratic bands on the astral plane became larger and larger, and some of them develop minds of their own and turn into Elemental spirits. The Elementals devour most of the Theocrats who are running the civilization, which then collapses, causing the living population to drop even further. At this point, the Elementals depart into space and the whole cycle begins again, unless the planet has been too badly damaged to support human life any more.

These Elementals are extremely dangerous to people on other worlds. They have the minds and emotions of predatory animals. Whenever they approach an inhabited planet, they remember devouring human souls as infants and attack this concentrated supply of food. An advanced human civilization with a high level of psychic technology can survive such an attack, but only by fighting a desperate war and suffering heavy casualties. This is why the extraterrestrial spirits are now on Earth: to interfere with this process both for our sake and for their own.

If they succeed in winning this War in Heaven, new Gods will be formed instead of destructive Elementals when Earth's population reaches the die-off point; and with luck, a new advanced civilization of individual human beings will also be born.

There is very little that ordinary Earth people can do to assist the extraterrestrial spirits in their direct psychic battles with the Theocrats and the Elementals that the latter control. The Invisible College recruits a few advanced magicians to fight in this phase of the War in Heaven, but anyone with enough spiritual knowledge and psychic training to qualify already knew everything in this book before reading it. Most attempts to recruit Earth people to fight in the War in Heaven using operational magic are Theocratic deceptions.

What then does the Invisible College want people to do to assist in winning the War in Heaven? The most important thing you can do if you agree with the basic thesis of this book is to ensure your own survival after death, by avoiding all forms of Theocratic mind control and by developing as much conscious control over your psychic powers as you can. Stay away from religious and occult groups that practice religious mind control, and don't become addicted to popular music or the electronic

media; but do work with occult or New Age groups that teach people how to take charge of their own spiritual destiny.

War In Heaven contains many negative, frightening ideas, but it is essentially a positive book. It is very probable that the Invisible College will win over the Theocrats, and that most of the human race will survive to enter a New Age. The only people who won't survive will be those who die and are swallowed up in Theocratic bands before this happens. The goal of the Spiritual Revolutionary movement is to allow as many people as possible to avoid this fate by spreading the message in this book and helping them to make a breakthrough in consciousness about the nature of spiritual reality.