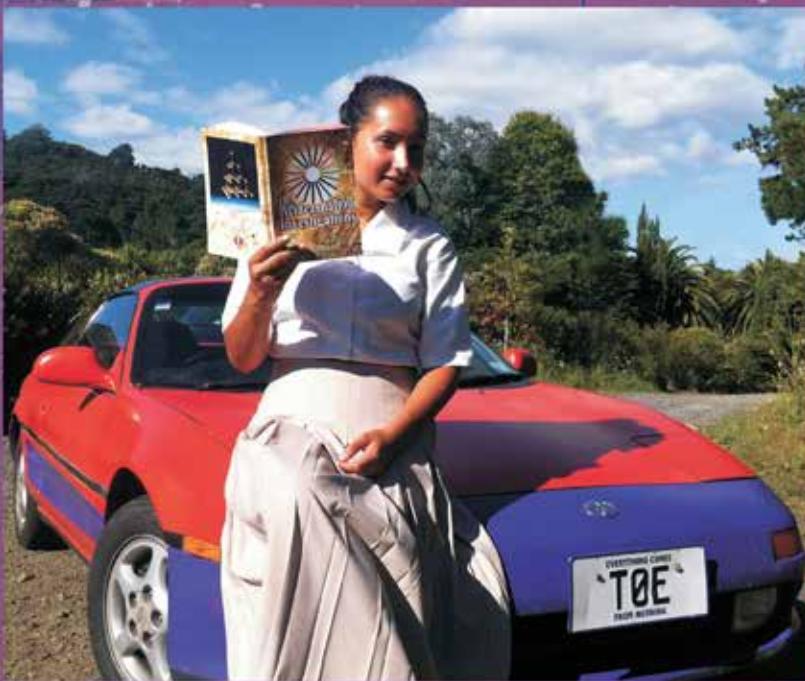




Reincarnation Investigations

Ross Wiseman



Would you really like to know the truth behind the world? Many have asked the questions but few can come up with the answers, because the only way to really understand what the world is about is through the Theory of Reincarnation, as this book will show. Reincarnation means everyone has a soul and that soul is born again into another body after you die. Once you open these pages you will experience a simple and beautiful theory where everything is related and everyone is connected through different lifetimes.

Most people accept the fact they have a body, but few accept or understand the existence of their own soul. However, as we begin to realise the soul is not only a theoretical concept based on dimensional particles, but is mostly an experiential 'body' in its own right, because unlike the body the soul is immortal and undergoes sequential lifetime experiences.

If we were just a body and brain working in robotic fashion we would only need one meal-a-day, but we eat much more than required! Why? The reason is we have a soul that has not been 'satisfied', even neglected!

For the simple reason that the soul is a body in its own right, we have no control over where or when we are born in spacetime or what family we are born into. We know for certain there is an intelligence behind the universe because of its Goldilocks parameters, so the same intelligence must be behind our birth.

Further study into the concept of reincarnation demonstrates the link between well-known historical characters and their journey down the corridors of time. According to the historical record, the ancient Greek philosophers such as Socrates and Plato were one of the first to enquire into this subject. Author Ross Wiseman has investigated the subject even further, by showing how historical characters down through the ages all link up in today's world.

Thus, for the first time Reincarnation Investigations brings history alive and at the same time turns history upside down in the quest for answers, allowing the reader to embark on an exciting journey that reveals the hidden truth behind the historical events that have shaped our civilisation, but of course from a more spiritual perspective than we have been accustomed to.

Bellatrix

Mintaka

Alnilam

intak

Great Orion Nebula



The author, Ross Wiseman was born in 1947 and comes from Auckland, New Zealand. In the early 1970s, after a university education in science and philosophy, he spent three years visiting 30 countries in Asia and Europe gaining a first-hand knowledge of Eastern and Western Philosophy.

During the 1980s, he owned an Auckland suburban newspaper called the *Remuera Parnell Gazette*. In 1996, he established Discovery Press and published his first book, *The Spanish Discovery of New Zealand in 1576*, when other publishers were reluctant to break through the conventional boundaries.

This author, publisher and philosopher, has produced books that reveal surprising and thought-provoking truths. Some of these titles include, *Universe of Waves, in search of the One*, and *The Theory of Everything*.

Now, his latest book, *Reincarnation Investigations*, is a result of a lifetime quest to understand the ultimate truth of the universe.

Reincarnation Investigations



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The Sun

TITLE PAGE PHOTOGRAPH:
Natasha, Nadia and the author
in Egypt during July 2012

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The only way to really understand what the world is about
is through the Theory of Reincarnation (Quote by Nadia).

Reincarnation Investigations



Ross Wiseman

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1

introduction

The day began with the wind and the birds singing among the trees. The air was full of sweet music, and the sun shone brightly, passing deep into the grasses. It was clean, green and calming to the spirit. Such was that beautiful spring day in 2011, with the first of September's sun shining through the cloudy winter that had had a record mid-winter snowfall in Auckland.

Early that morning I was seated in front of a warm glittering fire wondering what else such a day could bring, and watching the fire with wide open eyes, while the clock on the wall went tick, tick, tick.

Then my daughter Naydene came running, "What a beautiful day Dad. Why don't you come and visit Great Kauri Island so we can visit Pete and Dave!" She is my pilot daughter who was offering a ride in her light aeroplane from Ardmore airport in South Auckland. I could not refuse.

"That might not be too bad an idea actually. Do you think you can arrange it with your boss though?" I replied.

"Sure, why not!" She replied.

I consider myself a spiritual and dedicated person, because I follow the 'four goods' routine; which is good food, good exercise, good fun, and good lifestyle including meditation. Consequently, we are a happy family living in a small but cosy house in the Henderson Valley, not far from Fairy Falls and its Pond of Dreams, which of course is one of the wonders of the world. The orchard at the back of the property at that time of year is full of ripe grapefruit and oranges, and the trees at the front are full of ripening macadamia nuts, plums and figs. You could say we live in paradise.

Later that day as I looked out from the aeroplane over the sparkling waters of the Waitemata harbour towards the thin blue horizon, I could see Great Kauri island shimmering like a jewel in the crown that was Auckland's Hauraki Gulf. It was our destination ... the place where purple shadows fall amongst the quiet and hidden tree ferns, and bush clad hills.



As the small plane taxied to a standstill, there was Pete waiting for us in front of Claris Airport, which was near the centre of the island.

Pete took us to Dave's place where we sat down around his kitchen table with tea and scones and spoonfuls of Great Kauri bush honey, accompanied with plenty to talk about, plenty to laugh about, and interesting stories.

"Nothing like it Dave. We really appreciate your hospitality on this surprise visit," I commented.

"Naydene, why don't you tell the guys about your recent trip to one of those Middle Eastern countries?" I suggested.

"Well, it was good in terms of my experience and knowledge of how other countries work: everything was big, shiny and brand new; almost plastic and false to my mind. When I first passed through customs I found the officers at the airport (because I was a woman) treated me as if I was stupid and irrelevant. Then, in the streets, everyone I saw tried to rip me off, and everyone was out there for themselves. There was little community spirit.

"At one point in the poorer areas I was talking to my guide, and he was saying how all the buildings we were looking at were businesses that had gone bankrupt. So I asked him why anyone doesn't demolish them. He told me the

people who had funded them still saw them as assets, so that was the reason they weren't going to tear them down, and no one was willing to put more money into them, so they just left them sitting there.

"Meanwhile, as the owners were going bankrupt they were not paying their workers, so the workers were stealing what they could to sell any materials off to make a living. Many foreign workers were stranded living under viaducts without the bare essentials in that foreign land, their passports had been confiscated.

"Further out in the desert were government funded shacks, where the poor people had to grow their vegetables, and look after the camels. Many of the camels had muzzles over their mouths and found it difficult to breath properly. But this was so they wouldn't bite the tourists. The camels were very badly treated and this made me very sad. I saw a very fat tourist struggling to mount a camel. The thin camel had great difficulty trying to struggle to its feet, but the owner was simply happy to get the money.

"You have to obey every one of their rules or you get arrested. For example, there was no eating or drinking on the daytime streets during Ramadan when I was there."

Then Peter spoke, "That was an interesting insight Naydene, but don't forget as we sit here and talk today there are 'steel tubes' high up in the blue bringing rugby teams to our country for the World Cup from far off lands. Following them and close behind are more 'steel tubes' full of tourists and rugby enthusiasts loaded with money and dancing eyes prepared to pay exorbitant prices. The 'hollow men' in Wellington must be smiling to themselves, because they know the World Cup is being used as a prop for the New Zealand economy and to put Kiwis in a good mood, a false sense of ease and sporting euphoria for the November elections that follow closely behind. If they vote for National, many might expect the country to carry on in the same way with the deception and the kissing babies routine. Then, early next year the census will follow to analyse the results of all the politicians' hard work.

"The spirit of commercialism has blinded the people. The economies of countries have joined together in their fiscal thinking and rampant global borrowing, because the monetary system is all based on debt."

"The end-time prophecies are being rolled out as we speak," Peter

continued. “Every time I pick up a paper or switch the television on, I see that utter madness prevails. For goodness sake, the spirit driving the economic system and the banks is not of God. It’s against God, and it’s against the people. It’s a wicked thing. I saw it yesterday when I walked into a local bank!” exclaimed Peter. “You know, I was also talking to a very knowledgeable businessman who told me yesterday that in three, four, or five years we are certain to have another global financial crash!”

“We can only be sure of one thing … it’s all going to come to pass,” added David as he was still contemplating Peter’s words in deep thought.

“We are getting older (sixty-plus). And frankly, time is running out for us and the world. For goodness sake Ross, can’t you squeeze out another book, because this would be so important!” requested Peter.

“The situation my dear friends is this,” I replied, after thinking for a while, “My lovely wife, the ‘Fijian feijoa’, knows I nearly died a year ago now, and doesn’t want any more unnecessary stress placed on top of my head over what I already have. However, there might just be one final short book left in me if I take it really slow.”

“Yes, you must do it Ross,” added David.

“Your gift Ross, is to speak openly and passionately from the heart about love, knowledge and your experiences,” Peter commented.

Just then, Peter’s girlfriend Penny burst into the room. She had come to collect us for the car ride to her place before we returned to Ardmore. “Come in Penny, join in on the conversation, grab a chair or you can sit on my lap if you like?” David added, as we all laughed. Even at the age of about fifty, Penny is a very attractive lady with a nice face.

“Not this time thanks Dave, I don’t think Naydene and Ross have the time. They need to get back to the Supercity!” exclaimed Penny.

We had a look at Penny’s property in the next bay over. A farmer had given her an acre of land to live on. She had run in a caravan with a few add-ons, and with solar cells and tanks to collect water off the roof she was basically self-sufficient with no council rates to pay. She was very clever with growing food and diet. There were passion fruit vines and lemonade fruit trees, herbs and lots of vegetables supplemented with fish from the deep blue sea. It was an education for us to be there.

In October of that year, in order to gain another opinion I had lunch with

my next door neighbour, Graeme, who worked in an architect's office above the Western Leader Newspaper. Graeme is well travelled and very clued up on the Auckland Council. "Tell me what you think about the world and Auckland Supercity at the moment?" I asked Graeme directly in November 2011.

"All those things we have had over the past sixty years aren't going to work anymore. For example, the cornerstone of property ownership and paying rates is going to collapse for the simple reason it is unsustainable. How can a property with a house be worth seven times the annual wage? Can you keep increasing the value so that the debt passes down the generations?

"As for the Supercity; it has become a super-machine! How do you extract two billion dollars annually out of 1.4 million people living in Auckland? I have just moved to Titirangi and pay \$4000 in rates, and they pay \$7000 annually for a property in Remuera. That's over \$100 per week, and people are finding this burden too difficult, especially the old folk. It's ridiculous!

"Local government has become like a Mafia organisation. They need to lean on the people for rates, car parks, traffic fines, and council consents. Across the road from you Ross, as you know, the neighbour wanted to build a granny flat. Before he could get permission he was asked to donate \$47,000 into a Council Resource Fund. Then he decided to sell up and move out of the area, so he needed to buy a few more acres to subdivide into two ten acre blocks. Then the council requested two acres to be donated for a park, which meant he only has two nine acre blocks. It cost an extra \$100,000 to sort out the mess with lawyers including having to pay the councils lawyers as well. Before that he wanted to put in a swimming pool. By the time he got the necessary permits and resource consents, he had been dragged through hell with that as well. Added to that, the contractor who did the digging cut through the phone lines, water mains, and electric power lines. He was so traumatised by it all he developed cancer in the throat and now prefers to live in a caravan at Murawai Beach watching the waves come in and the beautiful sunsets."

"Yes, I remember that one Graeme. His son ended up buying one of the nine-acre blocks. There was a lot of trouble there too."

"You try and buy a piece of land in the central city and set up a car parking building. The red tape you go through makes it nearly impossible to achieve; yet the council achieves the same thing without any bother. Now,

that is Mafia!”

“That’s right Graeme. I’m too afraid to go into the central city and park my own car now because of the parking Nazis, and I’m too afraid to ask council permission to do any building on my own property any more.”

Graeme continued “That’s because you need \$4000 for resource consent, \$600 for a survey, \$200 to have everything filmed before and after the event, etc. They are leaning on the ratepayers all the time. Yet the council will spend \$120 million to do an extension to the Art Gallery. A ratepayer goes into the new Art Gallery and is fooled by the architecture, which gives the illusion that everything is all right.”

“And here is another thing. Politicians are like movie stars. They want to be constantly recognised. It feeds the ego. The ego is a very dangerous thing. It doesn’t matter if you are the mayor of Auckland, Christchurch or the President of the United States, they are all egomaniacs with thick skins.”

“You mean, ‘with money’ don’t you?”

“A thick skin IS money!”

Now that some of the main characters have been introduced with their opinions, we shall meet them again in later chapters as the narrative unfolds.

2

beginnings

“So what are you writing about this time?” friends often ask, especially the friends I have not seen in a while.

“Reincarnation. Have you ever thought about the French Revolution, because I have to live with it everyday of my life?” I reply.

“Reincarnation! The French Revolution! Now, that’s an unusual topic?”

“It’s important to question everything. See this picture; that’s me in my previous life during the French Revolution.” I showed one lady a large A2-sized canvas of Louis Antoine Saint-Just.

“How do you know what you were in your last lifetime for a start?” she immediately asked.

“In reply, I told her how my life had unfolded in stages over a fifty to sixty year period. We are all born different and with different abilities. One of the first things my mother noticed about me as a child was my unusual behaviour. She said I was always fighting with the other children and that I found it difficult to fit in with the other children when I was not fighting. Unusual behaviour in children is always a good clue to the same behaviour in the previous life. Consequently, I could deduce that there must have been considerable violence in the society I had come from in that previous life.

Then, when I was about six or seven years old, my father was visiting a family friend on Takapuna Beach in Auckland, who happened to be a palmist. First he read my elder brother’s hand and said he was going to have a serious accident in his mid-thirties. One evening a quarter of a century later, my brother needed to go down to the local shops in Christchurch on his motor scooter for a bottle of milk. He was hit from behind by a car driven by a drunk driver. Next thing he woke up in hospital next to a lady with a similar tragedy and both became paraplegics for the rest of their lives. Research showed my brother was Charles I of England and the lady was his French wife in that life.

Their behaviour and photographs were similar to their previous lives.

Next it was my turn to have my palm read by this old psychic. Looking at my left hand he noticed one outstanding feature, He said I was going to be a leader because of the prominent planet Jupiter." I haven't been much of a leader in this life, but have since learned that the left hand indicates the previous life. Putting the different facts together it was possible to deduce that I must have been a leader in the previous life during violent times, because I was very active and confident socially. Many years later another palmist noticed a small indentation on the life-line of the left hand, which indicated an untimely death during the mid-twenties. After that I became interested in the art of palmistry and my previous life.

In my thirties I was curious enough to ask a psychic lady questions. I was also fortunate enough to find one that could walk me through the doorway of time and did not charge any money, because those that charge money lose their powers slowly. She told me I was in the French Revolution. As she was speaking I saw a vision of myself waving a sword in the air on a raised platform with a guillotine I was speaking and encouraging a great crowd of people. There was no mistaking the scene, and the hard facts presented themselves conspicuously.

Primary school was the only time we had touched on the French Revolution and I only remembered it was a revolution in France a couple hundred years ago in which the people overthrew the king and aristocratic class. I generally disliked history because of the dates, names and places. At another time I was discussing the premonition with a school teacher friend who mentioned Robespierre was the leader of the French Revolution. At the same time a cold chill ran down my spine and my whole body became covered in goose bumps. Obviously, my soul had recognised a close connection with that leader even though the ego was mystified.

I am very good at being able to control my feelings and emotions, which would have certainly been an advantage during those stormy times in France. But storms make trees take deeper roots, and this was the reason I was asking a lot of questions. It certainly wasn't long before I was able to recognise and match the main leaders in the revolution with many of the other characters I had been to primary school with or meet during the course of my lifetime.

Of course, reincarnation means nothing to people without some

understanding of the existence of the soul. Most people accept the fact they have a body, but few accept or understand the existence of their own soul. The soul is mostly an experiential entity because it is who we really are and it is the entity that animates the body. In fact the whole universe is based upon the universal energy that is manifested through five different levels of particles as follows:

- # Particle type
- 1 Dimensional particle
- 2 Prions (four types)
- 3 Quarks and Leptons
- 4 Subatomic particles
- 5 Atoms

The body is composed of all five particle types, but the soul is composed of only one particle type called the dimensional particle. Dimensional particles manifest the universal energy, which is a wave vibration and a light that shines through all that lives. It is only matter that forms particles out of the universal energy, while the soul produces the twenty-two basic personality forces out of it. The first particles to form out of the universal energy are the prions. There are four prion types of which the first, the Higgs Boson, has already been discovered. Prions form out of the universal energy. Dimensional particles also create the four dimensions of the universe, which allows for all possibilities within the wave vibrational spectra.

The soul has four appendages: central to the soul are the emotions and feelings, next the mind gives expression to the feelings, the imagination gives a voice to the thoughts of the mind, and the will-power or physical constitution translates thoughts and feelings into actions and behaviour. These soul structures appear as the main lines on the palm, including our facial features. This demonstrates that the soul and the body are inter-related and interact with each other.

When the universe was created it produced body, or matter. However, because everything came from nothing in the first place there had to be a complementary opposite universe created that produced soul, or anti-matter. Consequently, dimensional particles sit on the ‘fence’ between the two universes. The human mind belongs to the anti-matter universe, while the

brain belongs to the matter universe. Brain and mind interact with each other to produce what is called the social paradigm.

The social paradigm may be illustrated by the following diagram:

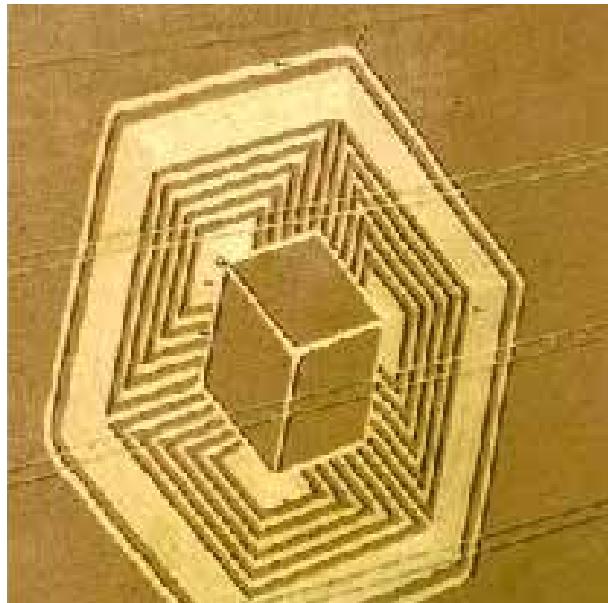


Diagram of the smoking mirror crop circle

The diagram shown above is a photograph of a 2012 crop circle. Crop circles form through the collective consciousness of humanity, which makes them very significant artefacts. The crop circle above is known as the smoking mirror, which shows a black cube inside a cut-open half-cube containing a pattern of concentric squares on each of its inside faces. The concentric squares match the pattern of the cube like a mirror. The smoky problem is, does the cube create the concentric square patterns, or do the concentric squares create the cube?

If you believe as the Great Buddha believed, we create the world within our own mind, you will believe the concentric squares create the cube. This is the spiritual paradigm. If on the other hand, you believe the cube is a true reflection of the exterior material universe, then you will believe the cube creates the concentric squares. This is the material paradigm. Both paradigms

are complementary opposite to each other.

The concentric squares represent our patterns of thought that originate from the soul, and the cube is the corresponding image created within the mind via the input feed from the senses. The senses are only there to report on the physical universe while the feelings continue the physical interpretation and visual manifestation. When we sleep at night, dream pictures continue to form within the mind without the sensual input and the feelings continue to interpret those mind images.

The smoking mirror is defined as an ideological thinking process that entraps the mind in both its attraction and response to the cube. The cut-open cube is the resulting material mind that magnifies and dramatizes events, and the dark-cube is the model construct or paradigm of the exterior world within the mind or virtual reality. Thus people turn to the outside world to express their feelings of entrapment, which is the doctrine of materialism.

A doctrine is a body of teaching used as a standard of orthodoxy. We can stop our children being indoctrinated in false and ungodly ways. Fathers therefore need to be courageous and bold, by speaking the truth and learning to see through materialism.

The universe of the mind is like a round peg that tries to fit into the square hole of the material universe. Consequently, because of this basic incompatibility between the two, the mind experiences four fundamental illusions types. The mind has to construct images from the defective senses. However, hidden within every cube (the material paradigm) is a tetrahedron (the spiritual paradigm). The cube is an inherently unstable body because its vertices are of unequal distance, like its material paradigm counterpart in the mind. Whenever the human mind is challenged, such as during revolutionary upheaval, the corners of the cube become truncated to reveal the tetrahedron within, which is the spiritual paradigm. This can only be achieved through many lifetimes. The characters described in the first chapter are similarly beginning to see through the material paradigm.

The reason the exterior world is an illusion relies on the principle that the visual imagery of the mind is a construction within the passive universe (i.e., not this active universe containing the biological brain). It turns out the unknown factor scientists are prepared to ignore or play-down are the psychological problems created by the fundamental illusions. For example, when a person

looks at the full moon close to the horizon it looks decidedly larger than when overhead. What is learned from this illusion is the visual imagery sent to the hind-brain processing system is then fed to the mind, which inflates the image in the forebrain area behind the forehead. What people see as the full moon is not the brain image, but the mind-image in hyperspace (i.e., the dimensions belonging to the passive universe).

By September 2013, the author and his 16-year-old daughter Nadia were on Takapuna beach looking at the horizon to the left of Rangitoto island trying to make out the low lying island of Great Kauri that only rises to 400m, which is on a clear line of sight 110 kilometres away. Little Barrier island (at 107Kms), the Coromandel peninsula and even the tiny Channel island (or rock) off its tip (at 90Kms) are clearly visible. The only problem on a clear day is the curvature of the earth, making Great Kauri Island (at 110Kms) only visible to about 70Kms from Takapuna beach, which means it would be below the horizon.

The Maori name for Little Barrier island means, ‘resting place of the winds’, which means on a calm day it is usually covered above with clouds. And on the day we were on Takapuna beach you could see the clouds over the top of Great Kauri island as well. Showing Nadia to look just to the left of Rangitoto and just beyond Channel island I said to her, “Can you see Great Kauri island or is it just in your mind that you are creating it?”

“I’m not sure if I can see it or not,” she replied.

“I wouldn’t worry too much because everything is in our mind anyway, and if you can’t see it the indirect evidence of the clouds above it tells you it’s there also.”

Next our attention turned to the much closer Browns and Motuihe islands to the right of Rangitoto from Takapuna beach.

“What is your opinion on those islands Nadia?”

“You can tell it’s a dream because it looks so perfect!”

“What do you mean by that?”

“Well, I tend to see it from an artistic point of view, and if I were to paint the islands all you have to do is change the different shades of the same colour, and everything looks so perfect!”

“So, if everything looks so perfect, then what you are experiencing is beauty, and beauty can only come from inside us. In other words beauty IS

the soul.”

“Another reason I know it’s only a dream picture is that if I wait, say for one or two hours and recall the same picture from my imagination, I can see exactly the same dream picture again,” replied Nadia.

“What, do you mean you can see exactly the same dream picture with all its exact shades identical to when you were actually looking at Browns and Motuihe islands?”

“Yes, Exactly!” Nadia replied.

“WOW, you are so lucky to have such an incredible mind Nadia, because most people can only recall faint and very vague images from their imaginations. But come to think of it, I can remember when your elder brother Zach was only about nine or ten, and I took him into the dense forest near Taupo, he recalled the experience the same night describing it like seeing a colour movie. I guess it is unfortunate that everything has beauty but no one actually sees it.”

“Only people with beauty can see the beauty in others, and just coming here today and what I have learned is the equivalent to being at school for two years!” Nadia finally commented.

“Takapuna beach is very special to me, because I was born only a few hundred yards from this beach and grew up here, went to kindergarten halfway along the beach at St Anne’s School. Just imagine straight from the French Revolution to this place and a quiet beach with a simple lifestyle in those days just after World War II. I only realise now that it was because I was meant to be a thinker in this life. And that is the reason I have eventually come around to writing the present book.”

Next we must consider the ego, which is really a mask that people wear. The mask is how people perceive the exterior world and the universe without knowledge of its oneness and beauty. The following is a definition of the mask:



THE MASK



1. Everything is an illusion
2. The mask tries to make sense of the illusion
3. Everyone wears a mask
4. The mask is changeable
5. The structure of the mask is a person's mentality
6. The behaviour of the mask is determined both by its attraction and response to the illusion
7. Under the mask lies the sparkling soul
8. The sparkling soul learns to reject the illusion
9. A very good accomplishment is to surrender or remove the mask
10. A complete person is just a sparkling soul.

This book is roughly divided into two parts. The first part is my previous encounter with the French Revolution and one of its young revolutionary leaders called Antoine Saint-Just; and the spiritual dimensions of both, including the ancient Athenian Revolution. The second part is dedicated to the previous lives of my two daughters, Nadia and Natasha, who were both queens in the New Kingdom of ancient Egypt, being born only a few hundred years apart. Consequently, this is a book about society in general whose main theme is reincarnation, because it is difficult to understand individuals without knowing the background from which they come. This brings into play

secondary themes such as the obvious contacts with more advanced societies than our own.

For the most part, the French Revolution was one of the great landmarks in modern history. No other single event did so much to destroy the aristocratic society and absolutist institutions of old Europe and to lay the groundwork for the new societies that, on every continent, have risen from their ashes since. All the decisions that were made during the French Revolution have led us to our present day situations.

One of the outstanding present day situations we inherited from those times is the concept of democracy. We actually inherited our representative ‘democracy’ from the ancient Romans, and we all know what happened to them. Genuine democracy however, means ‘rule by the people’, involving face to face discussion by a community based on non-materialism or id. In this sense, the ‘community-id’ looks after the feelings and basic material needs of its individuals through sharing and generosity. It is a fine balance between the numbers of people involved and social goodwill. By increasing the numbers of people, the amount of goodwill decreases. Before the French Revolution the people were served by social political clubs. The first thing that was done after the Revolution was to shut down all the political clubs of Paris. Leaders were afraid of democracy.

Now, anyone (with money) can stand for election in politics and governments organise and rig elections. The numbers of people involved at election time make it impossible to really know the candidates personally as they appear on election forms.

Ego also plays the major part and is the biggest driver in all realms of politics, so in this way the truth is subverted. Len Brown, who was re-elected as mayor of Auckland in 2013, let his ego and perceived power get in the way of good judgement. Fatigue was a big factor in what he did in his extramarital affair by breaking the trust and the social connection with his family. The hours and days that are expected of someone in modern public office is just crazy; 7am to midnight, 6 days a week and then openings and community duties on Sunday. No time for family and no time for a life. His romantic affair was a reaction to this pressure.

The problem with all government planners who design cities is that they have come out of modern universities where the economic focus is on growth

and consumerism. There would not be one paper on sustainability, the end of oil, alternative ways to live, or how to commute and communicate when trying to reach a consensus. There is nothing about our link to nature or humankind's abuse of nature. It is only when the last tree is cut and the last stream is poisoned that they will realise you can't eat money. The whole western construct is like an upside down Empire State Building. The aerial on top is oil and when it snaps off the whole thing will come crashing down. Iceland probably has the correct idea where everything is decided by referenda. I talked to some people from there when we were in Eastern Europe.

The biggest issue facing humanity is the fact that we cannot continue the way we are with scant regard for nature, and governments are assisting us in the quest for our own destruction. (Conversation with Unitech Lecturer and architect Graeme, September 2013)

The main characters of the French Revolution; Robespierre, Danton, Desmoulins, Saint-Just and others, have all been reborn into the world again and are alive today, so this part of the book is about the similar situations seen at the beginning of the revolution, and how we find ourselves today on the global scale.

Saint-Just wrote a book entitled, *Spirit of the Revolution*, published in mid-1791 just after the revolution began in 1789, and at the time of King Louis XVI's ill-fated flight to Varennes. This book was never edited or even read by specialist historians, let alone translated into English. So for this reason, I had some of it translated into English because it is important to understand the Revolution through his mind, and to understand who he really was.

Imagine if Saint-Just were the author of this present book. What would he have to say about the revolution he was very much a part of? What would he say of the present situation we find the world in today, which seems to be heading towards a similar crisis France found herself in during the 1780s? One thing is certain, the French Revolution would be very much a part of his present life, and his soul would be very much ablaze as it was during the revolution.

Of the great figures of the revolution, Saint-Just is the least familiar. Mirabeau, Danton and Robespierre, still receive the attention of historians, but patient research discovers little new information about any of them. Yet the interest in these men, and in lesser figures such as Marat and Desmoulins,

is permanent. Saint-Just had never aroused that interest. He spoke in the Convention no more than twenty times, never joined the rough-and-tumble of debate, and never interrupted a speaker. He was absent from Paris as a representative of the Convention with the armies for five out of twenty months of his active career. Saint-Just alone, among the best known leaders took a decisive part in ending the foreign invasion of France, but military historians who had been unable to ignore him, usually contend themselves with supporting the resentment felt by many of the generals of the time for the system of civilian proconsuls possessing authority greater than their own, and enjoying enormous popularity among the soldiers.

I am a writer, in the same way as Saint-Just was a writer before he went to Paris after his 25th birthday. Above all I seek the truth and an explanation for life on Earth. I would like to know what sense there is in the fact that a person is born, grows from a child into an adult experiencing all kinds of difficulties, marriage, and bringing children into the world. These children then in turn grow into adults and also experience the same difficulties of marriage and child-rearing. With advancing age, these same children lose the skills they took so much trouble to learn, wait around in old peoples' homes to die and in turn, finally leave this world. An unending chain, without beginning, without end! No! It is not possible for life on Earth to be so senseless!

Behind this seemingly unending chain of birth and death there must be a more profound meaning, even if it seems to be inexplicable for a prejudiced mind. There must be a completely satisfactory and sensible explanation - seen from the other side!

At Auckland University, I took philosophy and contrary to everything the Philosophy Department had taught me, I found the practice of gaining knowledge was achieving enlightenment. Over the years, university education has slowly developed into a cruel joke. We push our kids to invest tens or even hundreds of thousands of dollars in some cases and at least three years of their lives to get a university education, and they come out with no practical experience and little hope of a job. So they sign up for decades of debt slavery in menial employment before they can even get a house while spending years listening to pompous egotistical windbags filling their heads with utter nonsense. The sad truth now-a-days is that most university courses are a giant money making scheme that does very little to actually prepare students for the

real world.

The difference between this senseless dream of life and the reality while ascending the different levels of consciousness was only what a person accepts as reality on one level that immediately turns into a dream when awakening on a higher level of consciousness. One then comes to realise the lower level was not reality at all, but merely the projection of a virtual reality of the mind, or in other words - a dream; and in most cases a material dream.

Having worked out the structure of the ‘ladder’ of consciousness, it was necessary for me to recognise the different steps in order to climb them. It was like having a map for the journey and being on a pilgrimage.

Knowledge is defined as a state of being to my way of thinking, and the ladder of knowledge is like a railway line. The receptacle of that knowledge is the soul, which like Einstein’s tram moves along a ‘track’ where certain relativistic changes take place.

Every night when we go to sleep we slip into the twilight zone just before losing consciousness. According to Tore Nielson, a sleep researcher at Montreal’s Sacred Heart Hospital in Canada, this half-way stage as you begin to drop off is called hypnagogia – a largely uncharted domain (Special Issue: CONSCIOUSNESS, p36, NewSc., #2917, 18/5/13).

However, by practicing the art of fasting and meditation, the state of hypnagogia can be extended. Time after time, year after year, I climbed a small peak called Old Baldy and meditated. Ponga, nikau and ribbonwood were there, and at first as I turned my attention inwards for only twenty minutes at a time, I became aware of a pulsing light before my inner eye, it was like the full moon. It was clear and joyful, and I came to love it. There could be no better explanation. Slowly, I was able to recognise the outline of a majestic figure that stood there calmly looking at me in different postures that communicated a different message each time.

Having achieved the enlightenment in this way, the soul experiences great joy of being, and knowledge becomes much easier to obtain. Enlightenment means there is no need to know, because such enlightened people already know. They are like a power plug to a television set, where the mind becomes free of spacetime.

I had already been working on a forty five-year long project. This resulted in a book entitled, *The Theory of Everything*, and the extra knowledge I had

gained certainly helped in those last few years to unravel the pattern behind the distribution of prime numbers on the number line that formed the basis of the theory.

As my spiritual eye began to blink open, more memory pictures emerged. I became ever alive, and new insights and intuitive thoughts emerged from the subconscious mind. These were memories that had been lying hidden and dormant in its depths.

Then over the next few years the visions, dreams, and flashes of insight began to fit together like stones in a mosaic as sleep and meditation became one and the same thing. Pictures began to form of a past life in the French Revolution, belonging to none other than Louis Antoine Leon Saint-Just himself. Furthermore, I found my behaviour to be the same, and my appearance was identical to Saint-Just at the same age apart from the cultural context.

It is therefore the purpose of this book to let my truth be known, as the historians have already had ample opportunity to comment and have their own say on Saint-Just and the French Revolution.

In the next chapter I wish to talk about Rousseau who inspired the Revolution and his fervent belief in the ‘noble savage’ and the spiritual origin of humankind. This will set the scene for the next few chapters, describing the French Revolution itself, followed by the similar global situation in the present day, and the effects of the ancient Greek philosophers after their own revolution.

3

the noble savage

It appears that the earliest humans who lived during the last Ice Age, as do present day indigenous peoples, possessed a natural goodness. The most advanced people also share this quality. The former were not aware of the horrors of materialism, whereas the latter know what it can become and prefer to put the horrors behind them, while we (present day humans) are stuck somewhere in the middle with a mixture of good and bad qualities.

What is most apparent is humans were created to be social beings whose spiritual and moral values could find their natural balance while living close to nature. With the advent of materialism, this was not the case, as humankind was thrown out of that balance. Thus, the concept of the ‘noble savage’ was coined in an effort to reconcile the good and bad in society.

Of course the term ‘noble savage’ is a common, romanticised stereotype of various indigenous peoples, because it expresses the concept of an idealised outsider. The first appearance in the English language of the phrase appeared in the 1672 play by the poet John Dryden (1631-1700) entitled, *The Conquest of Grenada*:

I am as free as nature first made man,
[Wh]ere the base laws of servitude began,
When wild in woods the noble savage ran.

Dryden in turn had obtained the expression from a 1609 travelogue about Canada by the French explorer Marc Lescarbot, in which a chapter had the heading, “The Savages are Truly Noble”, referring to how they enjoyed the right to hunt game, a privilege in France granted only at that time to nobles and aristocrats. The word ‘savage’ meant ‘wild’, as in a wild flower.

The idea that humans were essentially ‘good’ is attributed to the English politician and philosopher Anthony Cooper, Third Earl of Shaftesbury (1671-1713), who postulated the moral sense in humans is natural and innate, based

on feelings rather than resulting from social indoctrination when cultural ideas override the basic instinctive feelings.

During the late-1500s and 1600s the figure of the ‘good savage’ (indigene) was held up as a criticism to European civilisation in the throes of the French Wars of Religion (1562-1598) and the Thirty Years War (1618-1648). During one event called the Massacre of Saint Bartholomew in 1572 there were between ten to twenty thousand people massacred by Catholic mobs mostly in Paris, but also throughout France. Bodies were mutilated and thrown into the Seine.

This breakdown of civil control deeply disturbed thoughtful people on both sides of the conflict. This cruelty differentiated the wars of religion from previous conflicts. The shift from regular war to the carnage of civil war had been put down to three factors: popular intervention, religious demagogic and the never ending aspect of the conflict itself.

The Spanish priest Bartolome de las Casas (1484-1566), who witnessed the Spanish Conquistadors in the Americas, was the first to idealise the simple life of the indigenous Americans, and opposed the atrocities committed against them by Spanish Colonists. He praised their simple manners and reported that they were incapable of lying.

The French bishop, theologian, poet and author Francois Fenelon (1651-1715) wrote an epic book entitled, *Telemachus* published in 1699 that ranks with Bossuet’s Politics as the most important work of political theory during the Enlightenment, which influenced Montesquieu and Rousseau in its attempt to combine monarchism with republican virtues. It tells the tale of Ulysses’ son Telemachus. He describes the noble savage as follows:

“On our arrival upon this coast we found there a savage race who lived by hunting and by the fruits which the trees spontaneously produced. These people were greatly surprised and alarmed by the sight of our ships and arms and retired to the mountains. But since our soldiers were curious to see the country and hunt deer, they were met by some of these savage fugitives. The leaders of the savages accosted them thus: “We abandoned for you, the pleasant sea-coast, so that we have nothing left but these almost inaccessible mountains: at least it is just that you leave us in peace and liberty. Go, and never forget that you owe your lives to our feeling of humanity. Never forget that it was from a people who you call rude and savage that you receive this lesson in gentleness and generosity. We abhor that brutality which, under

the gaudy names of ambition and glory, sheds the blood of men who are all brothers. We value health, frugality, liberty, and vigour of body and mind: the love of virtue, the fear of the gods, a natural goodness toward our neighbours, attachment to our friends, fidelity to all the world, moderation in prosperity, fortitude in adversity, courage always bold to speak the truth, and abhorrence of flattery. If the offended gods so far blind you as to make you reject peace, you will find, when it is too late, that the people who are moderate and lovers of peace are the most formidable in war.”

In the First Century AD, sterling qualities such as those enumerated above by Fénelon (excepting perhaps belief in the brotherhood of man) had been attributed by Tacitus in his *Germania* to the German barbarians, in pointed contrast to the softened, Romanized ones. By inference, Tacitus was criticizing his own Roman culture for deviating away from its roots. And all these writings provided rich material for the enlightenment philosophers such as Rousseau to draw upon.

Jean-Jacques Rousseau (1712 -1778) was a philosopher, writer and composer of the 1700s. His political philosophy influenced the French Revolution as well as the overall development of modern political, sociological, and educational thought. In particular, and as a disciple of Rousseau, Robespierre’s (1758-1794) political views were rooted in Rousseau’s notion of the social contract, which promoted the rights of man.

In his *Discourse on the Arts and Sciences*, Rousseau traces man’s social evolution from a primitive state of nature to modern society. The earliest solitary humans possessed a basic drive for self-preservation and a natural disposition for compassion or pity. They differed from animals in their capacity for free will and their potential perfectibility. As these humans began to live in groups and form clans they also began to experience family love, which Rousseau saw as the source of the greatest happiness known to humanity.

As long as differences in wealth and status among families were minimal, the first coming together in groups was accompanied by a fleeting golden age of human flourishing. The development of agriculture, metallurgy, private property, and the division of labour and resulting dependency on one another, however, led to economic inequality and conflict. As population pressures forced humans to associate more and more closely, they underwent a psychological transformation: they began to see themselves through the eyes

of others and came to value the good opinion of others as essential to their self-esteem.

Rousseau posits that the original, deeply flawed Social Contract (i.e., that of Hobbes), which led to the modern state, was made at the suggestion of the rich and powerful, who tricked the general population into surrendering their liberties to them, while at the same time instituted inequality as a fundamental feature of human society. Rousseau's own conception of the Social Contract can be understood as an alternative to this fraudulent form of association.

In his *Discourse on Inequality* in 1754, Rousseau wrote:

"The first man who, having fenced in a piece of land said, "This is mine," and found people naïve enough to believe him, that man was the true founder of civil society. From how many crimes, wars, and murders, from how many horrors and misfortunes might not any one have saved humankind, by pulling up the stakes, or filling up the ditch, and crying to his fellows: "Beware of listening to this impostor; you are undone if you once forget that the fruits of the earth belong to us all, and the earth itself to nobody."

In common with other philosophers of the day, Rousseau looked to a hypothetical State of Nature as a normative guide. He criticized the English Philosopher Hobbes (1588-1679) for asserting that since man in the "state of nature ... has no idea of goodness he must be naturally wicked; that he is vicious because he does not know virtue". The word 'virtue' was defined as the opposite of 'cruelty', and virtue was considered a natural benevolence based on personal feelings. On the contrary, Rousseau held that "uncorrupted morals" prevail in the "state of nature" and he especially praised the admirable moderation of the Caribbeans in expressing the sexual urge despite the fact that they lived in a hot climate, which "always seems to inflame the passions".

Rousseau asserted that the stage of human development associated with what he called "savages" was the best and most optimal in human development, between the less-than optimal extreme of brute animals on the one hand and the extreme of decadent civilization on the other. "...nothing is so gentle as man in his primitive state, when placed by nature at an equal distance from the stupidity of brutes and the fatal enlightenment of civil man".

At the end of his Discourse on Inequality, Rousseau explains how the desire to have value in the eyes of others comes to undermine personal integrity and authenticity in a society marked by interdependence, and hierarchy. In the

last chapter of the Social Contract, Rousseau would ask “What is to be done?” He answers that all man can do is to cultivate virtue in themselves and submit to their lawful rulers. To his readers, however, the inescapable conclusion was that a new and more equitable Social Contract was needed.

The Social Contract is perhaps Rousseau’s most important work, which theorised the best way to set up a political community in the face of the problems of commercial society. It outlines the basis for a legitimate political order within a framework of classical republicanism. Published in 1762, it became one of the most influential works of political philosophy in the Western tradition. The treatise begins with the following dramatic opening lines:

“Man is born free, and [yet] everywhere he is in chains.”

The Sovereign, having no force other than the legislative power, acts only by means of the laws; and the laws being solely the authentic acts of the general will, the Sovereign cannot act save when the people are assembled. Every law the people have not ratified in person is null and void; is, in fact, not a law. The legislative power belongs to the people, and them alone.”

The heart of the idea of the social contract may be stated simply: each of us places his person and authority under the supreme direction of the general will, and the group receives each individual as an indivisible part of the whole.

The Social Contract helped inspire reforms and revolutions in Europe, especially in France. It argued against the idea that monarchs were divinely empowered to legislate; as Rousseau asserts, only the people, who are sovereign, have that all-powerful right.

Rousseau claimed that the state of nature was a primitive condition without law or morality, which human beings left for the benefits and necessity of cooperation. As society developed, division of labour and private property required the human race to adopt institutions of law. In the degenerate phase of society, man is prone to be in frequent competition with his fellow men, while also becoming increasingly dependent on them. This double-sided pressure threatens both survival and freedom.

According to Rousseau, by joining together into civil society through the social contract and abandoning their claims of natural right, individuals can both preserve themselves as well as remain free. This is because submission to the authority of the general will of the people as a whole guarantees individuals

against being subordinated to the wills of others. By ensuring that people obey the law themselves, they are collectively the authors of the law.

Although Rousseau argues that sovereignty (the power to make the laws) should be in the hands of the people, he also makes a sharp distinction between the sovereign and the government. The government is composed of magistrates, charged with implementing and enforcing the general will. The “sovereign” is the rule of law, ideally decided by direct democracy in an assembly. Rousseau was opposed to the idea that the people should exercise sovereignty via a representative assembly (Book III, Chapter XV).

The kind of republican government of which Rousseau approved was that of the city state, of which Geneva was a model, or would have been, if renewed on Rousseau’s principles. France could not meet Rousseau’s criterion of an ideal state because it was too big. Much subsequent controversy about Rousseau’s work has hinged on disagreements concerning his claims that citizens constrained to obey the general will are thereby rendered free: The notion of the general will is wholly central to Rousseau’s theory of political legitimacy. It is however, an unfortunately obscure and controversial notion. Some commentators see it as no more than the dictatorship of the proletariat or the tyranny of the urban poor (which may perhaps be seen in the French Revolution).

Such was not Rousseau’s meaning. This is clear from the *Discourse on Political Economy*, where Rousseau emphasizes, “the general will exists to protect individuals against the masses, not to require them to be sacrificed to it. He is, of course, sharply aware that men have selfish and sectional interests which will lead them to try to oppress others. It is for this reason that loyalty to the good of all alike must be a supreme (although not exclusive) commitment by everyone, not only if a truly general will is to be heeded but also if it is to be formulated successfully in the first place.”

When words of this nature were written by Rousseau during the 1700s, they inspired the French people to throw away the yolk of tyranny they had been subjected to for hundreds of years. The revolutionaries themselves emerged from the Jacobin Club that fermented the revolution based upon his philosophy. Although these social clubs were closed down after the revolution, we now have sports clubs and universities instead.

During the three hundred years that have passed since Rousseau was writing, archaeologists have learned so much more about the ‘noble savage’

before humans became ‘civilised’. For example, an 11,600 year old Stone Age dig in southern Jordan has revealed an amphitheatre that was apparently purpose-build for spectacles of feasting, music, and ritual. Archaeologists had previously thought the noble savage had only settled in permanent agrarian communities as part of a “Neolithic revolution” after abandoning their nomadic lifestyles about 8300 years ago (“Neolithic” means “new stone age”).

Yet that discovery was undeniable concrete evidence that Stone Age peoples had the full package of settled villages with communal buildings, pottery, domesticated animals, cereals and legumes, art, politics and astronomy well before they invented agriculture. And these settlements in the Levant were spread all over modern-day Syria, Lebanon, Jordan, Israel, Palestine and southern Anatolia. These people relied solely on hunting and gathering, which meant that the seeds of civilisation had been sown by something much more cerebral such as ideology. (Cover Story p33, NewSc., 5/10/2013).

The buildings unearthed at the 11,600 year old Stone Age dig were remarkably large and complex for something so old. And what the building contained was even more revealing. In one sculpture, archaeologists found a snake writhing across a man’s head, which means something taking control of the mind. This (evil) happens when most people are unaware of it.

Another sculpture depicted a bird of prey landing on the heads of entwined twins. The “entwined twins” represents the “body and soul”; while the “bird of prey landing on their heads” represents the separation of the soul from the body, the heart from the mind and the feelings from the thoughts. This would appear to be the main distinguishing feature of the ‘noble savage’ from civilised man.

Certainly, food and ideology brought people together during those times in the same way as the monetary system does today. Along with the complex artwork and intricate ideology, this kind of development was supposed to come along after agriculture.

What takes over the mind in contemporary society, and which separates the feelings from the thoughts are the early stages of ‘education’. Children are separated from their families and become vulnerable to a state education system. Small children naturally tend to trust adults and are very socially co-operative, but without the practical experience and knowledge of their family elders the experience cannot be passed down. Instead, they are taught

a system of numbers and times tables (incl. the alphabet), which emphasises only quantity, which bears little relation to nature, but which particularly suits the artificial social environment they are forced to grow up in. Without the more qualitative and holistic knowledge that is closely aligned with their heart felt emotions and feelings they are unable to interpret their own dreams or understand their own feelings from other dimensions of spacetime where the true nature of life on earth can be perceived and understood.

Initially the first alphabets were actually derived from numbers. For example, in the ancient Hebrew numbers; ‘alef, bet, gimel and dalet’ were really ‘1,2,3, and 4’, which became the Greek equivalent to ‘alpha, beta, gamma, and delta’. The Phoenicians had twenty-two letters starting from ‘aleph, beth, gimel and deleth’. After a while these became associated with objects, such as ‘Aleph meaning ‘ox’, and ‘gimel’ meaning ‘camel’. Originally, the word ‘giml’ meant a throwing stick or boomerang.

“Can you tell me what goes on at your school Nadia?”

“Yes, I can see your point,” She replied. “If you cannot express your emotions and feelings, then all the life is taken out of you. It is only the passions that drive us, and without the passions there is no purpose to life. I hate to see all the kids with blank expressions on their faces all the time. At school things are always based on what you can remember for tests and exams, and we are basically taught not to trust our own feelings or even think for ourselves.

“As a result everyone tries to feel important, and more important than others, so they like to bring others down to a lower level than themselves. There always has to be a head girl, never an equal, so the kids are always made to feel inferior, and made to feel they should try to be someone else other than themselves. The teachers treat you as if your word does not count any more than your name on your roll, you stand for nothing and you are voiceless. The teachers shout at us, are constantly picking on you and putting you down. Consequently, the big kids bully the little kids, and the teachers turn a blind eye, except when things go too far. Of course school is a model of the society at large. But worst of all, the school system strips the kids of their personality, and it’s really, really sad.”

It now appears ideological developments occurred well before the domestication of plants and animals. While some members of the community were constructing beautiful temples, others were gathering wild grains to feed them. While the nearest plants would have been gathered first, some grains that were carried back would have dropped near the settlement and germinated.

Most varieties of domesticated plants appeared after the end of the Ice Age from about twelve to ten thousand years ago, and began with the increase of chromosome numbers. Wheat happened to be growing in the Levant at the same time as these temples were being built. The first wheat varieties were not the luxuriant plant of today; they were a wild goat grass not much different from modern grasses. Each variety of wild goat grass had 14 chromosomes, and strangely enough they were capable of forming a hybrid. The different varieties dropped near the settlements, germinated and in turn cross pollinated with each other to form a hybrid. The 14 chromosomes of wild wheat combined with the 14 chromosomes of goat grass to produce a highly developed strain of wheat called Emma, which had 28 chromosomes. This was what made Emma so much plumper. The hybrid was able to spread naturally because its seeds were attached to the husk in such a way that they scattered with the wind, and it is extremely rare for such a plant hybrid to be fertile.

Then a still more amazing thing happened; Emma crossed with another goat grass to produce a still larger hybrid with 42 chromosomes, producing bread wheat. That event was actually a genetic impossibility, and bread wheat would have been infertile, except a genetic change on one of the chromosomes allowed wheat bread to remain fertile. The resulting beautiful ear of wheat was unable to be wind spread in the wind because the ear was too tight to break up. The result was that humanity had wheat bread to live by, and the wheat plant had humankind for its propagation. The chromosomes of other plants like rice, bananas, apples, peanuts, potatoes, tobacco and cotton were multiplied in the same way, causing them to grow larger than their wild ancestors.

The domestication of animals had its ideological roots in hunter gatherer societies further back still during the upper Palaeolithic from twelve to twenty thousand years ago. Palaeolithic cave artists painted whatever took their fancy, such as predominantly human faces, hands and animals. The image makers

often focused their attention on people and animals having some spiritual connection to themselves.

Between eleven to seventeen thousand years ago the Magdalenian culture lived in southwest France and disappeared with the end of the Ice Age when herd animals became scarce.

In 1937, in a cave near Lussac-les-Chateaux two archaeologists, Leon Pericard and Stephane Lewoff, dug the site for five years and uncovered a number of flat pieces of stone dating from the Magdalenian period. They had also found and removed flint fragments for later inspection. Then they came upon the stones, which when they were brought into the light were found to have engravings on them, which has drastically altered the accepted picture of the Palaeolithic, because they seem to celebrate the meeting of two cultures.

In 1940, they published *Human Iconography of the Magdalenian* on the mobile engraved slabs.

In 2002, they were authenticated by a German scientist, Dr. Michael Rappenglück of the University of Munich. According to reporter Jin Mruzek, "It is inconceivable such art could be the work of simple cavemen! Nowadays they are certified paradoxes; shunned by scientists, the media, and withheld from the general public."



A prehistoric drawing depicting 'Athena-girl' (left) and horse with rider (right)

One of the engravings shown above is the profile of a young lady, who has been called ‘Athena-girl’. She appears to be seated and watching something, most likely in a social setting. In the bottom left-hand corner of the engraving is a small flame, most likely to provide light in this night scene.

The problem with Athena-girl is that art is open to interpretation. For example, one interpretation and despite appearances, the Stone Age engraving of the young girl has been constructed to exact ideas of mathematical and geometric relationships, and is not a free-hand engraving.

What may be more certain is that Athena-girl is dressed in a pants suit with a short-sleeved jacket, a pair of modern-type boots, and a decorated hat with a hood that flops down over her right ear touching her shoulder. Resting on her lap is a square flat object that folds down the front, very much like a modern purse. The superb quality of the engraving is crucially important in detailing life in France about 14,000 years ago.

To the right of Athena-girl is another engraving of a horse with rider. The bushy tail suggests it is a horse. Lying beside Athena-girl is an animal with folded legs previously thought to be a goat, but both the animals have the same pointed snout and small upright ears, suggesting Athena-girl is sitting next to her horse, because there is a line from the snout to her right hand.



An old man (chief)



Cartoon of a bold, old man



Youngster with hat



Cartoon of two young men with well-styled hair wearing bandanas and in combat posture

The discovery of more than 130 human portraits and cartoons on these engraved stones has directly challenged our understanding of human history. While Stone Age art almost never shows human figures, La March at Lussac gives portraits executed in caricature, an expression of art we wouldn't expect to be as old as 14,000 years ago; some of them look as if we could meet on the street today. Certainly, the people of those prehistoric times appear to have lived more like modern humans than primitive cave dwellers.

After the engraved stones of Lussac-les-Châteaux, "pre-history got a new aspect, a new meaning, the past came out of darkness and our ancestors shed the 'coarse rags' with which they were willingly covering themselves until then," said the late Robert Charroux, an archeologist and researcher who dedicated his career to uncovering the true story of human history.

These carved figures are a testimony to the technology and clothing that prehistoric man enjoyed. International scientific circles were greatly astonished in 2002 when it was confirmed that the faces depicted in the La Marche caves were not contemporary falsifications but official historic records indicating, without a doubt, that prehistoric man did not possess the deeply rooted animal-skin-clad and tangled-hair stereotype that modern anthropologists have insisted on. Instead, these ancient records describe a rather refined population sporting short hair, groomed beards, and tailored clothing. The cartoons combine abstraction, realistic and post-impressionism.

Investigators like Michael Rappenglueck of the University of Munich insist that these important artifacts are simply ignored by modern science. While some of the stones from Laussac-les-Châteaux are currently on display at Paris's Museum of Man, the ones that clearly portray prehistoric man as a creature born of advanced culture and thought (and not the caveman caricature that we've come to understand) remain hidden away. But why would science choose to ignore these artifacts, other than for the simple reason it does not wish to promote ideas about advanced prehistoric culture that runs contrary to the material paradigm, which is also the reason our view of history hasn't changed in light of this evidence?

The Lussac engravings are by no means the only evidence of sophisticated dress from the Stone Age. Cave paintings from the Kalahari desert in S.W. Africa show light-skinned men with blond beards, well-styled hair, wearing boots, tight fitting pants, multicoloured shirts and coats and gloves.

The hand of a leader & the accompanying dots are thought to represent associates of the leader



‘We were visited by nine people from the craft’
Photograph showing images from the Pech Merle cave in France

Pech Merle is a cave which opens onto a hillside at Cabrerets in France. It is one of the few prehistoric cave painting sites in France which remain open to the general public. Extending for more than a mile from the entrance are caverns, the walls of which are painted with dramatic murals dating from the Gravettian culture (some 25,000 years BC). Some of the paintings and engravings, however, may date from the later Magdalenian era (16,000 years BC).

This area once had a great river flowing through it, and underground channels were later used for shelter and eventually for mural painting.

Discovered in 1922, by Andre David and Henri Dutetre, the cave art was found in the deeper areas of the cave. The two teen-aged boys had been exploring the cave for two years. Like other children of the area, these two had been encouraged (and assisted) in their exploration by Father Lemozi, the curate of Cabrerets, himself an amateur archaeologist who had made cave painting discoveries in the region.

The hand image with seven vertical dots (on the previous page) indicates a Uranus Division personality. Such people can work their way around most problems with ease and without the fuss and bother most others make. They often stand out because they seem to know what they are talking about. The next image has the same pattern except there are nine horizontal dots.

The same bottom most image was dated to 15,000 years ago from the same cave and done in the same simple and direct artistic style shows what is obviously the shape of a UFO or flying saucer with nine dots underneath representing an exhaust or scintillating air pattern. The evidence shows that an advanced culture must have had something to do with, and came into contact with prehistoric humans.

It can also be concluded that by controlling major academic institutions, television and the mass media, our vastly wealthy elite have successfully been hiding historical and spiritual truths concerning our ancient past and the noble savage. The fact that a hyper diffusion occurred whereby most ancient cultures originated through contacts with this advanced civilisation, it has now become painfully obvious that our controlling elite have prevented us from accessing a simple, deep and self-empowering body of wisdom having the potential to stir an intellectual revolution and spiritual paradigm shift in humanity that would endanger their global hegemony.

Not only were UFOs quite matter-of-factly drawn on caves during the last Ice Age, they are also witnessed in modern times. For example, in late-June 1947, a modern UFO incident occurred at Roswell in the USA, which also turned out to be a good example of a US media and Air Force cover-up.

Eyewitnesses on the one hand, who signed sworn affidavits attesting to have seen these otherworldly craft, in turn have been insulted, demeaned and threatened by the Air Force into saying they witnessed nothing more than the planet Venus, balloons, or meteors. Extra-terrestrial craft appearing in the skies over the USA were called flying saucers in 1947. But even that term

was too provocative for the media, and they have since been called UFOs. For a period of two weeks after the Roswell incident, UFOs were front-page news in every newspaper throughout the USA. Eyewitnesses in 1947 seemed to be describing something beyond the science and technical capabilities of the time. Opinion Poll surveys taken during and shortly after the Roswell incident showed most people believed them to have been of an earthly origin, either Russian or German devices left over from the Second World War.

At first the US Air Force issued a local press release stating it had captured a flying saucer that had 'landed' on a ranch near the town of Roswell. No details of the disc were provided other than it was discovered by a local rancher and its current custodian was Major Jesse Marcel, who was the intelligence officer from the 509th Bomber Group located at Roswell Army Air Field just south of Roswell. The release stated the disc was reported to the Eighth Air Force Headquarters at Fort Worth Army Air Field. This initial press release then became an international sensation.

The next day another press release from Fort Worth stated the flying disc was nothing more than a common 'weather balloon' attached to a tinfoil radar 'kite' framed by balsa wood struts; just like a regular kite, and the men of the 509th had made a simple mistake.

What the world did not know at that time was the men of the 509th Bomber Group at Roswell were part of the most elite military unit in the US armed forces and the only nuclear equipped military organisation in the world. The B-29s of the 509th had just ended World War II by dropping atomic bombs on Hiroshima and Nagasaki. To suggest that its intelligence officer, Major Jesse Marcel would confuse a weather balloon with the remains of an extra-terrestrial spaceship was to stretch credibility beyond reasonable limits. But as those facts were not generally known outside Roswell; and having just won World War II, the US Military was at the height of its national prestige and esteem throughout the country and the world. So, when the military made a press release, people were still predisposed to listen. Consequently, the 'Roswell Incident' was quickly killed and passed from the scene for the next 30 years.

However, the Air Force had pushed the boundaries too far by its explanation of a 'weather balloon', and the truth eventually caught up with them. If they had simply offered the explanation that an experimental jet aircraft

had crashed or a captured German V-2 rocket was being tested had veered off-course from its launch pad at White Sands and crashed near Roswell, it probably would have been accepted. But, it didn't and it wasn't, and it got worse for the Air Force after that. Responding to an official enquiry into the Roswell Incident by the US Government Accounting Office conducted in 1993-1995, the Air Force publically admitted it had lied in 1947.

According to the Air Force's third explanation, it wasn't a 'weather balloon' that had crashed near Roswell, it was a bunch of weather balloons, from a then Top Secret, high altitude spy project known as "Project Mogul" that had fallen to earth! Although "Project Mogul" was top secret, the weather balloons including tinfoil radar 'kites' of the identical type employed in the original lie, were not top secret. In the meantime, hundreds of the witnesses who had attested to the 1947 flying saucer incident had been located and interviewed by civilian researchers.

Some of the witnesses had spoken out about bodies from the craft being placed into small coffins at the local hospital. However, the main stream media in 1995 followed the example of the New York Times, and simply cast all those hundreds of witnesses aside.

By 1997, and hoping to drive the final nail in the coffin for the Roswell Incident on its 50th anniversary, the Air Force's final public statement, 'The Roswell Report: Case Closed'; only succeeded in drawing further embarrassment to itself. Realising the 1994/5 explanation did not address the reports of witnesses claiming they had seen 'bodies' recovered along with pieces of physical wreckage, some with hieroglyphic symbols on them, from the crashed craft; the Air Force held a formal press conference to offer a fourth explanation. They stated the bodies were actually mannequins used by the Air Force instead of humans in high-altitude parachute drops that took place during the 1950s. The 'dummies from the sky' explanation had gone a bridge too far; even for the usually reliable anti-Roswell national press. Met with unexpected howls of derisive laughter, the shaken Air Force officer conducting the press conference quickly excused himself, and was never to be seen in public for the Air Force again.

4

Louis Antoine Saint - Just



Louis de Saint-Just

Louis Antoine Léon Saint-Just was born in 1768 at Decize in central France, the eldest child of a cavalry captain. He had two younger sisters, his mother was the daughter of a wealthy local notary and was a woman of egalitarian notions. The family eventually moved to Blérancourt in 1776, establishing themselves as a noble countryside family, living off the rents from their land. It was a rural town in Picardy, 100kms north by north-east of Paris, the native province of Louis's father.

A year after the move, Louis Antoine's father died in 1777, leaving his mother with the three children. She saved diligently for her only son's education, and in 1779 he was sent to the Oratorian school at Soissons. After a promising start, Saint-Just acquired a reputation as a troublemaker, augmented by infamous stories of how he led a students' rebellion. Nonetheless, seven years later he earned his graduation in 1786.

In the meantime, an eight-month long volcanic eruption in southern Iceland, from June 1783 to February 1784 would play an important part in France, killed a quarter of Iceland's population and casting a haze of smoky fog across the Northern Hemisphere. The Sun at noon looked as blank as a clouded Moon. Crops were affected as the fall-out of the eruption resulted in famine, which also coincided with an abnormally hot summer. The next winter in Europe was unusually harsh, and resulted in food poverty. The eruption had a significant effect on the weather for four years, followed by other socio-economic consequences in the build-up to the French Revolution.

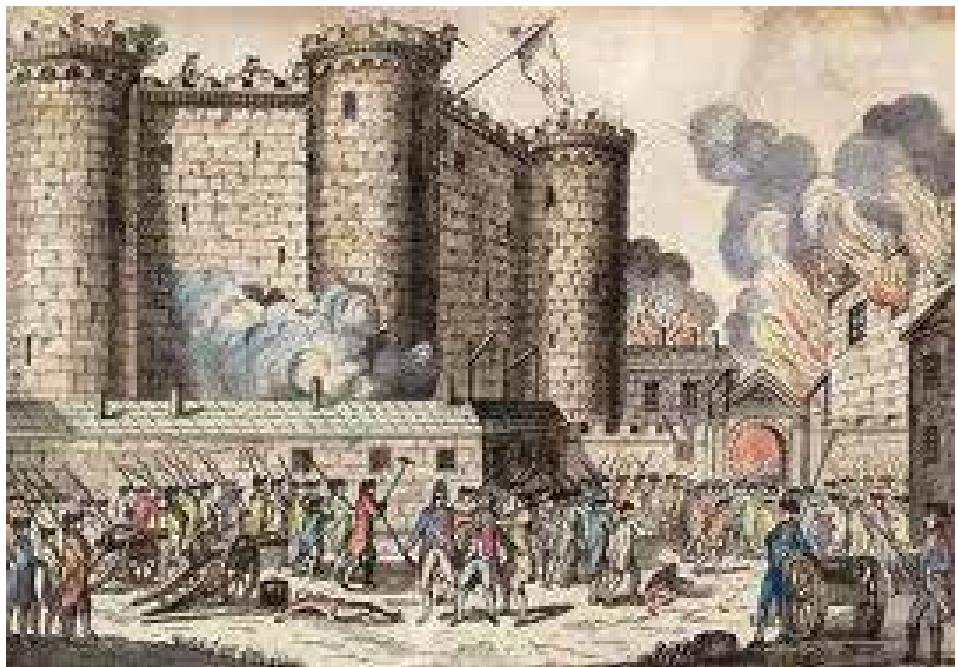
After attending the college of the Oratorians, Saint-Just returned to Blérancourt, a small town offering few distractions. His restive nature, however, did not diminish. As a young man, Saint-Just was wild, handsome, and transgressive. Well connected and popular in 1785, he showed a special affection toward a young woman of Blérancourt, Thérèse Gellé. She was the daughter of another wealthy notary, a powerful and autocratic figure in the town; he was still an undistinguished adolescent. He is said to have proposed marriage to her; she is said to have desired it. Though no hard evidence exists regarding their relationship, official records show that on the 25th of July 1786, Thérèse was married to Emmanuel Thorin, the scion of a prominent local family. Saint-Just was out of town and unaware of the event, and tradition portrays him as being broken-hearted.

Her forced marriage to the son of a notary in July 1786 marked the beginning of a crisis for Saint-Just. Hurt and angry, a few weeks after the marriage he abruptly fled to Paris one night in September, taking with him a few family valuables. Lodging near the Palais Royal, then the centre of a brilliant and dissolute society, he soon ran out of money.

His adventure came to a sudden end when his mother, advised of the situation, had him put into a reformatory. He remained there from October 1786 to April 1787. Sobered by his experience, he decided, like so many young men of the middle class, to establish himself and enter upon a career. He became a clerk to the public prosecutor of Soissons, studied at Reims, and undertook his law degree in April 1788. After a year, however, he drifted away from law school and returned to his mother's home in Blérancourt penniless, without any occupational prospects.

From an early age Saint-Just had shown a fascination with literature, and during his stay at the reformatory he used his time to begin a lengthy poem. It was finally published anonymously more than two years later, in May 1789, at the very outbreak of the Revolution. The 21-year-old Saint-Just thereby added his own touch to the social tumult of the times with *Organt*, poem in twenty cantos. The poem is a medieval, epic fantasy and relates the quest of young Antoine Organt. It extols the virtues of primitive man, praising his libertinism and independence while blaming all the present day's troubles on modern inequalities of wealth and power. It was a juvenile foreshadowing of his own political extremism. Spiked with brutal satire, it was also an unmistakable attack upon the monarchy, the nobility, and the Church.

It was ignored by the public, as it lacked the force and spirit needed for public acclaim. Perhaps Saint-Just was trying to set his own mind free rather than to achieve fame. *Organt* reflects the misadventures of Saint-Just himself, with his violent enthusiasms and resentments, and with its heavy eroticism. Saint-Just's friends scarcely mentioned it, and his enemies derided it. The book was seized by the authorities in June 1789, and, although it had been issued anonymously, Saint-Just was prudent enough to hide at a friend's home in Paris.



Storming of the Bastille July 1789

In the midst of the Revolutionary upheaval, Saint-Just, eager to participate, found himself ignored. Neither a Parisian nor a popular orator, he did not approve of all the killings. While in Paris he witnessed the storming of the medieval fortress and prison in Paris of the Bastille on the morning of the 14th July 1789.

Neither did he did not witness the capital punishment debate in the National Assembly of the 10th October 1789, in which physician and politician Dr Joseph Ignace Guillotin (1738-1814) proposed the use of a new device to carry out the death penalty in France. In a follow-up speech he made on the 1st December 1789, Guillotin made the following unfortunate remark for which he became famous, “Now, with my machine, I cut off your head in the twinkling of an eye, and you never feel it.” The Assembly thought it was a great joke and responded well to the new idea, because decapitation had previously only been restricted to the aristocracy, but this machine would have given equal rights to everyone. It was Guillotin’s original intention to

prevent suffering and eventually do away with the death penalty, but when he learned the joke had been taken too far and the wrong way he abandoned politics, and his family even tried to change their name.

Saint-Just had returned to his hometown at the end of July 1789, greatly inspired by the events in Paris. The provinces, like Paris, were also in full revolt. Militia or National Guard units were spontaneously forming everywhere, and Saint-Just became commander of the second unit organized in Blérancourt.

First he had to overcome the handicap of his youth and the opposition of local cliques. As a National Guard commander, he went to Paris for the Fête de la Fédération on July 14, 1790. He did not linger there for long, later speaking of the event in tones of disillusionment.

Saint-Just realized that he could play the role to which he aspired to in the Revolution, only by election to a key post as an administrator or, preferably, as a deputy. He had, however, not reached the legally required age of twenty five. For most men, the political clubs provided the necessary stepping-stone but not for Saint-Just, who was never the “club” type because he was rather, a man of action who didn’t feel comfortable in those environments. Instead, he became the municipal corporation counsel of Blérancourt, championed communal welfare and free trade, and set himself up as a spokesman for the voters on this basis. At the same time, however, he resumed his friendship with the woman who he had been unable to marry and, in defiance of gossip, met her publicly.

He succeeded in establishing his reputation beyond Blérancourt in the district, where he was considered an energetic and able candidate for the next National Assembly. To further his candidacy, he wrote letters to politicians shamelessly flattering their self-esteem, managing to receive the congratulations of the National Assembly even after publicly burning a counter revolutionary pamphlet.

Blérancourt’s traditional power structure was reshaped by the events of 1789. The notary Gellé, previously an undisputed town leader, was challenged by a group of reformists who were led by several of Saint-Just’s friends, including the husband of his sister Louise. Their attempts were not successful, until 1790 when Blérancourt held its first open municipal elections. Mandated by the National Constituent Assembly, the new electoral structure allowed

Saint-Just's friends to assume authority in the village as mayor, secretary, and, in the case of his brother-in-law, head of the local National Guard. The jobless Saint-Just, despite not meeting the legal age and tax qualifications, was then allowed to join the Guard.

This was when Saint-Just developed a disciplinarianism for which he would become famous. Within a few months he was the commanding officer, at the rank of lieutenant-colonel. At local meetings he moved attendees with his patriotic zeal and flair: in one much-repeated story, Saint-Just brought the town council to tears by thrusting his hand into the flame of a burning anti-revolutionary pamphlet, swearing his devotion to the Republic.

He had powerful allies when he sought to become a member of his district's electoral assembly, and he initiated correspondence with well-known leaders of the Revolution such as Camille Desmoulins. In late 1790, he wrote to Robespierre for the first time, asking him to consider a local petition. The letter was filled with the highest of praise, beginning: "You, who uphold our tottering country against the torrent of despotism and intrigue; you whom I know, as I know God, only through his miracles...." Through their correspondence, the pair developed a deep and mysterious friendship that would last until the day they died. The strength of their friendship was mainly due to their personality types; Saint-Just was a Jupitarian Active Air and Robespierre a Jupitarian Passive Airy personality. Jupitarians are natural leaders and an Air-type means that they have an intellectual type personality. In other words, if Robespierre wanted to get something done, Saint-Just was the man to do it. He was the natural choice of right-hand man for Robespierre.

5

Spirit of the Revolution

While Saint-Just waited for the next election, he was a witness to the revolution. Inspired by his contact with Robespierre, he composed an extensive work, *L'Esprit de la Revolution*, published in the spring of 1791 at the age of twenty-four.

His writing style had shed all satire and now adopted the stern and moralizing tone of classical Romans. This tone was adored by French revolutionaries, because throughout the writing he was in contact through letter with Robespierre. In other words, there were really two minds behind the book, and for that reason alone it is important.

Revealing an unexpectedly moderate set of principles, it remained fully confined to a paradigm of constitutional monarchy. He expressed abhorrence at the violence in the Revolution thus far, and he disdained the character of those who partook in it as little more than “riotous slaves”. Instead, he heaped his praise upon the people’s representatives in the Legislative Assembly, whose sober virtue would guide the Revolution best. Spread out over five parts, *L'Esprit de la Revolution* is inconsistent in many of its assertions but still shows clearly that Saint-Just no longer saw government as oppressive to man’s nature but instead, necessary to its success: its ultimate object was to “edge society in the direction of the distant ideal.” Part One was written in mid to late-1790 and enables the reader to become part of the revolution by understanding it through the eyes of Saint-Just. The French Revolution certainly suited Saint-Just’s personality at the time, and is translated into English here as follows:

The first chapter is entitled, ‘*Hints of Revolution*’. Here it shows that Saint-Just loves his country. He describes how the public purse was plundered and how society has become polarised. I also feel he is trying to establish his reputation as a writer here, because it gives an account of the events that

caused the breakdown of law and order. He begins with a bold statement concerning the importance of the ‘law’, which he expands while remaining fairly conservative. He may even have left the first chapter until last, most likely trying to forget Thérèse Gellé in doing so. This shows the good control he has over his writings as well as his actions. There are much more important issues in his mind at this time as he was in contact with Robespierre.

‘The cause of revolution is more to do with laws than weapons’, wrote Saint-Just. ‘For several centuries the monarchy was drenched in blood and yet did not disintegrate, but there is a period in political order where it all comes undone due to a secret consuming germ. Everything degenerates, collapses into anarchy and laws lose their essential power and strength. Subsequently, if any foreign hordes appear, it all gives away to their fury and the state is reborn through their conquest. The demise of the state is scarcely due to foreigners, as its own corruption turns inward and perpetrates itself. If the people squander their freedom, they fall into servitude; if the prince squanders his power the people seek freedom.’

‘Europe, which by nature of its political relationships, is hardly in any danger of being conquered again, was only to experience civil revolutions for many years. For several centuries, the majority of empires on this continent have changed their laws and the remaining countries would follow in due course. Subsequent to Alexander of Macedonia and his imperial victories, countries only changed kings, because there were no longer any human rights.’

‘The engine of civil laws in France continued its tyranny since the discovery of the New World. These laws overcome morals, customs and zealous uprisings. However, the laws needed tools to uphold them, which is a parliament. Despite being set up to overcome tyranny, parliament actually perpetuated it.’

‘It is common knowledge that the first blow directed against the monarchy emerged from its tribunals’. It must be added that the spirit of the century’s philosophers affected public character. It changed some people for the better or caused insanity in others; both types being dead against despotism. Such was their disdain of those in high office they became disaffected with servitude. Devastated with taxes and chafed at extravagant laws the people became emboldened by inept divisions.’

‘A people burdened with taxes had little faith in revolutions and foreigners’. But France was choking with discontented people ready for a signal. However, the selfishness of some, the cowardice of others, the fury of despotism in its death throes, the impoverished multitude eating away at the court, debt and the fear of creditors, the old love of their kings, the luxury and frivolity of frequenters of the court and the scaffold all, contributed to the demise and hope of insurrection.’

‘The misery and rigours of the year 1788 stirred emotions’. The wretched and the well-intentioned joined forces. They complained and dared to express their discontent.’

‘Day by day the vitality of the old laws dissipated’. Kornman’s misfortune angered Paris. The people became inflamed, along with those disenchanted with their lot. They despised the bureaucrats, who they also envied. Those in power were indignant at the cries of the people. Tyranny became more and more violent, as they lost respect and in turn became weaker. Lamoignon [Chancellor, lawyer and counsel for the defence of Louis] who dreaded parliament suppressed them. He made them regret it. The people re-established themselves. Necker [the next Minister of Finance], attributed the higher taxes to an increase of the administration, for which the people adored him. He summoned the States-General, appeased the people, but caused jealousy amongst the bureaucrats until everything burst into flames. Paris reached a stalemate and then emotions were gripped by terror, desperation and passion. The common discontent merged with the common strength and the people dared to push the limit, because they had dared in the first place. Their efforts were not in vain, they were successful. The first strike of the revolt reversed despotism. So it is indeed true that despots are ruined by the agitation of their inept laws.’ (from, *Spirit of the Revolution*, by Saint Just)

The second chapter is entitled, ‘*The Intrigues of Court*’. It reveals how he is very critical of the upper class and observant of the different personalities involved. At the same time, his own innocence is apparent, in the sense that he looks up to the people he is writing about and even aspires to be like them, but he does not quite understand the politics behind it all. [Further information about names are provided within brackets]

‘The multitude is seldom tricked. King Louis was simple amidst splendour, is friend of the economy and its economists, and is friend of justice

without having the power to be just. These facts have always been believed despite all that has been said and done. Right now the people are angry and are calling out in Paris, “Long live Henry IV. Long live Louis XVI. Death to Lamoignon and the ministers!”

‘Louis reigned as a private man’. He was hard and frugal on himself, but blunt and inept with others because he believed in goodness. He believed that the things he asked for would be done. He managed small things heroically and big things weakly. He expelled Prince de Montbarey [An opportunistic and incompetent minister with many mistresses] for having secretly given a sumptuous feast and yet looked on with rose tinted glasses when his whole court plundered the finances. Perhaps he didn’t look at all, for his lack of lucidity simply made him a hypocrite of himself. Sooner or later he came to understand what was going on, but it was rather as an observer than a king. He asked his friends, “What should I do?” They replied, “Be a king!”

‘According to some fair folk, Louis had been manipulated. He was not even aware of their cunning, in as much as he cultivated this great harm to the court. Drained by its own deprivation, both the court and government ministry, abandoned the sovereignty and misappropriation of the state, was ultimately shaken and the monarchy went with it.’

‘Marie-Antoinette played with those players, indulged in fickleness rather than perjury, giving herself over completely to sensual pleasure. She seemed to reign in Trianon [a palace near Versailles] rather than in France.’

‘Duchess Jules de Polignac [closest confidante of the Queen who actually saved her sanity] was a crafty one at that. She tricked the court, the minister, the people, and the queen. She knew how to milk the ‘cow’ and became wealthy. She hid her corruption beneath frivolity, laughed at the terrible dealings, and poisoned the minds and hearts of all those she seduced, while her secrets devolved into sensuous and salacious infamy. There are so many characters over whom I could pass silent scrutiny: The foolishness of Minister Charles de Calonne [tried in vain to replenish the exhausted royal treasury], and the convoluted and greedy de Brienne [Minister of finance on eve of Rev.].’

‘The nature of the court itself was a problem, where one only spoke of social customs, immorality and intrigue, of fashion, virtue or horses. Slander destroyed honour; a poison that ruined decent people. Charles de Vergennes [Minister of Foreign Affairs damaged French finances in the run-up to the Rev.] died, he cherished goodwill [with the support of American rebels], which he

was unable to bring about. After his demise, the court produced nothing but a flood of impudent rascals and prodigals that brought about complete ruin of any maxims. The baseness of the courtesans was beyond belief. Outward civility disguised the most cowardly crimes. Trust and friendship developed above the shame of being discovered and the embarrassment of being uncovered. Virtue was ridiculed; gold was given over to impropriety, honour bought and sold with gold. The overturning of fortunes was incredible. Every day the court and capital was marked with change of faces, due to the need to flee from ones creditors, or to run for cover and one's life. Golden handshakes took place amongst those who had brought money in and wanted out; some from business, others from abroad, and others who sold or cultivated their parents land. That was how Prince Henri Guemene [French courtier appointed Grand Chamberlain in 1775] and his family gorged themselves at court, buying and selling favours, with servants at their disposal; only to fall from the heights, just as the proud do fall. The excessive luxury tortured commerce and brought artisans to their knees. It kept the tyranny going; the rich seldom paid and the state was compelled to lose what it had gained.'

'Posterity could scarcely envisage how miserly, greedy and frivolous these people were, their presumed requirements were dependent upon the nobles, in the sense that their financial claims were mortgaged at the mercy of the court. From deceiving of debtors, fraud was perpetuating itself as high-up as the King himself; devolving from him as far as the provinces and bringing about a succession of shame within the civil state. All such deeds were extreme and imperious. The finances were in an atrocious state.' (from, *Spirit of the Revolution*, by Saint Just)

The third chapter is entitled, '*The People and the Factions within Paris*'. In chapter three it shows how the events in Paris have deeply affected Saint-Just and in some respects he could not believe what humanity had come to.

'Until this point some eminent people have not been mentioned, for reasons that their sights were set only on satisfying wonton foolishness. The court was nothing but an excuse to indulge their immorality. Despotism existed, and they only needed to avail themselves of it. They unwisely horrified the whole population by moving the armed forces. A bad harvest and wheat export due to the famine compounded things further. Necker [Minister of Finance] construed a plan to feed the public treasury, which to this economist

would fix all the problems. However, the famine led to a revolt by the people, which had a negative impact on the court. One began to fear Paris, because each day audacious accounting brought further division. The fragile position of financial resources meant that many people lost their fortunes.'

'The opulence, wealth and popularity of what became known as the Orleans Faction, stirred up resentment'. This faction originated separately from Versailles, and attempts were made to close it down when its behaviour got out of control.

'They were eluded if those in servitude thought the storming of the Bastille would end the tyranny. The masses were vibrant but no longer had any morals. Their love of liberty was burgeoning, but weakness gave away to cruelty. I may never know if it was only the enslaved masses that bore the heads of the most hated figures on lances, who drank their blood, disembowelled them and ate their organs. The death of some Roman tyrants had become a cult occupation.'

'I have seen it in Paris. I have heard the shouts of job from the unbridled masses playing with torn flesh and shouting', "Long live liberty. Long live the King and Lord of Orleans!" [Duke of Orleans was the cousin of King Louis XVI]

'The carnage of the Bastille was felt throughout France. The unresolved disquiet then reached the prisons and the ministry. This was a defining moment similar to when Tarquin was expelled from Rome. There could scarcely have been a more subtle change to see fleeing soldiers engulfing Paris, as many rejoiced at the takeover of the state prison. Those who were overwhelmed by incarceration were then free of it. Such an event fired the imagination, more than the threat of loss of freedom that had never been. Slavery had been vanquished. The doors of the cells were broken down. Captives in chains were embraced and moistened with tears. Wonderful funerals were given for the remains of those discovered within. Chains and other items of captivity were paraded in public like trophies. The delirium of some prisoners who had not seen the light for 40-years was fascinating. It brought on tears of compassion. It seemed that weapons had been used to discover posted letters. One could observe the piteous inscriptions on the walls of the fortress such as, "I will never again see my poor wife and children!"

'Imagination and pity produced miracles. There was an awareness of

how tyranny had persecuted our forebears and its victims were pitied'. No longer would they fear their torturers.

'Carried away with joy the people became almost inhuman. They were proud of the attack and their pride made them zealous for more glory'. Morality emerged for a moment. Murderers were repentant and were inspired by faith, goodwill and readiness to comply with authority. All would have been lost were it not for some who recognised the enlightenment shining through a 'doorway'.

'If Lord Orleans' faction had held sway they would have cleaned-up the King's court but when Paris headed to Versailles, there was nothing to offer but rebellion in those times from surfs who fought one another and behaved like drunken fools.'

'The conduct of the masses turned into anarchy, their disinterest in any procedure was overriding, their anger so raucous, that it was obvious they were only taking advise from themselves. They held no principles in esteem, and their power felt only through the freedom they failed to appreciate. After the storming of the Bastille when the leaders were known, the majority dared not mention their names. Scarcely reassured by the events they moved from fear to audacity, and then began to exercise a kind of tyranny. Both the Royal Family and State Assembly were marched captive into Paris, and there they stood amidst the most naïve and fearful ceremony. It became apparent the masses did not find a leader, but rather preferred the demotion of all. People seemed to behave as children. They wanted only to obey their masters and did so faithfully. They were more submissive in these such moments of glory than seen previously. They wanted good advice, but needed modesty. Fear of what they had done made them forget their freedom. No one spoke in the streets to others for fear of being suspected of treachery. Such was the zeal for liberty.'

'In principle, tyranny had been abolished as all the ex-ministers scattered far and wide preferring to remain tight lipped for fear of the consequences. A body of desperate men elected to office in Paris, were lost in their own misery and luxury. They had scarcely any principles, and gave scant regard to them. There was so much excitement and mental confusion resulting from the revolution; she held their virtues, firm resolve and stability but a moment.'

'This brings to mind the heroism of Thuriot de la Rosie're who was made governor of the Bastille, and the great Saint-Rene who expelled twenty thousand men from the town hall, dealt with by gunpowder. It recalls Diveyrier and Du Faulx, the wise old men who later wrote a history of the revolution that were not divisive. Though a few good willed people soon distanced themselves from the revolution, while the rest looted and eventually scattered in fear.' (from, *Spirit of the Revolution*, by Saint Just)

The fourth chapter is entitled, '*The Man from Geneva*'. Chapter four suggests he likes to think he is as important as the person he is writing about. He writes about him for the right reasons, and himself the wrong ones.'

'The credit for the man from Geneva [Necker] was eroding by the day. All his assurances and politicking had given away to fraud. The most prudent plans of men in this way, often become a mechanism for the reversal of fortunes. An unexpected counter-coup can change everything. They often lead themselves along while becoming confused at the same time.'

'If true virtue is recognised by her modest nature, then what intemperate love did this Genevan have for the people or the monarchy?' Admittedly his options were limited. The court was in disarray. He was a Plebeian [blue-collar worker]. He tried to do his best with the States-General. One could say he delivered a mortal blow to tyranny by equal representation of the three orders, so he was proud of the cross-referencing it entailed. It is difficult to assess what his hopes actually were. As predicted, his return was like that of Alexander the Great's to Babylon, but the weight of glory crushed both enemies and himself alike. It took more pride than virtue on his part to try to save France. For the fabrication of taxes he was soon loathed. The national Assembly at first honoured such an enlightened man, but at the same time profited from his confidence and vanity.'

'The populace soon lost sight of his dealings; Paris then took courage when two eminent men raised their spirits again. The National Assembly appeared to be taking great strides. This Genevan, surrounded by the engrossing Ministers, eventually became indifferent to everyone. He had lost his clout; it unnerved him and he would not see reason. The veneer of glory was no use to him then because he had become an enemy of freedom. He had flattered the people under tyranny. When the people gained their new found freedom he turned to the King's Court. His policies had been sensible enough,

and it looked as if his house was in order.'

'In fact, he had a head of gold, feet of clay and a talent for secretiveness. He knew the art of flattery to a fine degree, and insinuated the truth with grace and tenderness. While implementing his plans he gave the impression to his master he was in possession of a great heart. His ambition bore no interest in the daily struggles of the common labourer. The insurrection reversed all those hopes, because it raised the people's hearts to a level that was even higher than his own. I believe that if he had not returned, he would have served his home country of Switzerland.' (from, *Spirit of the Revolution*, by Saint Just)

The fifth chapter is entitled, '*Two Famous Men*'. Chapter five is about the two men he comes to know so well, it reveals that he likes to see the goodness in people and thus likes to make them more important, taking care not to reveal who they are. At the same time Robespierre may have influenced him here, and used the book as a mouthpiece in the same way as Danton used Desmoulins as his propagandist.

Saint-Just asks, 'Whoever is frank enough to remind the people of their treacherous acts, but then reassure them by promising impunity? Whoever complains about their misdeeds and then flatters them; that person is king. The overriding truth is that two men have been able to reign together. The fear of everyone elevated them, while their common weaknesses united them.'

'The first [Danton], who had been virtuous from the beginning, squandered his fortune and then boldly made his plans. Each of them seized upon the decline of other hopefuls. All powerful in the Town Council, he played with the National Assembly with compliant lending and softened them with sweetness. He had the people eating from his hand, managing everything gently. His genius was not apparent because he could pass for a weak man not to be feared. No one remembered the high rank he displayed at Versailles. The second [Desmoulins] was different. His character was more akin to his work [propaganda and printing]. He was completely gracious and eager to a fault; a naïve courtesan vain with simplicity and who worked effortlessly.'

'The partnership of these two people was at times remarkable; one had the government, the other the means to public power. Both fostered the laws to serve their own ambitions. They contributed to all the movements in Paris, publically playing the roles convenient to them and treating the

court respectfully, yet there was still violence. Linked to this was a perfect concord, an apparent love for the prince and the law, sweet elocution, and all sustained by their generosity. They were idolised by the populace, to whom the treasures of the state had been promised under false pretext. They seized upon the public passion. They held liberty captive and became its friend and defender.'

'After the seizing of the Bastille, they rewarded the triumphant with zeal in the face of the common folk'. They always anticipated the movements of the people and wisely moderated the Assembly. This was because the Assembly wanted to rule the people, and the people wanted to be ruled by them [Danton].'

'The Assembly could read the people's mind; they were still harbouring unsettled feelings and felt obliged to pay the price for the rebellion in Paris. So the Assembly placed the factions under the party line, making use of its own strength to quell dissension. (The time period of these two ambitious men remains to be considered, if one has the patience for it).'

'The factions could have overturned the democratic districts of Paris, for they were completely driven by their own agendas. The most independent of them were the Cordeliers, who were persecuted by the two men who objected to their plans.' [The Cordeliers were one of the popular clubs of the French Revolution, founded in 1790 to prevent the abuse of power and "infractions of the rights of man."] (from, *Spirit of the Revolution*, by Saint Just)

The sixth chapter is entitled, '*The National Assembly*'. It shows how Saint Just is really caught-up in his own everyday lifestyle and doesn't look further into the meaning behind the events that the present author does now. It focuses on as Saint-Just says, 'The vacuum created by an abandoned Monarchy, evaporated Ministry, powerless laws, and an era of anarchy. There appeared an unheard of phenomenon of a political body. This weak offspring of a confused Monarchy took the reins, trembling at first, learned how to steady itself, and stabilised the social environment by imposing its will on the populace. It became constant and stable in the face of change, acted shrewdly at first and then with strength, finally acting with vigour but always prudently.'

'The penetrating wisdom with which the National Assembly exerted its authority must be seen to be believed,' wrote Saint-Just. 'It tamed the public

spirit with its talent. Torn apart at its very heart at first and surrounded by traps, it continued to grow and prosper. With such ingenuity she did liaise with the people's freedom, and how skilfully The National Convention linked with the constitution, while setting-up its rights and laws. She seduced the public's passions by carrying away the enlightenment and vanity of the time. What must be seen with hindsight, the Assembly had dispensed with its principles to the point where the Government had completely changed without trace of the Old Regime.'

'Posterity will know better than we, with the motivation that spurred this big organisation. It is necessary to agree, that the passion that sustained great characters and strong intellectuals, is what animates their spirits in the first place. The noble resentments of some exiles criticised the high ideals of the rights of man as being unworkable in practice. Yet it is necessary to admit, despite some recognition of truth, that the Assembly was the most capable body seen for some time. They were full of hardy souls who brought into the light a taste for truthfulness. To discover the secret of their success was impenetrable. In fact that was the reason the ignorant masses complied with their superior reasoning, which drove them in spite of themselves. All was fervour and weakness in their plans, all was strength and harmony in their laws.' (from, *Spirit of the Revolution*, by Saint Just)

In the last twenty-five years of the Old Regime authors were regarded with high prestige, but the new work, like its predecessor, attracted minimal readership. On 21 June 1791, just days after it was published, all attentions became focused on King Louis XVI's ill-fated flight to Varennes, which fostered a public anger toward the king which simmered all year round, until finally a Parisian mob attacked them on the 10 August 1792. In response, the Assembly declared itself ready to step down ahead of schedule and called for a new election, this one under universal male suffrage. The timing was perfect for Saint-Just, who turned the legal age of twenty-five before the end of the month. The fear inspired by the invasion of the Tuileries made most of his opponents retire from the scene, and Saint-Just was elected as one of the deputies for the district of Aisne. He left for Paris to join the National Convention as its youngest member.

6

Georges Jacques Danton

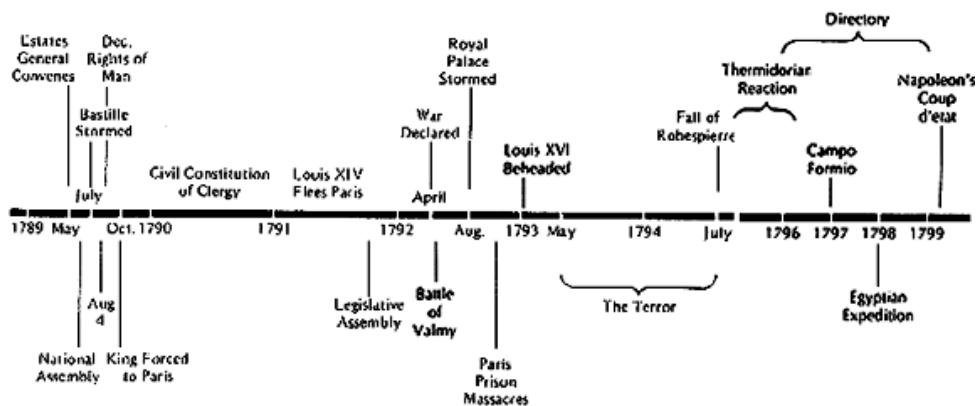


Diagram showing a time line for the French Revolution

Georges Jacques Danton, was the first leading figure in the revolution and first President of the Committee of Public Safety. With a vigorous and stormy personality (Jupiter Subtraction), Danton tried to bridge the gap of hostilities between the Girondists and Jacobins. He felt the Convention was wasting time in vindictive and factional recriminations while the country was in crisis. French armies were suffering serious setbacks in the north and east, and a royalist rebellion was gaining momentum in the west. He was dispatched to the Republican armies in Belgium and infused new energy into the army. He pressed for the new system of national education, and was in charge of a new system of government.

During the height of the Reign of Terror in March/April of 1794, Danton was returning from the frontiers to Paris. On the borders of Paris, anyone entering Paris had to be searched, including Danton's carriage.

Robespierre, meanwhile, was sick in his bed. His landlady's daughter,

Éléonore Duplay, attempted to comfort him, but was unable to. Her nephew, who she was taking care of, was meanwhile being made to memorize lines from the Declaration of the Rights of Man and Citizen as follows:

Article One. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.

Article Two. The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.

Article Three. The principle of all sovereignty resides essentially in the nation. Nobody or individual may exercise any authority which does not proceed directly from the nation.

Article Four. Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law.

Back in the streets of Paris, starving lines of people were waiting for bread and discussing the possible reasons for the shortages. Whether or not it was an enemy plot, the people only seemed to know that they were hungry, and extreme hunger often leads to revolt. Once the bread stores opened, they finally began to receive their food. However, they were distracted by their other source of faith and hope in life: Danton had arrived and dismounted from his carriage. He wanted to challenge the Committee of Public Safety's policy on war and terror.

He was also watched by Robespierre from his window in the Duplay's house. He watched as Danton was swarmed by a mob of supporters and fans, who all cried out for help. Robespierre, in his flat, was visited by Heron, the chief of the secret police, and instructed him to destroy the print shop of Camille Desmoulins, who was publishing pro-Dantonist circulars. He was a great propagandist. Danton also had collaborated with Desmoulins through 'The Old Cordelier' newspaper, which called for the end of the official terror, deChristianisation, and new peace overtures to France's enemies.

As the shop was being attacked, the printing press destroyed and the pamphlets confiscated, Robespierre was having his wig powdered, so to speak. His friend Saint-Just came in, and urged him to have Danton guillotined, but Robespierre ignored him. Saint-Just was angry and threw his hat into the fire-

place. Later, when Robespierre met with the other members of the Committee of Public Safety, they pushed the same point. Robespierre resisted for various reasons, mainly because Danton was a brilliant and highly popular statesman and orator. Besides being his personal friend, Robespierre did not want to aggravate the people.

Before the National Convention commenced for the day, Danton discussed with General Westermann about a coup to overthrow Robespierre and the committee, of which Danton disapproved. “I am partly responsible for setting up the terror,” he exclaimed.

Danton’s closest supporters warned him that Robespierre was planning on having him jailed. They said, “Only you, Danton can disassemble the Committee of Public Safety.”

Danton replied, “No one can control an insurrection.” He was positive that his newspaper and the support of the people would prevent anything like that from ever happening.

All of his supporters urged him to strike immediately and take power, “We are the people’s last hope for freedom,” one supporter exclaimed. But Danton still resisted.

That day at the convention, one of Danton’s supporters, Bourdon, made a speech against Heron and his secret police (a central part of Robespierre’s regime), and had Heron jailed and executed.

That night, Danton and Robespierre had dinner together. Danton put much work into setting the meal, and ate and drank heartily. He offered Robespierre food, but Robespierre refused to drink or eat, insisting on a serious discussion. Danton offered him a glass which he filled to the brim with red wine. Robespierre took a sip to try and appease Danton, who exclaimed, “I thought you didn’t drink!”

Robespierre just looked at Danton. Danton finally spoke, “Divided we will both fall.”

Robespierre replied, “Deep down we share the same ideals.”

Danton replied, “You forget we are both made of flesh and blood.”

“If we stop the revolutionary impetus now, we will lose the support of the people,” added Robespierre.

“You will lose nothing. You don’t know the people.” Danton replied, because he was an earthy, man-of-the-people.

Robespierre, an icy Jacobin extremist tried to offer Danton another chance, “Join us then and we can stop this fighting!” Because he does not want to be forced to have Danton executed.

It was Danton who had originally set-up the Committee of Public Safety and had granted them dictatorial powers and copious funds at its disposal. Yet he did not want to be a member of it in order to keep himself clear of any personal suspicion. His position during the autumn of 1793 was that of a powerful supporter and inspirer, from within the government which he had been foremost in setting up.

Danton simply kept on drinking and Robespierre said. “We have nothing more to say. I’m sorry; this has all been a mistake!” Danton refused Robespierre’s advances and passed out. So, Robespierre rose from the table and walked out of the room. As Danton left the hotel by himself, he was met by a group of armed men who turn out to be Westermann’s assistants, preparing to stage a coup. Danton rebuffed Westerman’s attempt to coerce him into helping.

Robespierre later exclaimed to Saint-Just, “Danton is a dilemma!” Then, Saint-Just told Robespierre of a dangerous conspiracy brewing against them in the prisons. He also had many reasons to dislike Desmoulins, who had once been Robespierre’s close friend, best-man at his wedding and godfather to their son Horace. Desmoulins was a very successful author who had once made a sarcastic reference to Saint-Just’s epic poem ‘Organt’ and also miss-spelt the title (probably ‘Orgasm’), which Saint-Just would not have been very happy about. It caused Saint-Just to see Desmoulins’ happy and contented life with contempt. It was at this time that Robespierre went to Camille Desmoulins’ house, but Camille entirely ignored his presence. Robespierre tried to convince Camille that Danton was exploiting him, but he was again ignored because he was still grieving over the loss of his printing house. His wife Lucile begged Robespierre to stay and talk sense into her husband because she wanted him to live, but Robespierre could do nothing.

With no other options, Robespierre had Lacrois, Phillipeaux, Desmoulins, Westermann, Danton and other supporters arrested and jailed in the Luxembourg prison, after having the warrant signed by the Committee of Public Safety. Although Danton had the power to raise a force and resist, he chose not to because he did not want any more bloodshed. The man who

arresting Danton was scared, so Danton had almost to drag him along.

The next day at the national convention, the members were outraged by the arrest, but Robespierre simply justified his action by stating that Danton was an enemy of the Republic, and must be tried regardless of his popularity. Moved by Robespierre's sincerity, Bourdon joined his side, which in turn disgusted Lucile.

While Danton waited in custody a show trial was set-up, in which the whole meaning and direction of the revolution was called into question. Robespierre planned out his trial. Danton had not only given up on the Revolution but also on the people. At the trial, Danton consistently broke the order by speaking out of turn. "They are going to kill me because I tell the truth. I frighten them. I establish the people's justice, but I am being muzzled," he exclaimed.

People were heard crying out, "Oust the committees!" The people were still in support of him, and judge Fouquier found no grounds to prosecute.

Danton was told not to speak out of turn, "This is my trial, so I'm entitled to speak as I please!" he replied.

He continued, "I am accused of conspiracy, I want to see the witnesses, here! I have the right to speak and ask for witnesses. The people will decide who is guilty!" Only seven jurors have been used at the trial, which was against the law, but Robespierre could only ensure seven men who would find Danton guilty.

"When will all this bloodshed stop? Fearing the return of tyrants, they have become tyrants themselves! The people have only one dangerous person, and that is the government," his voice thundered out, and was even heard across the river on the other side of Paris. But soon it became hoarse and he felt exhausted and defeated. A group of about four soldiers surrounded him and he was filed out of the courtroom.

Before he went, he said to the Judge, "You are not even worth spitting on!" Danton was nick-named the 'Jupiter of thunder'. Such was this gigantic revolutionary with extreme passion and such a high level of intelligence.

As he walked out of the courtroom he shouted out again, "Robespierre knows that if he kills me it will be his death as well!" and "You murderers will be judged by the people!" This was due to the fact that by Robespierre assenting to have Danton executed, he would be depriving himself of the only

single great force that might have supported him against the Committee.

Robespierre and Georges Couthon had searched for any reason to indict Danton for counter-revolutionary activity. In the end they found he had shady dealings with foreign countries for monetary gain. Danton had financial successes he could not explain. A letter from Mirabeau to Danton in March 1791 was found which referred to a payment he had received of 30,000 Liutes, indicating he was involved in a scheme to appropriate the wealth of the French East India Company. Fabre d'Eglantine, a Dantonist, was implicated in the scandal as well. Some considered that Danton manipulated the revolution as a ‘game’, because he was paid by opposing factions but he was never truly ‘bought’, because in the end he always acted as he wanted and would not be controlled by anybody.

The accused were kept in prison overnight. There, Danton was brought to his knees when a condemned prisoner told him how overjoyed he was to hear that Danton, the first president of the committee, was to be executed with him.

One Dantonist said in jail, “Guillotin says you feel nothing when the blade drops, maybe just a momentary cold sensation.”

While Robespierre was visiting the artist David, he was informed that Danton’s charisma was interrupting the planned process of the trial, and the sentence was going nowhere. In response, a decree was issued that if anyone spoke out of turn again, which Danton had done repeatedly, they would be removed from court. Within minutes, the entire accused team had been dismissed, and the verdict of guilty was read out.

The day before his execution, Danton became depressed. Not due to the prospect of his death, but to the fact that he felt that he had failed the people.

From the prison, France’s chief executioner Henry Samson (1739-1806), found Danton in a mood of defiant cheerfulness determined to play the ‘Danton’ role to the end. Before stepping into the tumbrel Danton said, “What does it matter if I die? I’ve caroused, spent lots of money and loved woman. Now, it’s time to sleep.”

Then later he said, “I have consolation of believing that the man who died as leader of the Indulgents will be treated mercifully by posterity.” The leader of the ‘Indulgents’ was Danton himself. This was a group that

emerged from amongst the Montagnards, and who took over after the fall of the Girondins. Some historians consider these two statements express the whole character of Danton.

Poor Camille Desmoulins was less sanguine in his final hours. He resisted the scissors of Samson, a cold foreshadow of the fatal blade, and raved incoherently about his wife and son. It became necessary to tie him to the bench. After they bound his hands, he asked Danton, whose hands were not yet bound, to take from his neck a locket containing the hair of Lucile and to put it into his hands. Camille clutched this relic to the end and requested Samson to remove it from his body after he had been decapitated and to give it to Lucile's mother. Danton, who was the father of two sons himself and who was leaving behind a wife, uttered no words about his own loss but applied himself to comforting the distraught Camille with a tenderness and an understanding that did him great credit. With Fabre d'Eglantine, who was on the other side of him in the tumbrel and who was nearly as distraught, Danton was less tactful.

Fabre, a vain writer to the end, was obsessed with the suspicion that his literary rival, Billaud-Varennes, another playwright, might appropriate the manuscript of one of his unfinished plays and pass it off as his own work. "There are such beautiful verses in it! (desi beau vers)," he lamented. Danton turned to him and made a blood-chilling pun. In French the word 'vers' also means "worms" as well as "verses." "Beautiful vers indeed!" he laughed. "Before the week is out you'll be making some beautiful vers!"

They were led off to the scaffold and guillotined. When Robespierre finally heard of Danton's death, he turned ghostly pale, and realized how he had violated liberty, and the goals of the revolution. His mistress's nephew, now fully practiced, was finally sent in to recite. As he read off the Declaration of the Rights of Man and Citizen, Robespierre was fully brought to the reality of what he had done.

With the death of Danton, France entered into a dark, brief period of its history called the Great Terror, a time that, in the words of Belloc, "leaves gaps which many men dared not bridge by reading." The Great Terror was to last for sixteen weeks, until the day known in the Revolutionary calendar as 9 Thermidor (27th July 1794), when the Convention over-threw Robespierre and his comrades.

It was appropriate to the unreal atmosphere at that time that the familiar divisions of the year should have been altered and the months made to begin on the twenty-first of the old calendar. These months were given such fanciful names as Ventose, Prairial, Messidor, and Thermidor. In dating events that occurred during this period most historians made use of the Revolutionary calendar. Thus Danton was guillotined on 16 Germinal (5th April 1794) and the terrible law that eliminated all defense before the Revolutionary Tribunal was known as the Law of 22 Prairial (10th June 1794). Such terminology is confusing, but it captures a flavour suggestive of France's temporary alienation from the flow of history.

During the French Revolution there was a tremendous amount of arguing in the Convention because everyone was so angry. But in that situation no one got anywhere, just as Danton's court case was getting nowhere. The guillotine was there to keep control, but that had little effect. In the end, the Directory took control, which birthed the police force as we know it today.



The French Revolution demonstrated that the removal of the aristocracy and replacing them with another does not achieve anything except modern politics. Subsequent revolutions only followed the same trend. There was no point in building a social superstructure on rotten foundations because society would eventually collapse.

At left is a drawing of a meeting of the Committee of public Safety (the Green Room) in 1794

7

Robespierre and Saint-Just

To this transformation Maximilien Robespierre (1758-1794) made a significant contribution: not only as the Revolution's outstanding leader at every stage of its most vigorous and creative years; but also as the first general great champion of democracy and the people's rights. And this, essentially, is what establishes his claim to greatness.

The Jacobin Club developed into a bureau for French Republicanism and revolutionary purity, and abandoned its original laissez faire economic views in favour of interventionism. In power, they completed the abolition of feudalism that had been formally decided on the 4th of August 1789, but had been held in check by a clause requiring compensation for the abrogation of the feudal privileges.

Maximilien Robespierre entered the political arena at the very beginning of the Revolution, having been elected to represent Artois at the Estates General. Robespierre was viewed as the quintessential political force of the Jacobin Movement, thrusting ever deeper the dagger of liberty within the despotism of the Monarchy. As a disciple of Rousseau, Robespierre's political views were rooted in Rousseau's notion of the social contract, which promoted "the rights of man" (Schama; 1989; 475). Robespierre particularly favoured the rights of the broader population to eat, for example, over the rights of individual merchants. "I denounce the assassins of the people to you and you respond, 'let them act as they will.' In such a system, all is against society; all favours the grain merchants." Robespierre famously elaborated this conception in his speech on the 2nd of December 1792: "What is the first goal of society? To maintain the imprescriptible rights of man. What is the first of these rights? The right to exist."

The ultimate political vehicle for the Jacobin movement was the Reign of Terror, overseen by the Committee of Public Safety, who were given executive powers to purify and unify the Republic. The Committee instituted

requisitioning, rationing, and conscription to consolidate new citizen armies. They instituted the Terror as a means of combating those they perceived as enemies within: Robespierre declared, “The first maxim of your policy ought to be to lead the people by reason and the people’s enemies by terror.”

The word ‘terror’ comes from the Greek ‘Trein’, meaning to run away in terror. And our modern word ‘terrorist’ was invented in the French Revolution.

The French Revolution had a triumvirate of leaders during the Terror of June 1793 – July 1794, who were also the three central members of the Committee of Public Safety; namely Robespierre, Cauthon and Saint-Just. The Committee of Public Safety was the powerhouse of the Revolutionary Government created by the Convention in the spring of 1793.

The French Revolution went through three phases. The last phase, known as the heroic phase, entailed that the triumvirate could be trusted to remain true to the revolution and meet the demands placed on them by the Convention. At the heart of those demands was the need to control state power by reporting to the Convention, co-ordinate the war effort and mobilise an army to contain the civil war, perceive external threats and the raising of supplies. By the autumn of 1793 the Committee of Public Safety had become the executive power of the Republic where they would hold meetings in the green room.

Well, that is my version of events. Many historians condemn the triumvirate as just a bunch of terrorists and learn next to nothing from that period because of their closed-minded attitudes. I believe that much can be learned from a more positive approach, because it allows for the realization of the values that they were actually fighting for.

Events in Paris during 1792 precipitated the revolution into a new stage. The storming of the Tuileries and the Assembly’s decision to summon a National Convention to decide the fate of Louis XVI, allowed Saint-Just to step onto the national stage, and then he was elected to the Convention in September 1792. This time his mission was to find an outlet. The Jacobins, with their motto “La force de la raison et la force du people, c'est la même chose”, were his obvious fellow thinkers amongst the Mountain.

Once elected, Saint-Just wasted no time in making a name for himself, and Marat was to call him “the only orator who has afforded me any pleasure”. His first target was the King, whom he believed should be executed.

In November 1792 Saint-Just argued, “It is impossible to reign and be innocent”. Despite the pressure of the Paris mob, not all the Convention agreed, and moderates urged, “We must be free to say to posterity that it was the whole of France and not the people of Paris that judged Louis XVI.”

Such views were dismissed by Saint-Just as merely proving that monarchism was still alive, and he had no doubt that “if I did not hold from the people the right to judge the tyrant, I would hold it from nature”.

The subsequent execution of Louis XVI had the polarising effect that so many Jacobins desired. For the revolution to survive against the hostility of Europe, it had to become more extreme. The defection of Dumouriez and the counter revolution in the Vendee [on the SW coast from Paris] were actually welcomed, as giving a legitimate excuse for the destruction of “traitors” (the moderates) in the republican government. Saint-Just’s attitude is illustrated by the following extract from a speech he made in 1793: “One does not make revolution by halves … I know of but one method of resisting Europe, and that is to oppose to it the genius of liberty.”

In 1793 the Committee of Public Safety was created to deal with the crisis, and as we have seen Danton was dominant for a while. By May of that year Saint-Just was one of five new members co-opted onto the Committee for the specific task of drafting a new constitution for France, with an eight day deadline. Once this was completed, Saint-Just moved on to help create policy, and in November 1793 he was the author of a report accusing the Girondins of plotting counter-revolution. Danton fell from power, and with the sponsorship of Carnot and Robespierre, Saint-Just came into his own. Some considered he had come too far, too fast, and was too arrogant and self-righteous. The ex-actor Collot d’Herbouis accused him of being, “nothing but a box of aphorisms”.

However, Saint-Just had enough confidence in his sense of mission to ignore such criticisms, “Those who make revolutions in the world, those who wish to win to better things, must not sleep except in the tomb.”

Military set-backs saw Saint-Just dispatched to the front, where he saw counter-revolutionaries within the Republican ranks as the true enemy. The Terror was not merely a weapon to Saint-Just; it was an essential part of the Revolution. Without it, morale would weaken, and the counter-revolutionaries would win. Saint-Just made the proposal that deputies from the Convention

should directly oversee all military efforts, which was approved on the 10th of October 1793.

Amid worsening conditions at the front in the fall of that year, several deputies were sent to the critical area of Alsace to shore up the disintegrating Army of the Rhine. Results were not sufficiently forthcoming, so at the end of the month Saint-Just himself was sent there along with an ally from the Convention, his great friend Philippe François Joseph Le Bas. The two men were charged with “extraordinary powers” to impose discipline and reorganise the troops.

Saint-Just’s first proclamation to the Army of the Rhine in 1793 was as follows: “Soldiers, we have come to avenge you, and to give you leaders who will marshal you to victory. We have resolved to seek out, to reward, and to promote the deserving; and to track down all the guilty, whoever they may be ... All commanders, officers, and agents of the government are hereby ordered to satisfy within three days the just grievances of the soldiers. After that interval we will ourselves hear any complaints, and we will offer such examples of justice and severity as the Army has not yet witnessed.”

From the start, Saint-Just dominated the mission. He and Le Bas created a military tribunal for the Army of the Rhine and in four months dealt with six hundred and sixty cases, condemning sixty two of them. He was relentless in demanding results from the commanders as well as sympathetic to the complaints of common soldiers. Within a short time, many officers were dismissed and many more were executed by firing squad, including at least one general. The entire army was placed immediately under the harshest discipline.

Among soldiers and civilians alike, Saint-Just repressed opponents of the Revolution but did not agree to the mass executions, ordered by some of the other deputies on the mission. He vetoed much of the deputies’ work and had many of them recalled to Paris. Local politicians were even more vulnerable to him: even the powerful, the revolutionary leader of Alsace’s largest city and called the “Marat of Strasbourg”, was arrested by Saint-Just’s orders and rapidly dispatched to the guillotine. Saint-Just worked closely only with General Charles Pichegrus, a reliable Jacobin who he respected. Under Saint-Just’s unblinking surveillance, Pichegrus and another general ably secured the frontier and began an invasion of the German Rhineland.

On the frontiers Saint-Just could forget the Green-room in Paris where the committees wrangled. On some occasions he would construct a bivouac or hut, so he could meditate and write amongst nature for a time like Rousseau's noble savage, whose work he professed a veneration. Throughout his work, he tried to define the concept of democracy. It is enough to recall the last lines when he said, "when all men are free they are equal and will be justified. And those who are honest will be themselves a superb meditation on political democracy."

Although he feared, and prophesised, the seizing of power by a victorious general, his life with the Armies had shown him the military temper of the French mind, and he had revealed it in himself in an aptitude for command. He was ever insisting among his colleagues in Paris on the necessity for brevity; few laws, and those few short and lucid. Knowing precisely what he wanted to say, he was a master of the presentation of a truth in epigrammatic form.

His constructive mind detested disorder. He demanded clarity in exposition and regarded the normal parliamentary exchanges, the improvisations and interruptions as a waste of time. It is remarkable that this impetuous youth, consumed with Republican fever, never interjected his opinions during a debate and always prepared his speeches with the utmost care. Nor was he ever swept away with his own eloquence. His method of delivery was calm and measured. His words carried their point. In the Tribune he used none of the ranting tricks of the time. He spoke in an even monotone, sometimes moving his right arm up and down [which Barras likened to the blade of the guillotine], and the very absence of flamboyance enabled his audience to concentrate on what he was saying.

Meanwhile in Alsace, by restoring discipline and self-respect to a mutinous horde, officered by traitors or by amateurs, he created that enthusiasm for the Republic that was lacking. His bulletins and decrees set a fashion. No detail of administration was too small for him to deal with. He set an example of astounding activity, and fought amongst the men. They spoke of his courage and ardour, and his replies to plenipotentiaries filled them with pride. When finally the lines of Wissembourg were carried and the redoubts captured, he was in the thick of fighting, and a soldier's remark to him, "you're a good bastard," which must have consoled him for many a

disappointment in Paris.

With the army revitalized, Saint-Just returned briefly to Paris where his success was applauded. However, there was little time to celebrate. He was quickly sent back to the frontlines, this time in Belgium where the Army of the North was experiencing the same problems of discipline and organization. Again he delivered results ruthlessly and effectively. On the Sambre it was Saint-Just who transmitted the enthusiasm, and the inhabitants of Arras who cried his name when the news of Fleurus arrived. But after less than a month the mission was cut short. As Paris convulsed in political violence, his assistance was required by Robespierre.

The nerves of the Committee, overstrained and at breaking point, Saint-Just attempted on every possible occasion to impress on his colleagues the need for unity, least their intrigues should bring to nothing the successes of the Armies. An interview with a prisoner of war at Maubeuge had convinced him that the allies placed all their hopes on internal dissension, and their agents were endeavouring to inspire a counter-revolutionary movement in Paris. He said that unless a strong and unified Government could be restored rapidly at the eleventh hour, the entire structure of the Republic would crumble into ruins.

During the final days, Robespierre came back from illness and stood in the Convention, where he was accused of being the worst dictator in Thermidor. He was used as a scapegoat [like Socrates], and all hell broke loose. It was rather ironical that many of the people who arrested him were also the ones who voted in his worst degrees in the Convention. Consequently, there was tremendous suspicion during Thermidor, and no one knew when the violence would end.

By July 1794, Robespierre was a broken man; he was consumed with self-pity, but also prepared to die for the revolution. Exhausted and sick, he was facing the fact that the government wanted to distance itself from the ‘terrorists’.

Saint-Just was well known for his ability to remain in total control of his emotions, and this is best exemplified in the way he finally met his death. During the last phase of the terror the emotions were running very high and for months there was no opposition to the Robespierrist. There was also a sense that things were not right, which caused Saint-Just to make the following

comment, “The Revolution has iced over; all its principles are enfeebled; there remain only red bonnets worn by intrigue.” The ‘red-bonnets’ refers to the red caps of liberty that came back into fashion worn by the Jacobites.

Once all the practical military objectives had been achieved and the dangers of the crisis began to subside there was a quick reversal and sudden confrontation between the Convention and the Committee of Public Safety. Within a few hours in July 1794, they were removed from power, a decree was issued for their arrest, and it was quite clear the common people were being executed for no reason at all other than to satisfy the power hungry system that supported the true revolutionaries.



In the Hotel de Ville where the Robespierrist had assembled, there was frantic activity. Lescot Fleuriot was begging Robespierre to sign an appeal, drawn up by Payan and others for the sections to come to their aid. Robespierre remained in a torpor [motionless], incapable of action or decision. Couthon urged him to make a similar appeal to the army. Eventually by 2pm, he leaned forward to sign it as Barras’ men stormed into the room.

The leading military policeman through the door was Merda, who fired

a single shot at Robespierre, which shattered his jaw. Le Bas raised his own pistol and blew his brains out. Augustine Robespierre leapt from the window and landed grievously hurt at the feet of Barras' men as they were trying to enter the building. The municipal officer Gobeau stabbed himself in the chest. Couthon was pushed down the stone stairs in his wheel chair and lay in a coma with a fractured skull. Hanriot was pushed from another window into a refuse heap and lay senseless until he was found several hours later.

Couthon was taken to the hospital, and Robespierre was taken to the antechamber of the Committee of Public Safety and laid out on a table, his head resting on a small box containing samples of army rations. In his hand he still clutched his own pistol. Sightseers trooped in to gaze and jeer at him.

“Your majesty appears to be in distress,” one said.

Another paused a while before whispering, “Yes, Robespierre, there is a god.”

Saint-Just was in shock but stood there calmly and ignored the insults and jostling. They pushed him into the bay of a window, from which he could see on the other side of the room a noisy group around the table. “Move up a bit,” one of them said, “let him see his king lying on the table like any ordinary man.” Then there was silence as they waited to see what he would do. Saint-Just walked over to the table and sat down on a chair beside Robespierre, gazing in silence at his wounded comrade. He was careful not to play into their hands by weeping or becoming angry; that way they could not make sport of him.

The more generous of them must have been touched as Saint-Just and the others suffered together mostly in silence, so after a while the baiting and mockery died down. This continued right through the night and until dawn as Saint-Just watched over his wounded comrade. Two doctors arrived the next morning to extract the broken teeth from Robespierre’s mouth, and to wash and bandage his face. He exchanged no words with them except to say, “Thank you mister,” which were also his last. During the identification procedure Saint-Just also said his last words, “I gave you the Bill of Rights!”

That morning, a revolutionary called Payan asked one of the military police to bring two glasses of water for Dumas [the judge] and himself. And then with a glance at Saint-Just, not wanting to disturb his train of thought,

he added, "You might bring three glasses."

When the glass of water was handed to Saint-Just, he drank a few mouthfuls, but by that time some men had arrived with an armchair. Robespierre was lifted into it and carried through the streets to the Conciergerie [or doorkeeper at the prison], followed by the other prisoners accompanied by a strong escort of mounted military police. The strange procession was met by a jeering and reviling crowd on the Pont-Neuf. Robespierre just shrugged his shoulders, and Saint-Just noticed the look on one young boy's face. He must have remembered the incident for the rest of his life.

At the prison they were herded into a fetid stable for several hours before being marched in fours, to cells infected with the stink of latrines. By morning the humidity was so high they were covered in sweat and bitten by insects of all kinds, but by 10.30am they were given a bit of bread each. Other detainees were slumped around the place in undress, uncombed long hair and the men had long beards.

There was no trial. The formalities of identification were all that was necessary. Of the twenty-two brought before the Revolutionary Tribunal, four were on stretchers: Robespierre was weak from loss of blood, his brother Augustin and Couthon more dead than alive, and Hanriot who was general of the Parisian National Guard had a gash on one cheek and an eye hanging out of its socket. Each name was called. Money, jewellery and personal belongings were confiscated. By about 5.30pm, they were brought out to the forecourt of Carmes Prison, where three tumbrels were waiting. (Tumbrils are tip-carts used for carrying dung)

As they went out on their last journey, Saint-Just sat at the back of the cart with Robespierre. At one point a woman rushed out and grabbed the edge of the tumbrel. She spat at Robespierre saying, "Villain. Your death makes me drunk with joy!"

Dressed in fawn breeches and a white waistcoat, Saint-Just looked an immaculate figure compared to some of the others who were daubed in manure. It took two hours just to cover the two-mile distance from the prison to the scaffold, travelling at the rate of one mile-per-hour.

The crowds had gathered into a throng. The clatter of the tumbrels over the cobble-stones on the Pont-Neuf was accompanied by songs and threats, curses and shouts of delight. There was little pity for the revolutionaries,

for it was the Terror. Saint-Just was bound with hands behind his back and it was doom that went by on those jolting carts. Most people remembered the hundreds of victims of the Law of 22 Prairial, which was a purge of the Revolutionary Tribunal that abolished the institution of defence council, so the crowd were rejoicing at the deliverance.

Yet there must have been some in the crowd, or at the windows along the route, who when their eyes fell upon the tall young man sitting defiantly amongst the prisoners, remembered also the battle lines of Wissembourg, Landau, Charleroi and Fleurus. That man who rallied the troops, issued the decrees to the frontiers that were short and lucid, and who joined in the thick of battle on every occasion. Those that read or listened to his speeches would have noticed his character as a blend of soldier and poet.

Whatever the storm that tore at his heart that day, he had to face the humiliation and degradation of that slow journey with the fortitude which won the respect and admiration of his enemies. He remained silent, and like Danton before in his last hour, could have left sayings for men to treasure, but that was of little use when the emotions of the crowd were running at a torrent.

The tumbrel rattled down the tangle of little streets and alleys, west of the rue Saint-Denis, which was where he had lodged two years before upon first arriving in Paris after first writing a letter to Robespierre. When they took a left turn into the narrow rue Saint-Honore progress became slower as the throng closed in even closer to gape at them. From all the windows of those high houses on each side of the street men and women leaned, laughed and spat.

Saint-Just made no sign of noticing them, and said nothing when there was a longer halt than usual outside number 366. Women started to dance a jig around the tumbrels, and looking over their heads he saw the familiar entrance to Duplay's yard. Here was the house he had gone many times to forget politics. He had listened to Robespierre reading Racine, and engaged in philosophical discussions with David and Gerard, the artists of the revolution. There, he had begun and built his friendship with Le Bas, who sang passages from the Italian operas, while young Bounarotti accompanied on the spinet. There he had meet Henriette, but it was difficult to have girlfriends due to the constant stress they were all under. And there he had recaptured for a moment,

in the imagination, spoken to Lejeune in the tavern at Leon the ultimate goal of the revolution itself; so that ‘every Frenchman could own a plot of land and deserve a life in the country, a wife, children, books.’ The ribaldry of the crowd mocked those memories too, but then the tumbrels moved on and turned into the Place de la Revolution and came in view of the guillotine.

One woman suddenly burst from the crowd and harangued Robespierre as a “Monster spewed up from hell … Go now evildoer, go down into your grave loaded with the curses of the wives and mothers of France!” Even this brought no response, except to make him briefly open his eyes.

There was one small comfort in those final minutes. Saint-Just was actually the first to be executed, and as the saying went, ‘the first died but once, but the last as many times as those who had gone before!’ There was a hiss of the blade, and in the twinkle of an eye [two hundredths of a second] the disunion was followed by a clunk as his head dropped off into the bran basket. After that there was a slight wet-pain with still enough oxygenated blood left in his head to hang on to life for up to another thirty seconds. One has to be grateful for every moment!

8

Hints of another Revolution

All of the decisions that were made in the French Revolution have led us to where we are now. The great revolutions of European history, especially the English, French, and Russian revolutions, changed not only the system of government but also the economic system, the social structure, and the cultural values of those societies.

The French Revolution started with an eight-month eruption of an Icelandic volcano from the 8th of June 1783 to February 1784, when the Laki volcanic fissure opened up in southern Iceland. The fall-out from the eruption coincided with an abnormally hot summer followed by an unusually harsh winter. Most of Europe was covered in a haze of smoky fog and most crops were affected. Subsequently, there were the social and economic consequences followed by political effects. Food poverty was the major factor in the build-up to the French Revolution, with bread riots in Paris towards the end of the decade.

During the French Revolution itself, there was a tremendous amount of arguing in the Convention because everyone was angry. But in that situation no one got anywhere. The guillotine was introduced to maintain control; hence the Terror, but that didn't work either. In the end, the army had to take over under Napoleon.

During the reign of Terror, disgruntled Jacobins avoided their own elimination by engineering the plot of Thermidor; in which Robespierre, Saint-Just, Cauthon and Le Bas were arrested.

With Robespierre's downfall, the National Convention became significantly more conservative. The change was so drastic that once powerful groups like the Sans-culottes [radical left-wing urban labourers] and Jacobins [most famous Political Club] were forced underground. Meanwhile, the French economy struggled during the winter of 1794/1795 and hunger became widespread.

In October of 1795, the National Convention was dissolved in favour of a five-man executive Directory and two large legislative bodies. The Directory dismantled the legal machinery of the Terror, restricted the right of assembly, and controlled the press. The social and political clubs were closed down, there was a purge of politicians, and anyone linked to the Jacobins was arrested. There were a lot of suicides, malnutrition, and a greater polarisation of society.

At this time Napoleon was just an army officer, working in the map Department. Meanwhile the Directory both encouraged violence and asked for more power to end the violence. They began to respect and trust Napoleon who was closely tied to the politics, relying on him more and more to impose law and order, while in return he was given special favours and promotions.

In May 1799, a theorist and clergy member called Joseph Sieyes manoeuvred his way onto the Directory while plotting with Napoleon. This enabled Napoleon to engineer the Coup of Brumaire on the 9th of November 1799, following his return to Paris after great military successes in Italy. It was an accidental coup. He could easily have been arrested and was only saved by his brother and loyal soldiers.

The revolutionaries had abandoned the Church and changed the month names of the year, with the idea that people could do their own thinking about the existence of god. They established the cult of the divine being, which related back to the ancient Greek concept of ‘the One’ and the ‘totally Good.’

Napoleon became a dictator, who renounced all the revolutions’ principles, and restored the Church because he felt Catholicism ensured stability, while the same time the Pope was prepared to make some concessions. The directory also introduced an education system for the first time.

In 1812, the Napoleonic Empire began to unravel. Napoleon invaded Russia with 610,000 men, but was defeated by the weather and disease, which included mainly lice and typhoid. He returned with only five thousand men. He was briefly deposed in 1814, but rebounded in 1815. The infrastructure was already in place to conscript 100,000 men, but he was defeated at the battle of Waterloo.

Napoleon was manipulative, but his most important achievement was the civil code, property laws and a series of reforms that guided France for

the next 200 years.

Revolutions are caused by the advancement of knowledge and spirituality. In this respect the truth eventually lets itself be known. For these reasons, without the correct knowledge a society can build its foundations on falsity (the opposite of truth), and it will eventually crash or have a revolution. Civilisations are actually very fragile things, but if they are based on truth they are more self-sustaining.

Truth is a universal law, because it is the law we are all obliged to follow. Men and women of higher consciousness always seek the truth, and are discontent with anything less. When such people find out that the reality of the world is a falsity, they feel violated and suffer the pain that comes with it. Until this definition [of truth] is clarified, there will always be dissatisfaction within us and the aim of striving for a better world.

The Theory of Everything has given a better understanding of humankind's place in nature and the universe, primarily because of its referential mathematics and understanding that the human world is a broad spectrum of mental forces, in the same way as the universe is of elemental ones. Consequently, to be a human being is synonymous with the possession of thought. Human thought is a force of nature, and people are the carriers of that force.

A spiritual civilisation is also an advanced civilisation, which by definition is based on the Theory of Everything that recognises the wave principle, and integrating the wave principle into society is a historical process called the social contract.

The social contract may be expressed in the following terms:

Every way is the right way in its own sense

This statement is true because 'every way' cannot be the wrong way. And 'in its own sense' means how people behave spiritually as opposed to materially. It means that everyone belongs to a society, everyone makes their own unique contribution to that society, and the total contribution represents the general well-being of the people and society.

The social contract works if and only if the following self-evident truths apply:

[i] *There has to be people.* There cannot be a society without people, and the most important thing is the people.

[ii] *Everyone has to contribute.* People possess the faculty of thought. People ‘read’ their own thoughts. This means everyone contributes to society whether they like it or not, because they are the carriers of thought and they are giving a reading of thought.

Everyone has free-will. Once the reading of thought has taken place within the mind, people react to their own thoughts in a manner they freely choose. When free-will is applied to the reading of thought the contribution to society is the community spirit, and the most important thing after the people is community spirit.

Community spirit means that every human interaction within society has both material and spiritual components, and the spiritual component of society can only become dominant without a monetary system, without an elite, and when people live in accordance with the One and have understanding of the Theory of Everything based on the prime numbers.

[iii] *People contribute through knowledge.* Knowledge is a state of being at a certain level of consciousness. People read their own thoughts and exercise free-will in accordance with their state of knowledge. The more knowledge people have the greater their contribution to society.

[iv] *A leader.* Every person needs to be a leader in their own right, which guarantees recognition of an individual’s unique contribution to society. There also needs to be a spiritual leader: the ideal leader is a wise person or philosopher. The ideal society is a small self-sufficient and self-efficient co-operative community. A civilisation is any empire that works together as a spiritually based group of communities. This is the new society.

[v] *Rules.* It is self-evident that society works by the rules of co-operation, transparency, faith, trust and the quest for truth.

[vi] *Virtues.* Knowledge, love and generosity are valued more than materialism. Money and greed should not separate the land; it should be one. The products of the land should also be shared freely. Everything is owned by the One who created it with the ‘light’. The purpose of human life is to reach heaven, i.e. ‘the One’, because heaven is the true home of the soul.

Unfortunately, the present world situation is similar to France as it was just before the Revolution started. These social events appear to occur in cycles.

Europe is presently being thrown into poverty, severe austerity measures and a greater polarisation of society as a consequence. The revolutionaries of France used violence against the state and tried to convince the people they were the good guys. Now we have terrorist states doing social engineering and inside jobs, which give them the excuse to exploit the resources of other countries by making the people think it is for their own benefit.

More specifically, we seem to be living in similar times to France just before the storming of the Bastille except on a more global scale, which makes these times ripe for another revolution of even more dramatic proportion, causing our civilisation will crash because it has become unsustainable.

Another cause of revolution, and the flip-side of the same coin, is the systematic suppression of the human mind through the education system, which began with the needs of the Directory to ‘educate’ the people. The human mind is like a muscle, if it has been systematically suppressed it can lead to mental disorders. What has been done by the education system today has all been carefully thought out for the benefit of a materialistic and consumer society. For example, at the early stages of education, children are separated from their families.

Without family support children are vulnerable. The objective is to change the way children are taught with the goal of minimizing parental influences, so the state in effect becomes ‘the parent’; as described in Aldous Huxley’s 1948 book, *Brave New World*. Without children, family elders cannot pass down their practical experience and knowledge, and with no children to relate to, elderly people are placed into retirement villages and homes. Let’s face it; the family and extended family is the basis of society and civilisation, and which Rousseau saw as the source of the greatest happiness known to humanity.

Without children, the parents are free to join the workforce that turns over the economic machinery the capitalist system relies upon. This means that it is a very confusing time for children who are completely unaware of what is really going on behind the scenes, because children have a tendency to trust adults and naturally they are very socially co-operative.

The education system has abused this most basic social quality of cooperation. The whole basis of the system is the spiritual tendency to trust and listen to teachers, and to not cause too much trouble. Consequently, we only know what they want us to know, and we are made to live in their world.

It is all driven by money.

The first thing children are taught is the quantity value of the positive numbers, which increase in value. Counting with numbers leads in turn to the multiplication tables, where instead of a gradual sequential increase, the numbers multiply with each other to much greater values. The times tables then, directly relates to the monetary system. This is the perfect start to the understanding of how the capitalist system works by exploiting the greater value of Earth's resources, which are equivalent to the basic numbers and how those basic elements are turned into useful material objects in factories.

The school system itself has become an educational 'factory'. It overloads children's minds with information and doesn't give them time to think. This is how they stop children from listening to their own feelings and intuitions. When adolescents go to university they are actually penalised for doing their own thinking. Adolf Hitler said, "What luck for rulers that men do not think."

Unaware of what they are doing in most cases, scientists, teachers, academics, and the media become unintentional gatekeepers. Students are made to retain the information that they learn before taking exams, in which they must repeat back to the system what it has told them to believe. In this way, mathematics and science is a manifestation of paradigm imprisonment, and for that very reason it cannot unlock the foundational 'secrets' of our reality.

Knowledge is also pigeon holed into a non-referential system, and subjects are classified into discrete blocks that bear little relation to one another except in how they relate to money. The teacher is a referee in this intellectual process that leads to a kind of intellectual dependency, because students are not given the opportunity to think for themselves and find it difficult to find a practical application. Children are taught not to trust their own judgement because they have to rely on the teacher's marks and reports. Constant surveillance and strict time limits for periods prevent children from thinking independently or following favourite subjects and personal hobbies. The teacher's basic attachments are not with the children however, but for their own salaries and the curriculum, as was so evident with the recent Novopay debacle.

The Novopay debacle as it was called in New Zealand received almost

daily media attention. After seven years of planning and development by an Australian firm it was implemented in August 2012, but the web-based payroll system for state and state integrated schools almost immediately led to widespread problems with over 8000 teachers receiving the wrong pay, and in some cases no pay at all.

By the time the dumbing-down process is complete, school leavers have become welcomed members of society; they are politically correct conformists that fit well into the capitalist and materialistic system. Capitalism begins within schooling, in the quantitative positive numbers, which results in this unbalanced approach taken by mathematicians and theoretical physicists.

What is most apparent is that the capitalist model which we live under is broken, because it has been designed by capitalists themselves to make money for none other than themselves. It is similar to a game of monopoly. It is a model that goes against the mainstream of human nature and the environment. It has a very superficial understanding of nature and virtually no understanding of human nature. For this reason our materialistic interpretation of nature, called a paradigm, has dominated the cultural mind for far too long and does not hold up under closer scrutiny. Consequently, we live on a planet where pain, hunger and suffering come as easily as breakfast. We have been thrown into the grip of a spiritual Dark Age. Therefore, we need a new model designed for the people and not for material things. The very survival of the human race as a species is also at stake here.

It is important to have a proper understanding of what a human being is; the mind needs to be fully engaged in how it interprets numbers, or anything else for that matter. The human brain has two cerebral hemispheres with a bridge connecting them, called the corpus callosum. These hemispheres have very different functions and are supposed to balance the individual into holistic social beings, as in the ‘noble savage.’

The more practical left brain controls the right-hand side of the body. It controls language, non-referential mathematics, logical perspectives, and the shape and structure of objects including mainstream science. It is quantitative and ‘sequential’ by the fact that it perceives events in specific parts and present time, based on the more objective and observational experienced reality. Along with the reptilian brain (cerebellum), it manifests the material paradigm connected with the external world, which is today’s

prevalent human society and culture. The noble savage can speak mostly from the heart, but cultural humans are limited in thought because of the norms of their society and how they have been educated by their material paradigm.

Should true knowledge ever be allowed to break out into the public domain, it would quickly be realised that we have been turned into economic slaves by greed and money. This is the way of the world, but the truth is only just beginning to get across.

Society is composed of good and bad people under an elite. Western Civilisation is dominated by a powerful, illegitimate and authoritarian but tiny, global elite. They are the banksters that control governments. For example, only a handful of elites control Europe. They are never voted into office; they are never elected, and you don't know who they are.

The word 'El-ite' comes from the main Phoenician god El, and 'ite' means a small group or tribe. Nevertheless, the elite give the good people an education system, religion and television to follow, which keeps them under control; laws are promulgated for the bad people to follow, while the elite are free to do whatever they please as evidenced by the continual wars raging throughout the world for its resources. The elite were also behind the First and Second World Wars, which were all about dominating world trade and resources.

The elite also invented, and can create, money at will to control the people's lifestyle. This is what placed the people into economic slavery in the first place, and their taxes supported the elite. There was only one problem – the monetary system is based on debt. With time, the amount of debt must inevitably increase, and austerity measures are used to try to reduce and stem this debt, but this is just a delaying tactic for the inevitable monetary system failure. This failure is called the crash of civilisation.

The reason civilisation will collapse is because the banksters will push their demands too far, and the people will react once they find out the truth of what is really going on.

Money is a non-referential abstract idea of value. It is that part of the universal energy used as the medium of material exchange, for non-cooperative and individualistic purposes. It is not necessarily a bad thing, but it has been turned into a source of evil. And it has become the greatest evil ever inflicted upon humankind. Money has also become the mainstream religion because

people live by it, and live for it.

In this way and over a few thousand years, the material doctrine has surpassed the spiritual doctrine because people are prepared to live in self-denial and ignore other ideas. There is an overwhelming failure to address the main and most important issues at hand, so the problems continue to persist with aggressive and emotional attitudes. The truth is realising why we are here and what lies behind everything. Modern technology also takes us away from the true knowledge, and our place in the universe.

The only reason Western Culture won't accept the fact that humanity has a spiritual origin is that Westerners teach the reality of materialism so the elite can live in luxury at the expense of the majority. However, we are also living in times of magic. If the vast majority are asleep and continue to just sit there watching the world fall apart around them, things will continue to deteriorate, but there will also be more chance of goodness coming through. In times like these, magic is possible because knowledge can break through and change things while we are all working towards a better world.

9

Flowering of the Western Mind

During the Fifth Century BC, Athens had created an empire of Aegean city states, sustained originally by the common fear of a Persian revival and later by the clever manipulation of naval power. The long term hope of controlling a mass of city states scattered across the islands, was far-fetched.

The Athenian polis, or city state, in general created an excellent arena for political debates that in turn proved highly stimulating for cultural and intellectual life. However, the small groups of ruling male citizens of the Greek city-states who typically ran the polis as a democracy or oligarchy, by their exclusiveness prevented any polis from controlling an area large enough to provide the resources for any lasting political control.

By the Fourth Century BC, the smaller Greek cities were debilitated by war, internal political tensions and the squandering or plunder of their limited resources. All these events led to the Athenian coup of 411BC, which was a revolutionary movement during the Peloponnesian War from 431-404BC, between Athens and Sparta that overthrew the democratic government of ancient Athens and replaced it with a short-lived oligarchy, known as *The Four Hundred*.

The coup was led by a number of prominent and wealthy Athenians who held positions of power in the Athenian army at Salmos, in coordination with Alcibiades who promised to deliver Persian support to Athens if the democracy was overthrown. Negotiations with Alcibiades eventually broke down as he proved incapable in delivering his promise. Nevertheless, the leaders of the oligarchic coup went forward with their plans to overthrow the Athenian democratic government.

The oligarchs plotted two coups: one at Athens and one at Samos, where the Athenian navy was based. The coup at Athens went forward as planned, and on the 9th of June 411BC the conspirators seized power, and the city

came under the control of The Four Hundred oligarchic government.

Unlike in Athens, the plotters in Samos were thwarted by Samian democrats and pro-democratic leaders in the Athenian fleet. The men of the fleet, upon learning of the coup at home, deposed their generals and elected new ones in their place. They announced that the city had revolted from them, not them from the city. The new leaders of the fleet arranged the recall of Alcibiades to Samos, and declared their intention to carry on the war against Sparta.

Meanwhile, The Four Hundred Government in Athens suffered from instability as conflict soon arose between moderates and extremists among the oligarchs. The moderates, led by Theramenes and Aristocrates, called for the replacement of The Four Hundred with a broader oligarchy of "*The Five Thousand*", which would include all citizens of aristocratic status or higher. Under pressure, the extremist leaders opened peace negotiations with Sparta and began constructing a fortification in the harbour of Piraeus, which they might have considered to hand over to the Spartans.

After the extremist leader Phrynicus was assassinated, the moderates grew bolder and arrested an extremist general in Piraeus. A confrontation ensued, which ended with the hoplites in Piraeus tearing down the new fortification. Several days later, the Four Hundred were officially replaced by The Five Thousand, who ruled for several more months until after the Athenian victory at Cyzicus.

The underlying cause of the Peloponnesian War was Sparta's fear for the growth of the power of Athens. The whole history of the rise and power of Athens in the 50 years preceding the war justifies this view, though the immediate occasion of the war concerned Corinth, Sparta's chief naval ally. Since the peace of 445BC, Pericles had consolidated Athenian resources, made Athens' navy incomparable, concluded in 433BC, a defensive alliance with the strong naval power Corcyra (Corinth's most bitter enemy), and renewed alliances with Rhegium and Leontini in the west.

The very food supply of the Peloponnesian from Sicily was endangered. In the Aegean, Athens could always enforce a monopoly of seaborne trade. To this extent the Peloponnesian War was a trade war and on this ground, chiefly Corinth appealed to Sparta to take up arms.

Born in Athens around 469BC, Socrates lived during the boom period

of the city's greatest cultural expansion. Son of a midwife and sculptor, he was acquainted with the intellectuals at the court of Pericles, ruler of Athens, despite his plebeian [aristocratic] origins. As a young man, Socrates studied philosophy and established a familiarity with the work of earlier Greek philosophers. Heraclitus and Parmenides are thought to have been particularly influential in his education. During the Peloponnesian War, he fought in several battles and received commendation for his actions. After the Peloponnesian war the empire disintegrated, and Athens blamed its difficulties on the philosopher Socrates who became their scapegoat, and who was charged with impiety.

Plato, in turn had studied under Socrates and was Aristotle's teacher. Together these three Greeks developed the whole basis of Western philosophical thinking and intellectual tradition. Plato was also a writer, mathematician, and founder of the Academy in Athens, which was the first permanent institution devoted to philosophical research and teaching, the prototype of and first university in Europe.

Plato came from a family that had long played a prominent part in Athenian politics, and it would have been natural for him to follow the same course. He declined to do so, because he was disgusted by the violence and corruption of Athenian political life and sickened especially by the execution in 399BC of his friend and teacher, Socrates. Inspired by Socrates' inquiries into the nature of wisdom and the soul, Plato sought a cure for the ills of society not in politics but in philosophy, and arrived at his fundamental and lasting conviction that those ills would never cease until philosophers became rulers, or rulers philosophers.

It is known for instance that Plato studied in Egypt for 13 years under the Horite priest Sechnuphis. And many Greek philosophers had studied at Egyptian schools. Iamblichus wrote that Thales of Miletus insisted that Pythagoras had to go to Memphis to study because the Egyptian priests were a veritable source of knowledge and wisdom, especially when it came to the natural sciences, medicine and astronomy.

Plato believed the soul was eternal. He believed that the soul existed before it entered the body in the realm of eternal Forms. He believed that we are able to recognize a tree as a tree or a mountain as a mountain, because our souls knew the true Forms of tree and mountain in that place of eternal Forms.

What we experience in this world is only a reflection of the true Forms in the realm where souls exist. This seems strange to us today because we think that something exists because we see, taste, touch, hear or smell it. But while our senses suggest that something exists in the outside world, they don't explain how we 're-cognize' the essence of that object, because their Forms belong to the divine essence of the creator.

Plato appears to have borrowed these ideas, because the ancient Egyptians were concerned about the afterlife and believed the soul to be eternal. To avoid being counted among the damned of the afterlife, one had to live by a high moral code and standard of righteousness. In the Egyptian view, the soul or personality, called "Ba", lives after the body dies. The ancient Egyptians believed that these aspects - body, soul and life-force became separated at death. By mummification, with prayers and sacrifices, they attempted to keep the aspects together and prepared to receive the life-force in the afterlife.

Plato in turn had studied under Socrates and was Aristotle's teacher. Together, these three Greeks developed the whole basis of Western philosophical thinking and intellectual tradition. He was also a writer, mathematician, and founder of the Academy in Athens, which was the first permanent institution devoted to philosophical research and teaching, the prototype of the first university in Europe. Plato came from a family with a long and prominent part of Athenian politics, and it would have been natural for him to follow the same course. He declined to do so because he was disgusted at all the corruption and violence of Athenian political life and sickened especially by the execution in 399BC of his friend and teacher, Socrates. Inspired by Socrates' inquiries into the nature of wisdom and the soul, Plato sought refuge not in the ills of political society, but in philosophy. He arrived at his fundamental and lasting conviction that those ills would never cease until philosophers became rulers, or rulers philosophers.

In Plato's dialogue 'Wisdom and the Soul', he gives an account of the death of Socrates through a friend called Phaedo, because Plato had already fled Athens at that time. Socrates had been condemned to die by drinking a cup of hemlock, and a number of his friends and fellow philosophers had gathered to spend his last hours with him. Phaedo explained that among those present, were Crito and two Pythagorean philosophers, Simmias and Cebes. In Phaedo's account, Socrates explains to his friends that a true philosopher

should look forward to death, because the purpose of a philosophical lifestyle is to free the soul from the needs of the body. Since the moment of death is the final separation of soul and body, a philosopher should see it as the realisation of one's purpose. Unlike the body, the soul is immortal, so it will survive death.

Socrates provides four arguments for believing the soul is immortal. He bases the first, known as the *Argument of Opposites*, on the observation that everything comes into existence out of its opposite. For example, since life and death are opposites, it can be reasoned that just as the living become dead, so the dead must become living. Death and life are in a perpetual cycle, indicating that death is not the final frontier or a permanent thing. For the soul to survive the radical change from life to death, or from death to life again, it must be a substance (energy) in its own right. The soul must be an energy substance that can remain the same throughout all those changes. In other words, the soul preserves its identity as it undergoes the cycle of changes: life → death → life → death etc., hence the name of the argument, cycle of opposites, the opposites being life and death.

Another name for the cycle of Opposites is Reincarnation, which may be illustrated as follows:

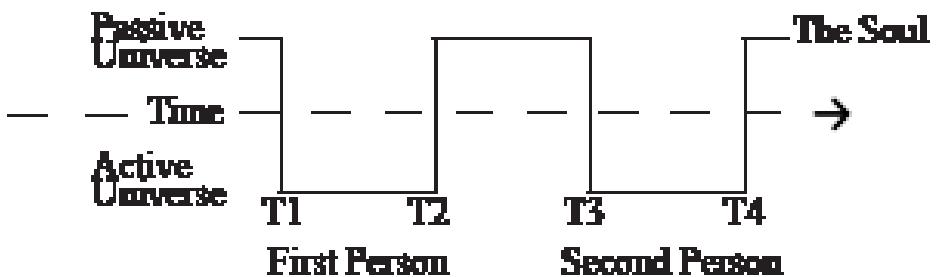


Diagram showing the Cycle of Opposites

The diagram above shows a broken-dashed unidirectional time-line running through the middle of the diagram. Above the time line is the passive universe with its three-dimensions of time and a super-spatial dimension.

Below the time-line, is the active universe with its three dimensions of space and only one simple time dimension.

There is another line moving forward with time, but it does so in a zigzag fashion going both above and below the time line. This is the path of the soul through the time dimensions and represents the cycle of opposites. A soul can exist both above and below the time-line, but the body can only exist below it. Below the time-line is this relative world where souls become embodied, but above the time-line they become disembodied in that passive world of the soul.

Below the time-line in the diagram it shows two embodied lives, which means it is possible to observe two different bodies within the historical record that have different cultural contexts, but possess the same soul. Given that the birth (T1) and death (T2) of the first person represents times 'T1 – T2', and the birth (T3) and death (T4) of the second person represents times 'T3 – T4', then the reincarnation formula may be represented as follows:

First Person → Second Person
T1 – T2 T3 – T4

The second argument is known as the *Theory of Recollection*, which asserts that learning is essentially an act of recollecting things we knew before in a previous life but had since forgotten.

The second argument needs to be clarified somewhat. The problems stems from a definition of the words 'recollection' and 'knowledge' as they relate to the soul. Knowledge is a state of being, the same as the soul; so the word 'recollection' takes on a different meaning.

The argument asserts that learning is essentially an act of recollecting things we knew before we were born but then forgot. This is only partly true in the light of a better understanding of the soul. Just as the body is composed of four parts - the trunk, legs, arms and head; the soul is also composed of four parts or states – the will (earth), the feelings (fire), the imagination (water), and the mind (air), which in turn relate to the four elements.

In many ways the mind is like a slate, which is 'rubbed' clean when a person dies, so they do not remember facts, faces, names or places very well in the next life. This is the problem with recollection. However, the thoughts generated from the mind are defined as the communication of feelings, and feelings and emotions originate from the heart, a different part of the soul.

Feelings are recollected from the previous life because they are central to the soul and cannot be erased. For example, the revolutionaries guillotined during the French Revolution cannot recall many events that took place in their previous life because, most of those memories are now erased, but they certainly behave in exactly the same way as they used to from their previous lives, especially as children in this life. They carry over the same attributes from the previous life into the present life. This is the reason the current definition of knowledge (justified, true belief) is not correct. True knowledge, Socrates argues, is knowledge of the eternal and unchanging Forms that underlie perceptible reality. This means a Form is really a mind object, such as a number, which does not exist in the exterior world. For example, we are able to perceive that two sticks are equal in length only because we have an innate understanding of the Form of Equality within the mind, but two material objects are never exactly equal. However, since we can grasp this Form of Equality even though we have never encountered it in experience, our grasp of it must be a recollection of knowledge we had prior to birth, where knowledge is defined as the soul's state of being.

Since the soul takes on the same attributes and personality as it had in the previous life, it can remember things it has learned like numbers, language and how to walk etc. For example, on the 18th of June 2013, it was reported that Tasmanian born mother Leanne Rowe had never been to France, but spoke with a strong French accent after waking from a serious car crash. She suffered a serious head injury in a crash in 2005, which left her with a broken back and jaw. As her speech began to improve after the accident, the slurring started to sound like a French accent, which she has spoken ever since. Their family Doctor, Robert Newton, said she had a normal Australian accent before the crash.

About sixty people suffer from a similar Foreign Accent Syndrome that is linked to damage to the part of the brain controlling speech. An 81-year-old Englishman, Alan Morgan, woke from a stroke to find he spoke Welsh. In 2012, Birmingham-born mother Debbie Royston emerged from a gruelling bout of flu with a French accent after suffering from a number of seizures. These cases are adequately explained by the Theory of Recollection, but recollection need not be as traumatic.

The third argument is known as the *Argument from Affinity*, which

distinguishes between those things that are immaterial, invisible and immortal; and those things that are material, visible and perishable. The soul belongs to the former category. The soul is immortal, although this might take very different forms. A soul that did not detach from the body will become a ghost that will long to return to the flesh, while the philosopher's detached soul will dwell free in the passive universe.

Plato makes explicit the different fates await different souls depending on how purified the souls are of the needs of the body, Plato endorses the philosophical life. The distinction Plato draws between the body and the soul was revolutionary in his day and is one of the earliest forms of what we now refer to as "mind–body dualism." Dualism is the idea that mind (or soul) and body are distinct substances with distinctive natures. In other words, the body is based on its atomic structure, while the soul is based on the dimensional particle that gives rise to wave vibrations. And Plato has been able to recognise that they are opposites, because he has placed the soul and body in two opposing categories in the Argument from Affinity.

The known characteristics of the body may be listed as follows:

- (i) The body is mortal, it can exist for about 100 years
- (ii) Upon death the atoms of the body dissipate
- (iii) We can see the body, it is sense perceptible
- (iv) The body is a material thing
- (v) Upon death the body is inanimate like ordinary matter
- (vi) The material component of thought is the brain
- (vii) The material component of feelings is the heart.

Given that these seven material characteristics are known for the body and as part of a duality, their opposite characteristics can be listed as applying to the soul:

	Body	Soul
(i)	Mortal	Immortal
(ii)	Dissipates	Immutable
(iii)	Visible	Invisible
(iv)	Material	Non-material/Spiritual
(v)	Inanimate	Animate
(vi)	Brain	Mind
(vii)	Heart	Emotions

The body is composed of inert forms of matter, so its biochemistry breaks down after a hundred years, meaning it is mortal. When death eventually occurs, the individual atoms dissipate. The soul, on the other hand, is composed of dimensional particles that give rise to the universal energy. These dimensional particles are immortal, immutable and give origin to the personality force of the individual including spacetime.

However, the sparkling soul within the body has the property of wakefulness, which animates the body in accordance with its degree of wakefulness and brings the ‘light’ of the personality to bear as observable through the behaviour of the body. The body requires regular sleep, but the soul never sleeps, so this is the cause of dreaming. The soul continues to dream when the body is awake as the senses connect with the exterior environment depending upon an individual’s level of consciousness.

There is a separation between the body and the soul into positive and negative forms, but when the body combines with the soul, it does so by the affinity of opposites. For example, the characteristics of the male soul are as follows: The male soul is very strong, very social, it gives protection to the family, it is very intelligent with a practical turn of mind and it has an active imagination, but it combines with a female body. The female soul on the other hand, is very beautiful, it likes to enjoy itself and socialise, is very proficient in the arts and technology, is dreamy with a specific creative intelligence and is not afraid of the unknown, but it combines with a male body.

Although, the body and soul are a duality, they also interact with one another to produce the following characteristics:

1. The soul is who we really are
2. The soul in everyone is beauty
3. The soul animates the body, which also makes it experiential
4. The heart is the centre of the soul, it is more involved with the internal world because it has feelings
5. The mind is an appendage of the soul, because it is more involved with the external world of sense perception
6. Human beings possess the faculty of thought. But when we look at ourselves from the other side of our being, we are made entirely of feelings. We really exist as feelings, and communicate by putting words to our feelings, and that is thought. In other words, thoughts are a component of the emotions,

but exist as a more sophisticated expression of them

7. The soul is non-material because it is composed of dimensional particles that produce wave vibrations rather than particles

8. There are three types of soul: neuter, female and male

The characteristics of the male soul include: it is very strong, it is very social, it gives protection to the family, it is very intelligent in a more practical way, and it has an active imagination.

The characteristics of the female soul are: it has a very specific intelligence that is more creative, such souls are very proficient in the arts. The female soul is very beautiful, it is a bit dreamy, and likes to enjoy itself and socialise, but it is not afraid of the unknown.

9. A body cannot combine with a soul unless it has an opposite duality. Opposite means either male or female, because neuter is the pi condition of a soul or idealistic. In other words, a male body contains a female soul, and a female body contains a male soul.

Although the body of an individual has its own characteristics, the facial features of that same individual tend to take on the characteristics of its soul. For example, the female body is more curvaceous, while the facial features are sharper and the teeth more conspicuous when talking or smiling. The male body has sharper features, the face has rounder features and the teeth are less conspicuous.

10. The personality of the soul is composed of two behavioural components: a numerical (or planetary) force, and an arithmetic force.

There are ten numerical forces and twelve arithmetic forces, any one of which could combine in an individual, so creating 120 basic personality forces in all. It is the interaction between these two forces that consists of the personality of a person, which can be deduced from the physical characteristics and lines of the hand.

11. The soul is a gift from the One where everyone started from.

Before materialism corrupted philosophy there was a famous mathematician and philosopher called Rene Descartes (1596-1650) who said, "I cannot be just a body with face, arms and legs because those same things are also observed in a corpse." He then concluded by saying "Cogito ergo sum", which means, "I think, so I must exist". He then went on in his Meditations to make another statement that was embarrassing for the materialist philosophers,

“Not only do I think, I also have feelings, imagination and my own will power; therefore, I am this soul.”

So, if the soul comes from the One, it should and can return to the One, because the One is the true home of the soul. This is the natural purpose of life and it seems strange the Christian Church never went on and developed further the philosophy of the Greeks on wisdom and the soul. The Romans were the next civilisation and they were not as resourceful as the Greeks, so they became materialistic.

The fourth argument is known as the *Theory of Forms*, which asserts that a Form is a perfection that does not admit its opposite. A Form is a mind object like a number. It is the idea of something rather than the thing itself. Everything in the universe is based on an idea, which is a Form. This is because the universe itself is a mathematical physics artefact. In the Theory of Forms, the positive number one is represented as the smallest object called a dimensional particle, while minus-one is represented by the largest object called ‘the One’. When the dimensional particle and the One combine, they create the one-pi force that does not cancel, because it was already created out of the zero. In this way, all the other numbers including the universe were created out of the One-pi force. However, materialist philosophers continually like to find problems and contradictions with these spiritual concepts, because they do not fit into their own material paradigm.

The final argument based on Forms is the only one Plato deems truly definitive, refuting the doubts of Simmias and Cebes. The Theory of Forms is the most important philosophical aspect of the Phaedo and central to Plato’s thought in general. Inspired perhaps by the perfect clarity and permanence of mathematics, Plato doubts that the world of our experience, where nothing is perfect or permanent, can really be all there is. Even though all the instances we find of circularity, justice and beauty in this world are flawed in some way, we still instinctively have a sense of what a true circle, true justice and true beauty are. Plato’s theory explains that above the unsatisfying world of our experience there is another world that contains the perfect expression of these ideals. The circularity, beauty and justice we find in this world are like shadows cast from above that give us some indication of the nature of the more real world of Forms.

Modern philosophers have managed to debunk the theory of forms by forcing it into contradiction, which leaves only the stark material and exterior

world. But the spiritual world by definition is contradictory to the material world because they are opposite worlds - a duality.

However, what Plato was really referring to, was an abstract or mathematical object that existed only in the mind as a ‘form’ or ‘idea’, which was the original model or prototype of a circle, beauty or justice. For example, the number one only exists in the mind and cannot be found in nature or the brain, and numbers in general represent our connections with other dimensions beyond this world that physicists are still struggling to understand now. After nearly two-and-a-half thousand years since Plato’s day the situation has changed little due to the materialist paradigm we are all subjected to.

Plato identifies the self with the soul, suggesting that we have no reason to fear death since it is only our body and not our self that will perish. This identification of self with soul raises some question as to what counts as our “self”; but basically it is everything the body is not, such as the feelings and thoughts.

Our thinking is largely informed and inspired by what we see, hear, and sense, and our senses are a part of our body that will not survive death. We might doubt whether we can shed the body, and all the influences we draw from it, and become a soul with an obliterated intellect that we can readily identify with the “self” that we think we have; but the fact that the soul retains its feelings and it is reincarnated again proves otherwise.

There is this contradiction that everyone must face up to sometime in their lives, but it does not help when we belong to a system that recognises only the material side of the argument.

[12] We are spiritual beings of love, primarily because of the goodness we can possess. This is true because it is easier to do something ‘bad’ than ‘good’, which means good always takes preference over bad. Bad is therefore defined as the absence of goodness, not the other way round.

When a human baby is born they are naturally good, and they seem to act morally very early on because they have already been hardwired for moral generosity (refer Just Babies: The origins of good and evil, by Paul Bloom, Random House, 2013). This natural goodness they possess is already on a higher energy level, and it is only as children grow older that most ‘drop’ to lower energy levels and start doing bad things, because all they are doing is following the law of increasing entropy. For example, it is easier to steal a car than get a job and work for

one.

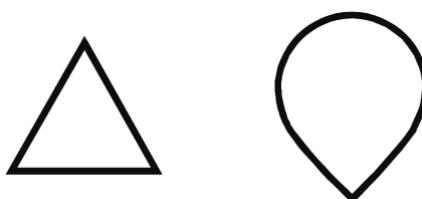
The reason the world is in such a mess at the moment is not only because there are so many bad people doing bad things, but because good people are prepared to just sit there and watch the world falling apart around them, and that is not good.

The natural goodness of humans has always been expressed through qualities such as warmth, generosity, friendliness, empathy for the suffering of others, and the ability to handle complex inter-personal relationships. All these spiritual qualities also mean that humans, by nature are social beings.

Love is defined as doing things for others without the need for reciprocation (i.e., not expecting anything back in exchange). In this sense, the universe was made for humankind, rather than the other way around. It has therefore become necessary to classify two fundamental modes of human behaviour, material [or bad] and spiritual [or good] behaviours. It is very simple: spiritual means non-material, and both material and spiritual behaviours are opposites. In the wide spectrum of human behaviour, there are of course ‘grey’ areas between these two extremes, but it can still be shown that there is a natural division even within that grey area.

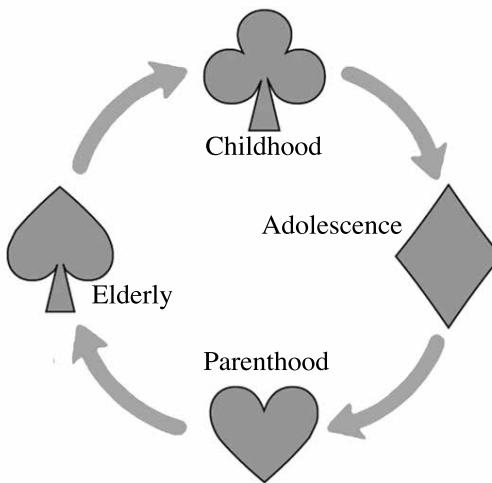
A material person is defined as someone who considers material objects and money to be more important than people. This could be interpreted as antisocial behaviour. A spiritual person on the other hand is defined as someone who considers people, nature and human values as being more important than material things.

However, a human being consists of a body and a soul, so let the soul be represented by a curved line in the form of a balloon, and the body as a straight lined triangle.



The body/soul duality is also divided into aspects, where the neuter body is an isosceles triangle with a short base, the female is an equilateral triangle, and the male is an inverted equilateral triangle. Likewise, the

neuter soul is a clover-leaf balloon representing all three aspects, the female soul is a left-handed balloon and the male a right-handed balloon.



The human lifecycle has been constructed from the above diagram:

[i] The water state is a combination of an isosceles triangle and a clover-leaf, where the apex of the triangle joins to the centre of the clover-leaf creating the symbol for clubs. Clubs has the smallest body symbol but the largest soul symbol because children have a shape-able-love.

[ii] Air is a combination of the two body symbols joined by their bases creating the symbol for diamonds. Diamonds represents the two dominant body symbols of adolescents and singles because they have a more taking and experimental love where the soul is recessive, quite shy and retiring.

[iii] Fire is a combination between the two soul symbols joined side-by-side to create the symbol for hearts. Hearts represents the two dominant soul symbols for partnership, married couples and parenthood, because they have a more open and giving love in which the soul is dominant and shows an expressive love.

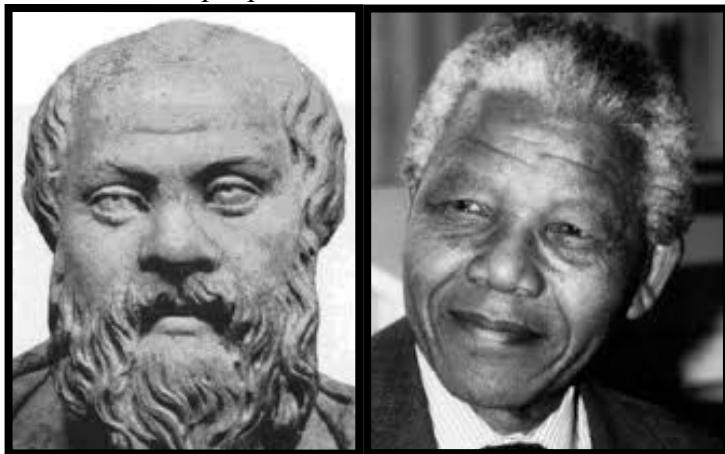
[iv] Earth builds upon the previous formula and is a combination of an isosceles triangle and inverted heart, where the apex of the triangle joins to the centre of the inverted heart, so creating the symbol for spades. Whatever the soul achieves under hearts is stabilised under spades, so hearts is reversed. Thus, the body can become a limitation if it is not looked after under a still

dominant soul, and spades represents the elderly (60-plus) that exhibits a sharing-love. (refer p384 and pp95-132, Uni-W., Disc. Press, Auck., 1999)

Human love is best expressed when the people of a society show teamwork, rather than working against each other. Love is usually stifled in negative monetary societies that are debt-driven because improvement graphs continue to plunge downwards after depressions (refer pp309-310, TOE). But love is given better expression in a spiritual society that relies solely on its social goodwill where an improvement spirals upwards after short depressions (refer p219, TOE). What made societies so successful during the Ice Age, like the Ishango, was its members used to co-operate with each other.

The sparkling soul is what animates us; we are alive because we have a sparkling soul. This concept suggests that the sparkling soul is intimately connected to the universal energy, which is the Form of Life. Since the Form of Life does not partake of its opposite, death, the sparkling soul cannot in any way be tainted by death. Socrates concludes the sparkling soul is immortal.

If you accept the material paradigm you only get half the picture. As mentioned earlier in this chapter the Egyptians had a sacred knowledge in which there was no distinction between the material and spiritual. This harmony was not only a theoretical knowledge as described in Plato's dialogue on Wisdom and the Soul; it would have also been practical involving the reincarnated lives of real people:



Socrates → Nelson Mandela
(470-399BC) (1918-2013)

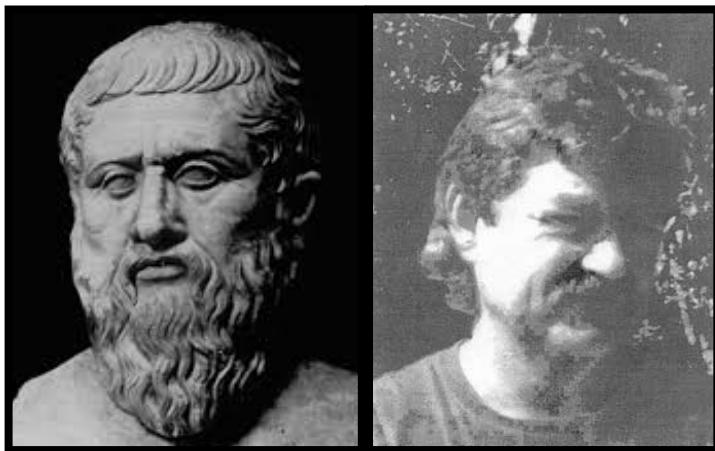
In personal appearance, Socrates was ugly; short and stout with a broad face, prominent eyes, and a wide pug nose. However, he won over nearly everyone with the beauty of his soul, his wit, good humour, and the fascination of his logical conversation. Those same characteristics are seen to apply to Nelson Mandela today whose logical thinking has found a more practical application. The pug-nose is common to the two men, for which they were famous. A pug nose means they learn from their experiences and draw knowledge from those experiences.

When Socrates was struggling most on an argument, he was at his best. He was a serious man; he was the square peg in the round hole during his lifetime, and did not appear to fit in very well with society. He was aware of his own energy, and more interested in doing things for himself than relying on magic. Yet the soul of Socrates has needed to adapt to a new age, because the age we live in now has little need for philosophy. Consequently, Mandela does not come across in the same philosophical way as he once used to. Instead, his talents are more practical in the form of political activism; he is a leader amongst men, and born into hardship and resilience. Socrates was also renowned for his bad-tempered wife, Xanthippe. Mandela's ex-wife Winnie, has also caused him some embarrassment in that regard.

Nelson Mandela used to say, "If you want to make peace with your enemy, you have to work with your enemy. Then he becomes your partner."

He also said, "No one is born hating another person because of the colour of their skin, their background, or religion. People must learn to hate, and if they can learn to hate, then they can be taught to love, for love comes more naturally to the human heart than its opposite." Such a statement has the same simple logic that Socrates statements used to have.

Mandela's personality type is defined as Neptune Multiplication, ie., he is an active Fire personality with a short headline that is good at dealing with everyday situations. In this regard, he is able to tune-in well with each lifetime he is 'placed'.



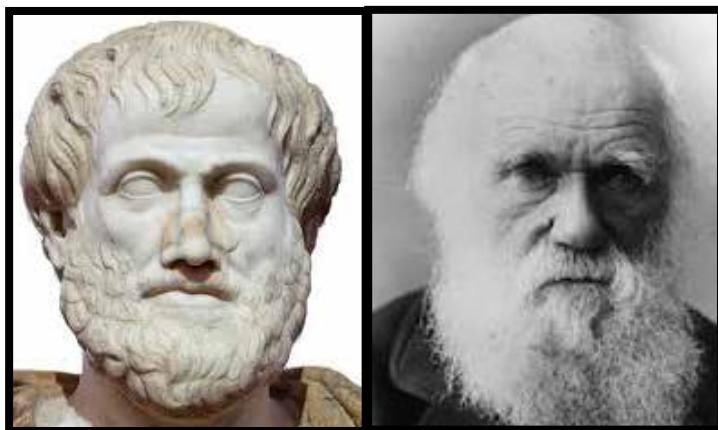
Plato → Ian Scott
(428-348BC) (1945-2013)

The first things noticeable about the photographs are the men's unusually flat heads. People with such heads are usually very practical and put everything into what they are doing, and this is certainly true with Ian Scott, because he became an accomplished and famous New Zealand artist. Plato's real name was Aristocles, but he was given the nick-name 'Plato' because it was derived from the word 'Platon', which means 'flat-head' in ancient Greek.

Plato's writings were brought into sharper focus by his associations with Socrates. He devoted his earliest dialogues to Socrates in an effort to undo the work of the executioner. He fled Athens with other Socratics before the execution, and travelled extensively for twelve years. Returning to Athens, he abandoned his political career in favour of establishing a university on the outskirts of Athens. He bought some land in 380BC from a man called Academia. Unfortunately he was over-critical in his dealings with opponents.

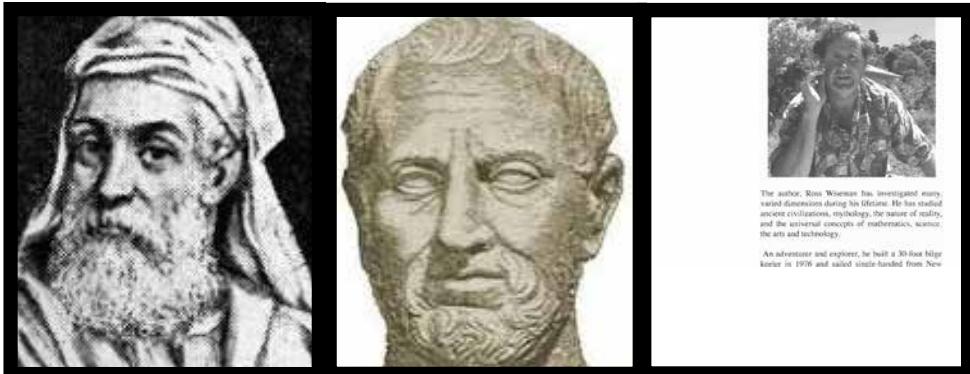
Ian Scott was born in Yorkshire, England, and his family immigrated to New Zealand in 1952, where they settled in West Auckland. When he grew up he decided to become an artist, and devoted his early art to Colin McCahon (1919-1987). Ian Scott wrote several books, was well versed in a wide range of intellectual subjects and was well aware of the connections between politics and art. His knowledge of the world was very broad. Ian Scott has had several lives since ancient Greek times. During the French Revolution he was

the artist Francois Gerard (1770-1837), and in the life after that he was the Anglo-American explorer and journalist Sir Henry Morton Stanley (1841-1904). For the soul, being either an artist or writer is much the same thing.



Aristotle → Charles Darwin
(384-322BC) (1809-1882)

The sunken eyes of these two men, means their knowledge takes into consideration their good observations of nature. What survives of Aristotle's works indicates he surveyed his subject matter systematically, developing his thesis subtly and profoundly. As a philosopher he explored all known levels of intellectual enquiry, including logic and metaphysics, zoology and physics, politics, ethics, poetics and rhetoric. With the benefit of hindsight, reading Aristotle's works gives the distinct feeling that one is reading Darwin without the evolution. Darwin was the first to put forward a reasonable theory of evolution backed by what society at the time considered impressive evidence.



Empedocles
(490-430BC)



Theophrastus
(371-287BC)



Ross Wiseman
(1947-)

The similarity of facial features of these three men is evidenced by the mouth set in a circular hollow, which represents holistic speech. The hash-lines on the forehead, i.e., forming both a horizontal and vertical pattern, indicates deep thinking. Consequently, the evidence linking these two lives is their common quest for knowledge.

Empedocles was a Greek pre-Socratic philosopher from Acragas, Sicily and was more than a philosopher. His many roles include that of a poet, physician and politician. He stands out as a colourful character among the array of pre-Socratic philosophers in his often described purple robe and bronze sandals, with a Delphic wreath crowning his head. The important part that Empedocles played not only in pre-Socratic times but also in the development of the basic groundwork for the earliest particle physics was that he built upon the Eleatics and the problem of change in the natural world.

Empedocles stated that light had a speed with a finite velocity. He considered that with love in full effect at the beginning of the universe it maintained a sphere of perfection, and strife continued to gain a foothold, which separated out the four elements of fire, air water and earth. His description of the world as composed of both substances and forces is still at the basis of contemporary science. He also noted the limitation of human perceptions, in which we see only a part, but fancy that we have grasped the whole.

Empedocles supported the doctrine of reincarnation, “Wise people, who have learned the secret of life, are next to the divine, and their souls, free from the cycle of reincarnations, are able to rest in happiness for eternity.”



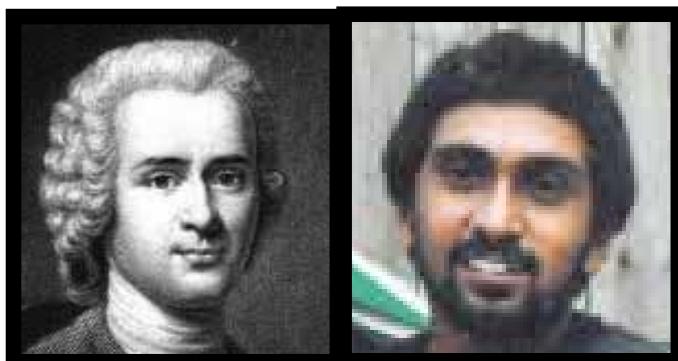
The author, Ross Wiseman has investigated many varied dimensions during his lifetime. He has studied ancient civilisations, mythology, the nature of reality, and the universal concepts of mathematics, science, the arts and technology.

An adventurer and explorer, he built a 30-foot long keelboat in 1976 and sailed single-handed from New Zealand to Australia.

Theophrastus was a Greek native of Eresos in Lesbos, and the successor to Aristotle in the Peripatetic school. The interests of Theophrastus were wide ranging, including biology, physics, ethics and metaphysics. In philosophy, he studied grammar and language and continued Aristotle's work on logic. He also regarded space as the mere arrangement and position of bodies, time as an accident of motion, and motion as a necessary consequence of all activity. In ethics, he regarded happiness as depending on external influences as well as on virtue and famously said, that "life is ruled by fortune, not wisdom."

After receiving instruction in philosophy in Lesbos from Alcippus, he moved to Athens, where he studied under Plato. He became friends with Aristotle, and when Plato died (348BC), Theophrastus joined Aristotle in his self-imposed exile from Athens. When Aristotle moved to Lesbos in 345/4BC, Aristotle and Theophrastus began their research into natural science, with Aristotle studying animals and Theophrastus studying plants. Theophrastus accompanied Aristotle to Macedonia when Aristotle was appointed tutor to Alexander the Great in 343/2BC.

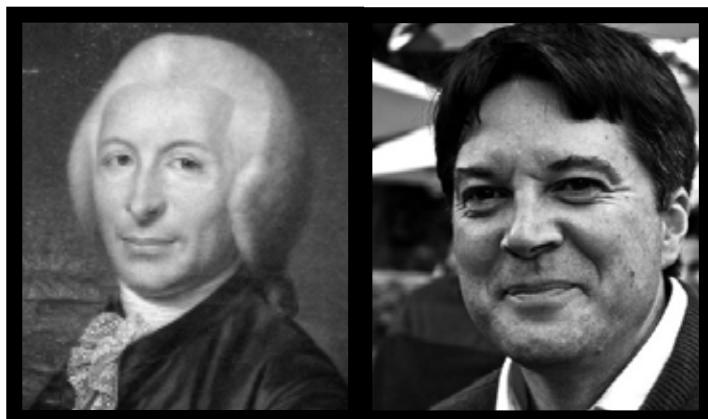
Around 335BC, Theophrastus moved with Aristotle to Athens where Aristotle began teaching in the Lyceum. When, after the death of Alexander, anti-Macedonian feelings forced Aristotle to leave Athens, Theophrastus remained behind as head of the Peripatetic school, a position he continued to hold after Aristotle's death in 322BC. Under his guidance, the school flourished greatly. Diogenes confirmed that there were at one period, more than 2000 students. He died at the age of eighty-five, and is said to have remarked "we die just when we are beginning to live".



Jean-Jacques Rousseau → Javed Ali
(1712-1778) (1992-)

Notice the narrow bridge of the nose common of these men, which means that they can gain a good understanding of the system, and also with eyes far apart and with the high domed forehead, having a holistic knowledge of the society to which they belong.

Javed was only a young man of twenty-one years of age at the time of writing, and was taking a course in the social sciences at an Auckland Technical Institute. He seemed to have an amazing ability to understand what we might call the social Big-theories. The head-line on his left hand was quite wavy, which means he died in the previous life with great uncertainty and disappointment. He had high intentions for the ideals of society that were not realised. That was because in a disturbed state of mind Rousseau fled France and spent his last years in England.



Dr Joseph Guillotin → Dr Andre Peyroux
(1738-1814) (1966 -)

The faces of these men indicate they wear their hearts on their sleeves, and try to keep everything out in the open. In other words, they like transparency. Dr Guillotin was rather affected by the machine he helped to create, and in the present life he goes out of his way to be kind and friendly to people in an unconscious attempt to make up for the circumstances in the previous life. He believes the only proof of a spiritual world are the existence of miracles. eg. Miracle at Lourdes after an apparition when Fatima appeared in Portugal 1917.



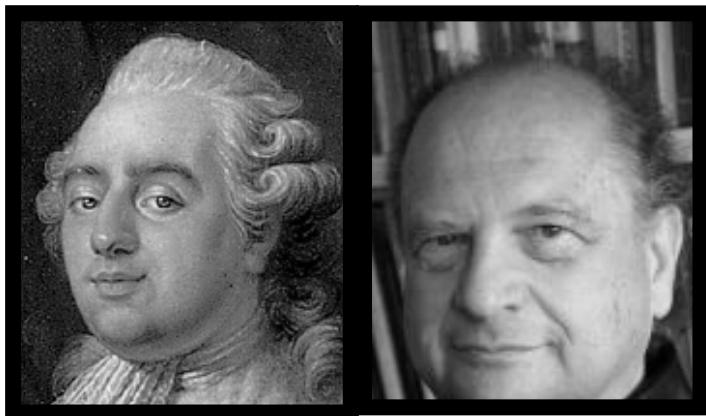
King Francis II → Zachariah Wiseman
(1544-1560) (1989-)

The sketch of King Francis II was done at the age of 16 years, and the photo of my son Zach was taken at the same age, where the two look exactly identical down to the finest detail.

Francis II ascended to the throne after a coronation on the 21st September 1559; when Henry II of France (1519 – July 1559) was killed in a jousting tournament, as predicted by Nostradamus.

Francis II's mother entrusted the reins of government to his wife's uncles, who were staunch supporters of the Catholic cause. His wife became Mary Queen of Scots, and he was very much in love with her when he died on the 5th December 1560. He was out hunting much of the time, and tended to neglect the affairs of state, and it was on one of those occasions he received a fatal ear infection. His short reign was dominated by the first stirrings of the French Wars of Religion and the loss of some French possessions.

When Zach was born and as soon as he came out of the hospital after a difficult birth (also reported for Francis II), for much of the time he lay on my chest. Because of his kindness to other people in that previous life, I could feel a very strong loving vibration I have never felt with any of our other babies. He has grown into a very spiritual person.



King Louis XVI → Professor Robert Nola
(1754-1793) (1954-)

The faces in these images are happy, contented, and peaceful; with a sharp intellect. These are good attributes when times are going well, but bad when they are not. The French Revolution turned out to be a devastating time for Louis XVI, and you can tell from the photograph of Professor Nola that his lips are tightly set, so he finds it difficult to let his emotions out.

Professor Robert Nola teaches Philosophy of Science and Epistemology at Auckland University, and lives in the leafy suburb of Saint Lukes, Auckland. He is a lovely, gentle and kind man, but doesn't like to be stressed, especially when ex-revolutionaries like myself turn up in his class (in 2000). That is when he becomes indecisive when under pressure.

The wife of Louis XVI was Marie-Antoinette who became Lady Diana. The brother of Robespierre was Augustine Robespierre who became Prince Charles. They both experienced secondary positions in the French Revolution but then became top people in the latest life.



Marie Antoinette → Princess Diana
(1755-1793) (1961-1997)

Marie Antoinette was born Archduchess of Austria in 1755. She was the fifteenth and penultimate child of Holy Roman Emperor Francis I and Empress Maria Theresa. In April 1770, on the day of her marriage to Louis-Auguste, Dauphin of France, she became Dauphine of France. Marie Antoinette assumed the title of Queen of France when her husband, Louis XVI of France, ascended the throne upon the death of Louis XV in May 1774. After seven years of marriage, she gave birth to a daughter, Marie-Thérèse Charlotte, the first of four children.

Initially charmed by her personality and beauty at first, the French people generally came to dislike her, accusing her (the Austrian woman, but sounding like “the other bitch” in French) of being profligate, promiscuous, and of harbouring sympathies for France’s enemies, particularly Austria, her country of origin. There was a Diamond Necklace incident that further ruined her reputation. Although she was completely innocent in the affair, she became known as Madame Déficit.

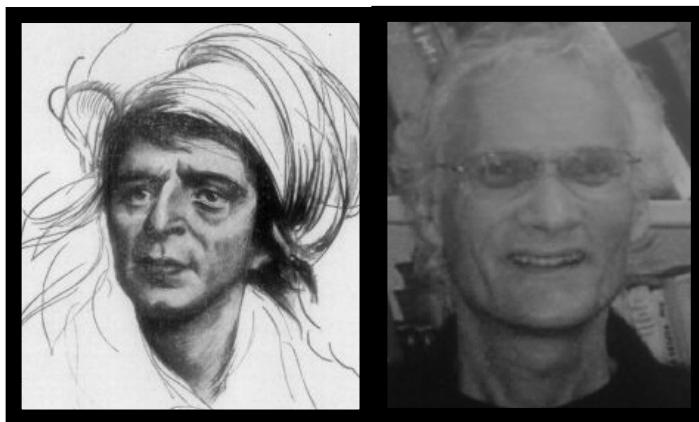
The royal family’s flight to Varennes had disastrous effects on French popular opinion. Louis XVI was deposed and the monarchy abolished on 21 September 1792; the royal family was subsequently imprisoned at the Temple Prison. Eight months after her husband’s execution, Marie Antoinette was herself tried, convicted by the Convention for treason to the principles of the revolution, and executed by guillotine on 16 October 1793.

Both Marie Antoinette and Lady Diana looked similar during their last most stressful days as well in the pictures above during better times.

Diana was born into an aristocratic English family with royal ancestry as The Honourable Diana Spencer. She became Lady Diana Spencer when her father inherited the title of Earl Spencer in 1975. She became a public figure with the announcement of her engagement to Prince Charles. Her wedding to the Prince of Wales on 29 July 1981 was held at St Paul's Cathedral and seen by a global television audience of over 750 million. While married she bore the titles Princess of Wales.

After her marriage, she undertook a variety of public engagements. She was well known for her fund-raising work for international charities and as an eminent celebrity of the late 20th century. She also received recognition for her charity work and for her support of the International Campaign to Ban Landmines.

Diana remained the object of worldwide media scrutiny during and after her marriage, which ended in divorce on 28 August 1996. Media attention and public mourning were considerable following her death due to an antipersonnel flash-light resulting in a horrific car crash in a Paris underpass on 31 August 1997.



Jean-Paul Marat
(1743-1793)

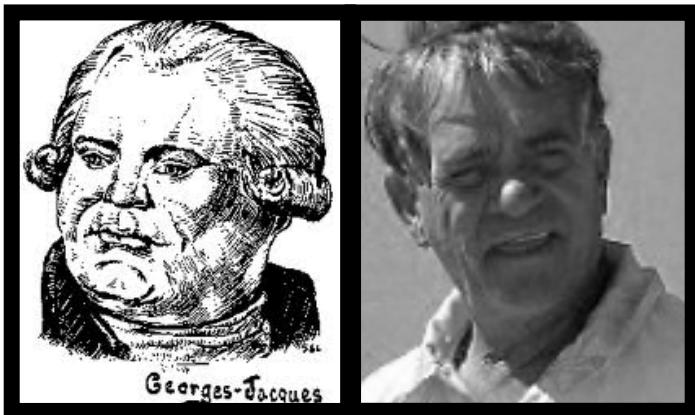
→ Professor Fred Kroon
(1947-)

Jean-Paul Marat, born in the Principality of Neuchâtel, was a physician, political theorist and scientist best known for his career in France as a radical journalist and politician during the French Revolution, where he became one of the intellectuals and an editor of a propaganda newspaper. He was responsible for the more radical course the revolution had taken. He shot to fame and became one of the heroes of the revolution when he was stabbed to death in his bath by Charlotte Corday (1768-1793), who came from a minor aristocratic family. The scene was later painted by the artist of the French Revolution, David. During the September massacres when the mob stormed the prisons, Marat considered the killing of prisoners justified.

As Professor Fred Kroon he is much the same today, always saying and doing the politically correct thing. The philosophy department at Auckland University where he works is really more of a political organisation. I found him to be very friendly but deeper down a narrow-minded person not prepared to consider any other ideas outside his own sphere of thinking or influence. But those that throw dusters at walls saying, "This is all there is!" are much worse. For example, in one class we were doing 'necessarily true statements'. Thirty years ago under Professor Raymond Bradley, there were about half-a-dozen necessarily true statements, but now there is only one he said, 'I exist now'. So I immediately raised my hand saying, "That statement is meaningless unless we know the truth behind the meaning of the word 'I'. In other words, 'I exist now' begs the question, 'Who am I?'" Professor Kroon became very annoyed without trying to show it. He was in a real jam in front of hundreds of students, and made light of it by asking his brightest 'yes-student' to answer for him. Then he came to me after the lecture and said, "You carry a lot of metaphysical baggage around with you, don't you Ross!"

I said, "What do you expect when we live in an 'all is one' universe." That summarises the basic differences between us: To him knowledge can be departmentalised and accepted without question, but for me the whole universe is an entity of oneness and inter-relatedness.

I happened to bump into that same yes-student who answered for the Professor six months later at the end of the year, and was surprised to find he had decided to abandon philosophy all together rather than do a Masters, "Why?" I said. "Philosophy doesn't put food on the table," he replied.



Georges Danton → Howard Moses
(1759-1794) (1947-)

When the nose is short and the upper lip long, there is an imbalance between thought and action. These people are good talkers, but fail in their actions. The chin shows defiance. These earthy people speak from the heart.

For a short period Danton held the French Revolution in the palm of his hand. He had complete power, and his friends like Desmoulins had to stand in his shadow. He had played a dominant role in the Jacobins and then would dominate the Revolution itself, where he controlled the army as well as the leadership. Towards the end of his reign of power, the crisis became beyond his control, and of the original Committee; and his attempts to save France by diplomatic negotiations were discredited. Danton and his followers were then thrown off the Committee; and on the 27th July a new member joined; it was Robespierre.

I first met Howard Moses at Canterbury University, in Christchurch, where we were studying Zoology II together. We became great friends, and he changed my life. He turned me into the ‘revolutionary’ I am today, but since then I feel he has become more into the system than he used to be. In the laboratory class of ’68, when all the ‘Yes-students’ had left, as he referred to them, we would always sit around and talk. He was in his last year of a science degree, and even then Howard talked about the New Zealand Government being overthrown within the next ten years. I was not sure what he meant by that. He was seriously into communism, and loaned me books on Marx and

Engel's.

One day we were talking about the United States, and I said to him, "What did you think of President Kennedy?"

"He replied, "What do you think of him?"

I replied, "Well, he was very popular!"

"So is Mickey Mouse!" he retorted.

He was always preparing for the revolution to come, and was always so outspoken and engaged in political arguments given any opportunity. Che Guevara was his hero, whose photo he carried around the university. He introduced me to Dr Ron Every, who had just come up with a new theory of aggression for the evolution of early humans.

Howard had ideas of starting his own commune on his brother's ten-acre-block north of Dargaville, so I went up there during the summer holidays and stayed for a while. They were wonderful times, and hitch-hiking was so easy in those days. Everyone I knew talked about him, because he was a larger-than-life character with a multi-coloured personality. He was extremely confident, assumed authority for himself, and looked down on the many inadequacies of the system. At the same time he knew how to keep below the 'radar'. But that was forty-five years ago.

Howard always wanted to become a film director, and by 1985 he was working for a film company in Wellington. His favourite sport is skiing, and he is presently working in the News Room of the Australian Television Network in Fremantle, Western Australia.



Camille Desmoulins →
(1760-1794)

Hugh Ross
(1878-1913)

→ Robert LaHood
(1950-)

The long straight nose means the person knows how to put their ideas into action. With a large mouth, they can put their words into action as well.

In the revolution, Desmoulins launched a newspaper called ‘Le Keux Cordelier’ to campaign against the terror. Hughie Ross was born in Scotland and moved to New Zealand as a child. When his parents died in Palmerston North, he was brought up by Mrs Bett of Marton. He worked at the Marton Post Office, and joined the troopers known as the ‘Three Musketeers’ in the Boer War. After the war he re-joined the Post Office in Auckland, where he was transferred to the Money Order Office in Wellington. He belonged to the Rife Territorials and died at the age of thirty-five on the 22 January 1913.

I first met Rob Lahood in Christchurch in 1968, while attending Canterbury University. He was staying at a Bed-sitter at the house of Mr Shand, a restaurant owner. Howard Moses was also staying there, and got into bitter arguments with Mr Shand, who Howard regarded as a capitalist of the worst sort. Mr Shand’s son Peter, was a pilot who often flew with Sir Edmund Hillary in Nepal. Unfortunately, Peter was killed in a plane crash in Fiordland. In the end, Howard was asked to leave the house and I was the next person to move in. That was when I first meet Rob LaHood. He was a journalist working for the Christchurch Press then.

I next met Rob in Auckland when we were both working for Richard’s Publishing in 1983. He speaks with a quiet monotone voice and seems to have a slightly sad expression on his face. He owned Dive Magazine, and once asked me to sell advertising for the magazine after I left Richards.

From there, Rob worked as a publisher with the MH Group LTD who brought out a glossy illustrated program for the 2000 America’s Cup. He is now semi-retired, helps one of his sons in business and lives in Mount Roskill with his wife who came from England.



Maximilien Robespierre → Paul Christopher Aitken
(1758-1794) (1947-1997)

When I look at this beautiful drawing of Robespierre it brings back a lot of feelings. Unfortunately, today we are taught to hide our feelings, especially amongst men. Descriptions of Robespierre show that he was a small, thin, dogmatic man of thirty-two years of age when he began to dominate the revolution. He had thick, carefully brushed and powdered hair, with a slight pock-marked skin. He had grey eyes, with a greenish tint; and he was a perfectionist in his manner and style of dress.

He seemed nervous and highly strung: he walked very fast on high soled shoes, bit his nails, and pushed his tinted spectacles onto his brow. He rarely laughed, but when he did it was forced. This was because he always took everything seriously. Certainly he was extremely self-confident and aware of his own virtues, a rare quality in a man and what the revolution needed.

Paul Aitken was difficult to manage as a child, so even though his parents lived close to the school they sent him to King's School, Remuera, as a boarder. The reason I don't have a photograph of him is that he didn't turn up to any of the class, choir, or team photos, because he liked to play by his own rules. The last I saw of him was during the summer holidays at the end of primary school and he told me he wanted to go in for tourism. By the time I realised he was Robespierre and attempted to catch up with him he had already committed suicide. That was in about 1997 at the age of fifty.

We were in the same class at primary school, and Paul Aitken could

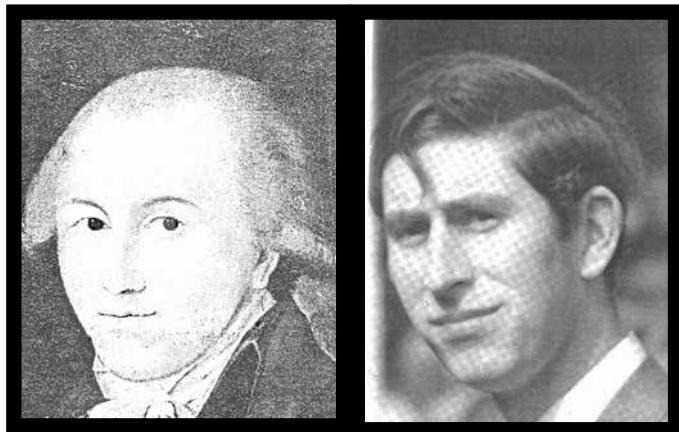
best be described as being as ‘hard-as-nails’, rather than nervous and highly strung, though I often saw him biting his nails, well, I used to do that too. He laughed quietly with the other boys. In the mid-1950s, he taught me to sit for the National Anthem at the Saturday cinema, which was unheard of then.

The teachers used to punish us with the cane, intimidate, and bully us verbally. Often we would shake with fear, but Paul Aitken was one of those boys in a thousand who stood up to the teachers. He used to argue back at them, and was often sent to the headmaster. He often came close to being expelled, which was virtually unheard of in those days, and when he got home in the weekends his father (a doctor) used to beat him with a clothes line.

He was not popular at school because he was the black sheep, but strangely enough I liked him. When he was your friend, he had a lovely sense of humour. It showed that if he was in a battle he would fight to the bitter end. That was the reason he nearly won the school boxing championships. I never liked watching him in the finals because there were blood noses, and it was always a very messy business when Aitken fought Paul Shorter (Heron).

Aitken used to be the best at spinning tops, because anything he attempted or wanted, he had the ability to perfect. As I knew him at school, he was of average height and build, but very wiry and strong. One day in swimming class, Mr Hay the swimming instructor, asked us to try and drown him. Mr Hay would fend off the boys and keep our heads under the water so we learned to hold our breath. But he did not see Aitken climb out of the pool and jump on top of him, nearly drowning him. This shows us how Aitken used to overcome problems, using new tactics to overcome any difficulty. He was sent to the Headmaster for that and nearly expelled. Boys were not encouraged to do their own thinking even back then in the 1950s.

Paul Aitken used to live around the corner from me in Victoria Avenue, Remuera, Auckland; and our properties almost backed onto each other. I used to go to his place to fire air rifles, and he would come to mine to play billiards and discuss splitting the atom. He had a foxy-type face; with thick, curly black hair; freckles, and a soft turned-up nose. You would not suspect that description could hide such a strong character. Speaking with other old boys, I found out in the 1990s, he had changed his name to Christopher, and that he was a landscape gardener in Hawaii. By the late 1990s, another old boy bumped into him in Dunedin, and by that time was looking for female companionship.



Augustin Robespierre → Prince Charles
(1755-1793) (1961-1997)

Augustin Robespierre was regarded as a man without enemies, which would have been a very rare quality for the French Revolution. For such reasons he was evidently given a birth as Prince Charles, a role to which he seems particularly suited.

The photograph above of Prince Charles was taken at the same angle and close to the same age as the portrait of Augustin Robespierre. The similarity between the two pictures is uncanny.

Augustin Robespierre's mother died when he was one year old, and his grief-stricken father abandoned the family to go to Bavaria, where he died in 1777. Robespierre was brought up by an aunt and trained as a lawyer. Like his brother, he was a radical during the Revolution.

At the outset of the Revolution, he was prosecutor-syndic of Arras. In 1791, he was appointed Administrator of the Department of Pas-de-Calais. In September 1792, he was elected to the National Convention, where he joined his brother in The Mountain and the Jacobin Club.

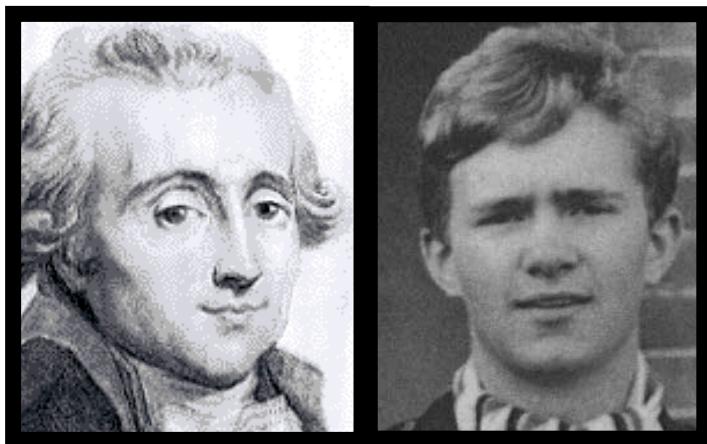
Prince Charles of Wales was born on the 14th of November 1948. He was educated at the Timbertop campus of Geelong Grammar School in Victoria, Australia. He earned a Bachelor of Arts degree from Trinity College, Cambridge. His interests encompass a range of humanitarian and social issues. As an environmentalist, he has received numerous awards. He has been outspoken on the role of architecture in society and the conservation of

historic buildings. He has also promoted herbal and other alternative medical treatments.

In 1981, Prince Charles married Lady Diana Spencer and they had two sons, Prince William, Duke of Cambridge (born 1982), and Prince Harry of Wales (born 1984). Prince William and Prince Harry were the ‘Princes in the Tower’ in their previous lives. Last seen in early July 1483, the boys vanished from sight after being declared illegitimate, just days before Richard III became king. Their father, Edward IV had died at the age of forty, expecting his eldest son to inherit the throne.

Prince William married Catherine Middleton, on 29 April 2011. Their first child, Prince George of Cambridge, was born on 22 July 2013, who is the soul of Winston Churchill with a Neptune Subtraction personality, and when he grows up in his present life will become involved in politics.

It appears that people are born into certain families in order to provide opportunities for their spiritual growth. People's faces also look the same over different lives because it is the same soul behind them. And their behaviour is similar in these different lives because their personality is the same.



Georges Cauthon → Gyles Basket
(1755-1794) (1947-)

Georges Auguste Couthon (22 December 1755 – 28 July 1794) was a French politician and lawyer known for his service as a deputy on the

Legislative Assembly during the French Revolution. Confined to a wheel chair, and third member of the triumvirate in the French Revolution, Couthon was elected to the Committee of Public Safety on 30 May 1793, serving with his friends and close associates Maximilien Robespierre and Louis Antoine Saint-Just during the Reign of Terror until his death in 1794. Couthon played an important role in the development of the Law of 22 Prairial, which was responsible for sharply increasing the rate at which accused counter-revolutionaries were executed.

The photograph taken in 1964 of Gyles Basket, was from the Senior Swimming Team. I went right through school with Gyles; we were both friends and enemies at primary school. In the last year in 1965 at King's College, he was captain of the swimming team. That year he was working in the chemistry laboratory when an unstable silver photographic solution exploded in his face, causing him to lose 75% of his vision. After leaving school he continued studying at university, and became a lawyer.



Louis Antoine Saint-Just →
(1768-1794)

Ross Wiseman
(1947-)

One report stated that, "Whilst Saint-Just without doubt was considered one of the most terrible men of the French Revolution, and he was, at the same time one of the most interesting. He really had great faith in what he was doing; his convictions were as profound as his acts were cruel. He had no hypocrisy, like Robespierre, no meanness or baseness, like Collot d'Herbois

or Billaud Varennes. He had large, fixed, penetrating eyes, with large features, and a strong, melancholy expression. He was bad-tempered, and although he had a most enthusiastic soul, his manners were cold. Simple and austere in his habits, he pushed forward without hesitation to the accomplishment of his designs, and he was in politics what a Jesuit was in religion. So confident was he of the goodness of his system, that it justified in his eyes everything necessary to establish it. Although he was only twenty-five years old, he was most indefatigable in the committee; and when sent on missions to the army, no man could undergo more fatigue, and no one in the hour of battle would risk his life more than he did, and merely for the purpose of encouraging both soldiers and generals."

"Saint-Just had early been drawn towards Robespierre by his supposed incorruptibility. Robespierre saw the strength of his character, and took pains to secure his friendship. In the estimation of Saint-Just, all that Robespierre asserted about his intentions and the government was true. He really believed that Robespierre was labouring to establish a pure and virtuous republic, after the manner of the ancients. Sovereignty of the people, magistrates without pride, citizens without vices, simplicity of manners, in one word, the reign of virtue, were the professions of Robespierre, they were really believed in by Saint-Just.

"The fanatics in the English revolution did not more confidently and conscientiously look forward to the second coming of Christ, and the reign of the saints on earth, than Saint-Just did to the ultimate reign of virtue in the French republic; and in proportion to his desire, so did he become more fierce and uncompromising in the enforcement of a system of terror, for the purpose of attaining this glorious result.

"When Robespierre defended the system of terror in the name of virtue and morality, he was a hypocrite, but Saint-Just was in earnest. He was the very incarnation of the metaphysics! The abstract spirit of democracy, and hence he was the most terrible of all the actors in the reign of terror, because he never relented and never felt remorse. Like the Israelite of old, he slew his enemy hip and thigh, and really believed that he was hastening on to the reign of virtue, such was his political fanaticism." (end of quote from the Revolution)

In the present life I think differently to what I did then, but put the same drive behind it; instead I have come to ask a lot of questions. I found there

were definitely certain questions that needed to be asked. For example, why was it I was born with so much fire in my belly? Why was my purpose in life so different from other people? Why do I like to have close friends and value those relationships so much? Why am I such an action man and confident leader? Why do I always understand the bigger picture and how the social system works? And why do I always ask so many questions as I'm asking now? All those things eventually led to a vision of my previous life in the French Revolution.



Philippe Le Bas
(1762-1794)

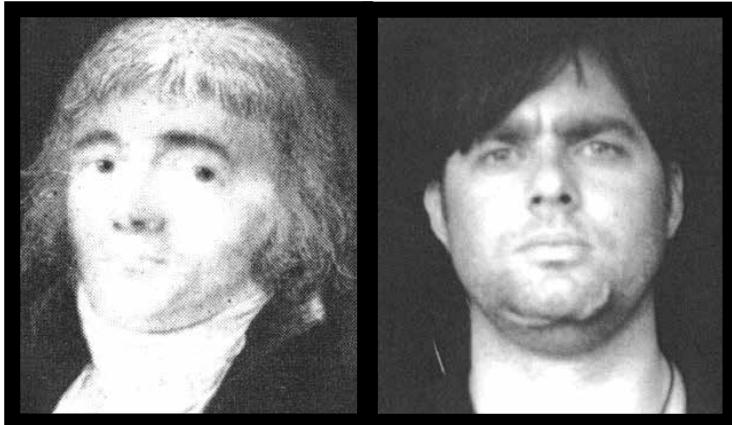


Tom E. Clark
(1946-)

The same profile of these two men with straight nose and prominent chin is unmistakeable. It shows this person likes to keep one step ahead. Philippe Le Bas was Saint-Just's right-hand-man during the military campaigns to save France from invasion during the revolution. He was described as a grave and noble man, modest, and of the highest moral and physical courage. He was loyal in friendship and blessed with happiness in his short married life. He married Elisabeth Duplay, and in his last year at King's College, Auckland, he met her again as Rosie Winstone, and they fell deeply in love with each other. But it remained only puppy love, because they ended up with different partners.

Tom E. Clark today is exactly the same as he was then; modest, and does not expect too much. At Secondary School we regarded him like one

of the ancient Greek gods: he was in the top class, the top record breaking swimmer the school had ever known, a school prefect, first-fifteen, and top steeplechaser. After leaving school he worked for Crown Lynn Potteries and has a large family.



Paul Barras
(1755-1829)



Fraser Watson
(1972-)

The short nose indicates another good talker like Danton. Unlike Danton, the roundish face with prominent eyebrows and bridge to the nose means he can manoeuvre in the background and likes to keep out of confrontation.

Barras was sent to India with the French Army 1776-1783. At the outbreak of the revolution he became an administrator of the Var region of France, and then entered the National Convention. He made acquaintance with Napoleon at the siege of Toulon.

In 1794, he sided with the men who sought to overthrow Robespierre's faction. The Thermidorian Reaction of 27 July 1794, made him rise to prominence. In the next year, when the Convention felt threatened by the malcontent National Guards of Paris, it appointed Barras to command the troops engaged in its defence. His nomination of Bonaparte led to the adoption of violent measures, ensuring the dispersion of royalists and other malcontents in the streets near the Tuileries Palace, remembered as the 13 Vendémiaire (5 October 1795). Subsequently, Barras became one of the five Directors who controlled the Executive of the French Republic.

Owing to his intimate relations with Joséphine de Beauharnais, Barras helped to facilitate a marriage between her and Bonaparte. Some of his contemporaries alleged that this was the reason behind Barras' nomination of Bonaparte to the command of the army of Italy early in 1796. Bonaparte's success gave to the Directory an unprecedented stability, and when, in the summer of 1797, the royalist and surviving Girondist opposition again met the government with resistance, Bonaparte sent General Augereau, a Jacobin, to repress their movement in the Coup of 18 Fructidor (4 September 1797).

Barras' immorality in his public and private life is often cited as a major contribution to the fall of the Directory, and the creation of the Consulate. In any case, Bonaparte met little resistance during his 18 Brumaire coup of November 1799.

We call Fraser, 'Barras' in his present life. His behaviour can be unpredictable and this sometimes gets him into trouble. But he has a good heart and is a special friend if you get to know him. Barras was always careful to keep his distance in the revolution: he was a survivor, and that is the best way to describe him today. He is a very open minded person and married Madam Roland in this life. I attended their wedding reception in December 1999. He is an electrician and used to drive around Henderson in an old army land rover with a nuclear danger sign painted on the bonnet, as if he was still in the revolution. He used to park one wheel on the pavement when he stopped at the local shops to buy a dozen beer.

The last words of Madame Roland (Frasser's wife), before being guillotined were the most famous in the revolution, "Oh! What a price we must pay for liberty." Vanessa Anne Woodyard was born in 1971. She had a boy with Barras, but unfortunately the marriage didn't work out.

Barras used to take everything I said about the French Revolution with a pinch of salt. He keeps at a distance, but he does not reject my ideas totally. Instead, he takes the more pragmatic approach; "At least this guy is teaching me some history! He seems to be spicing it up a lot. Now, he is either right or wrong", Barras reasons. "If he is wrong this crazy guy has at least entertained us and we have had a good laugh. And if he is right, not only has he entertained us, we have also learned something we didn't know. Either way, we gain something. But when you get two identical photographs like that it's hard to deny."



Francois Hanriot → Michael Keck → Dane King
(1761-1794) (1948-1974) (1989-)

The short nose indicates another good talker, with a passive earthy personality.

François Hanriot was a French leader and street orator of the Revolution. He played a vital role in the Insurrection and subsequently the fall of the Girondins.

Three heads were shown to the crowds: Robespierre (the dictator), Dumas (his judge and now one of my editors), and Hanriot (his soldier). This was because Hanriot was in charge of the group of soldiers who Robespierre had personal command. However, on those last few days Hanriot was too drunk. He mounted his horse and galloped like a madman through the crowds with a raised sword to the Tulliaries, as the situation got out of control. When the Committee room was stormed by Bourdon's men, Hanriot hurled himself from a window trying to escape, but fell on a pile of manure. He lay there injured for some time until he was wounded again by a shot.

Hanriot was always a soldier, and that is how I met Michael Keck. He was stationed in West Germany with the US Army when I met him on leave in the South of France. I was a hitch-hiker, and he picked me up one morning and we drove to Scotland, where he found work on a raspberry picking farm. He loved the Beatles, and we played Beatles music all the way. We became great

friends, and I remember we were sitting around the camp fire one evening and he sang ‘where have all the flowers gone’ in German in tune with his guitar. He lived in New Orleans, Louisiana, USA. He was a professional golfer, had a Neptune Passive Division personality with a very flexible will power.

Michael was a very spiritual person who wanted to know the meaning of life. In our discussions, he taught me about the ‘Aphoresmata of the Logos’, the meteoric rise to power of Napoleon, and Siddhartha. I remember especially when Siddhartha wanted to cross the river and meet the ferry boatman who said, “The river is like the stream of life, it is all one.”

We spent the next few years trying to live ‘at one’ with nature and the universe and putting those ideas into practice. I told Michael in 1971 that I was going to return home to New Zealand and build a 30-foot keeler to sail to Indonesia. He liked the idea very much and we agreed to do it together. First though, he would have to discharge himself from the army so he could return home and do casual work to save money to come to New Zealand. As I waved to him at the bus station in London, I took a quick look at his hand to confirm if it was in his destiny. I told him that it wasn’t, because he would die within the two years required to save the necessary money. He replied quoting the story of Siddhartha, “Never mind, time is of no objective.” We wrote to each other, and all he ever talked about to his friends in New Orleans was coming to New Zealand.

One night during 1974, I was lying back in bed about 8pm when suddenly my head turned into a kind of ‘light-bulb.’ In the centre I saw a vivid picture of Michael holding his arms out shouting to me in his last breath; “ROSS!” Three days later a letter arrived in the mail, telling me that Michael had been electrocuted three days previously exactly at noon while lifting an aluminium ladder on a job. The ladder had accidentally struck power lines. The letter was written by his brother, who said Michael’s soul would be with me as I sailed across the Pacific Ocean singlehandedly. I knew that I would meet him again perhaps in another lifetime, and the important thing is that Michael knew that too.

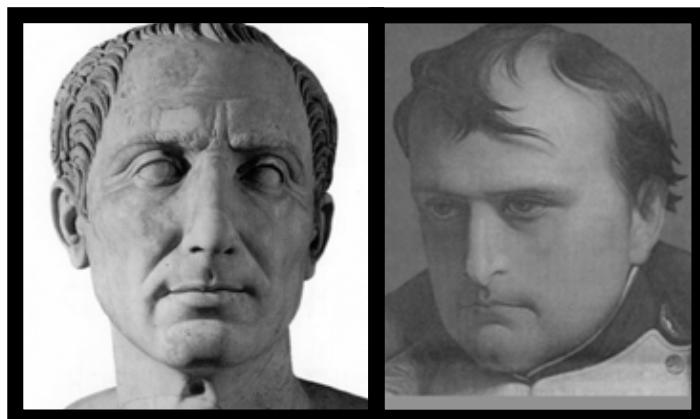
Some years after sailing the Tranquilla to Indonesia, I got married and had four beautiful children. My son Zach was in his last year at the local Primary School when one day he brought one of his class mates who lived up the road from us home to play. His name was Dane. I recognised him

straight away. Dane went right through Secondary School with Zach. My son Zach joined the NZ Army, and Dane the NZ Navy. During 2013, Dane had discharged himself from the Navy and was staying at home. That was when I sent him a copy of my new book, ‘The Theory of Everything’, because it was Michael who originally taught me about the *Universal One Concept* many years before.



Rene-Francois Dumas → Erling Jensen
(1753-1794) (1941-)

Dumas was the ex-president of the Revolutionary Tribunal and a judge during the Terror. He was executed with the twenty-two after the Thermidorian Reaction. Erling Jensen was born in Denmark and is fluent in several languages, has a B.A. Degree, and became a translator and writer. He is the editor and translator of many of my books.



Julius Caesar → Napoleon Boneparte
(100-44BC) (1769-1821)

The mother of Caesar, Aurelia, supervised his education and always exerted a strong influence over him. As a young man he also lived through the Roman Revolution - one of the most horrific decades in Roman history. Napoleon lived through one of the most horrific decades in modern Western civilisation - the French Revolution.

Both Caesar and Napoleon were subject to occasional epileptic fits. Both were open and frank people, versatile, and popular with their troops. They took tremendous military risks, and possessed the self-confidence to succeed when most could not.

In 60BC Caesar joined Pompey and Crassus in the first Triumvirate. Following his conquest of Gaul, he invaded Italy and plunged the Empire into civil war. After defeating Pompey at Pharsalus in 48BC he became consul and dictator for life. His monarchical tendencies offended the nobles and he was stabbed to death in 44BC. Had he survived, it is not known how he would have devoted his genius to the reconstruction of the Roman system of Government. Napoleon had an undistinguished military apprenticeship, and was nearly dismissed for not reporting for duty. Once the Revolution began many soldiers turned against the Revolutionary Government. He was in Paris in 1793 when Louis 16th was dethroned.

His career and character were erratic during the early stages. He became friendly with Augustin Robespierre, brother of Maximilien. When Maximilien Robespierre fell from power, Napoleon's career was also in jeopardy. He was suspended and arrested. When reinstated he was sent to Corsica. He returned, refused to serve in the west of France, and worked in the army map department. There he remained in Paris, a down-at-heel, sickly-looking hero in semi-disgrace, trying to mingle in the lurid society of the Thermidorians who had brought down Robespierre.

When a collection of malcontents and Royalists tried to stage an uprising in Paris in October 1795 against the Thermidorians, Napoleon was chosen to counter the threat. He showed his strategic genius and swiftness of decision. After that he was soon given command of the army of Italy.

While the rest is history, such events go to show in this case that Napoleon must have had a background of a previous life to have been able to make the right decisions at the right time. When Napoleon became monarch for life, he did devote his genius to reorganising the government of France,

and this resulted in the design of the tricolour flag some thirty years after the Revolution. The ideals of the French Revolution were ‘Liberty, Equality and Fraternity’. Liberty means freedom, and there cannot be freedom when people have been reduced to economic slavery by money and become bogged down in debt. Money has actually become the religion because people live by it. Therefore, liberty in practice must be a non-monetary and non-materialistic society. Equality is when everyone makes a contribution of knowledge to society to avoid having an elite. And fraternity means brotherhood, in which society can become self-sufficient and self-efficient; producing their own diversified food, water, shelter and clothing at the most basic level. It takes a spiritual leader and a village to bring up a family properly where goodwill, sharing resources and generosity are part of everyday life. This was the reason Saint-Just wanted every French family to be entitled to live on a piece of land without having to sell their produce just to pay the rent under an exploitative system. The ownership of land ties the people into that capitalistic system with its inequality.

Rome led to the Church. The Church turned evil. It had the external appearance of a religion, but it was internally totally corrupt. This fooled the people, so the flame of Western Civilisation could only burn on evil. The Church elite then allowed materialistic science to develop so they could pretend to find out the truth, while at the same time the Church developed its political hegemony in the guise of its spiritual function. The Church Hegemony turned its religion into a social control devise in order to make the people intellectually dependent. This is the reason religion and the monetary system is based on a web of lies in the modern world.

Religion and the monetary system upon which it is based is like a spider that spins a web to trap and control its prey. This is the reason the capitalist and politico-religious models are failing all over the world. This is the reason that after Rome collapsed, that period of history was called the Dark Ages; for we are still in the grip of that spiritual Dark Age. In other words, Greek knowledge itself has been split into a duality, and the Queen of Science (philosophy) was dethroned. Science then served politics, commerce and trade; leading to globalisation, and the seriousness of the world situation we have now.

10

Alexander the Great



Sargon the Great → Alexander the Great → Aleksander
(ca.2370-2310BC) (356-323BC) (Born 21/8/1978 -)

Sargon the Great came from unknown parentage, but was raised by a farmer called Akki, in Kish. Kish was one of the city states of Sumer, in ancient Mesopotamia. Sargon was born around 2370BC, during the last days of the Sumer civilisation.

As a youth, Sargon was chosen on first impressions to serve as a gardener for the king. He eventually rose to the position of cup-bearer under Ur-

Zababa, the Sumerian king of Kish. The king was not very good to his people, so Sargon led a revolt against Ur-Zababa. He managed to overthrow Ur-Zababa and claimed his throne. Once in power, he lost no time in conquering the other nearby Sumerian city-states. His first move was a surprise attack on Erech, which resulted in the capture of its ruler and his imprisonment at Nippur. Sargon was an outstanding military leader and administrator. He was one of the first kings to maintain a permanent army, and to appoint his closest associates from the royal court to serve as governors of conquered cities. He organised his empire so well that it survived his successors for more than 60 years.

Alexander the Great was also a master of strategy and tactics. He was also a military genius whose campaigns and battles were studied in great detail by later generals. He is the only person in history to have conquered the then known world. The personality forces are often out of balance and go to extremes. Consequently, Alexander was also a very peaceful man. He succeeded because of his strong will-power, self-confidence, and love of freedom. This is shown in his actions. For instance, when Philip II, king of Macedon, won complete control over the Greek city-states at the battle of Chaeronea in 338BC, Alexander had command over the army's left wing. When Philip was assassinated in 336BC, some of the Macedon states tried to take advantage of the new leader, but Alexander crushed the uprisings swiftly and brutally.

Having secured his position in Europe, Alexander took the offensive against the Persian Empire as revenge for the desecrations of Xerxes and liberation for the Greeks living in Asia Minor, or modern Turkey. He crossed into Asia Minor in 334BC with an army of 37,000 men and engaged the western Persian forces at the River Granicus. From Granicus he marched to Miletos on the south-west coast of Turkey. Twenty miles south of Miletos stands the Temple of Apollo at Didyma. Didyma had been looted by the Persians during the 500sBC, and its statue carried off to Iran. Alexander restored the famous oracle of Didyma once again, and later the statue of Apollo was even restored to the temple by Seleucus I. He proceeded through Asia Minor and faced a much larger Persian army command-ed by Darius, King of Persia. At the battle of Issus in 333BC he won a brilliant victory. After Issus, Alexander marched rapidly south to Egypt in order to deprive the Persian fleet under

Memnon of its port facilities. He founded many cities, naming many after himself, and even named one after his horse, Bucephalus.

Alexander's physical appearance showed him as a powerfully-built man of medium height, and skilled at all forms of sport. His face was animated and intelligent. His eyes were heterochromous, and one eye was darker than the other. He had fair curly hair. His gaze was dreamy and remote, but he was capable of sudden fits of rage. He showed a strong sense of humour when dealing with his soldiers. He liked to sit over his wine into the small hours of the morning conducting learned conversations. Strangely enough though, he looked more like a famous artist than a famous general. It was the unfailing magnetism of his grand designs that bound his closest associates to him. The greater his power became, the greater became the difficulties in exercising it. The more he tried to blend his culture with the Persians, the more he alienated his comrades. His strength never waned, he just became harder, grimmer, and more ferocious in battle.

Sargon and Alexander led virtually identical lives. Exactly 2000 years separated their lives, and 2300 years separates the third life. Sargon was born at the very end of the first civilisation in history, that of the Sumerians. Alexander was born at the very end of the Ancient Greek civilisation, and in the third life yet to be fulfilled, was also born at the end times of Modern Western civilisation. These facts show a definite pattern to the three lives of the soul concerned.

Taking that information into account, the strangest event of all is how the soul of Alexander the Great originated in the first life. Translations in near-Eastern texts show Sargon himself saying, "Sargon the mighty King of Akkad am I. My father I knew not ... My mother conceived me in secret. She set me in a basket of rushes, with bitumen she sealed my lid. She cast me in the river, which rose not over me ..., Akki, the drawer of water, took me as his son and reared me."

The story of Moses echoes almost word for word the birth legend of king Sargon the Great. But Sargon founded the Akkad dynasty a thousand years before Moses. It would be easy to assume that one legend is a copy of the other, as many historians have suggested, but a thousand years is a very long time. All that can logically be assumed is that the two events are one thousand years apart, the events are identical, and they occurred to two

important people in human history.

When Alexander the Great was in India with his army he met a famous Yogi. He spoke to him and liked him very much. He wanted the Yogi to accompany him back to Greece, but the Yogi did not want to go. Alexander said, "If you don't come I will have you put to death."

The Yogi replied, "You can't kill me. You can't even see me, because my soul only dwells in my body, which is who I really am."

Alexander was so impressed with his reply that he bestowed generous gifts on him, and continued on his way in a very thoughtful frame of mind.

How I found Alexander the Great in his present life is worth mentioning. It was July 1998 in Henderson Auckland, and I had been working in Lasercopy on the last pre-press production stages of my new book *Pre-Tasman Explorers*. I was walking across the road into Dick Smith Electronics when I was stopped at the door by one of the sales staff who wanted to buy a copy of my book. When I told him about my next book we quickly developed a common interest. He introduced himself as Harris Vitasovich, saying he had already read books by Alan Alford, Graham Hancock and Robert Bauval. And John West had already proved that the Sphinx of Egypt had been carved some 11,000 years ago during the Antediluvian Age. The 26 year-old Harris went on to say he was saving hard to make the Journey over to Egypt. I noticed he had an unstable Pluto Addition personality, sometimes deluded by dreams of grandeur and power.

In the meantime, I was doing some research into future world events and had known for a while from the predictions of Nostrodamus that Europe would become united under a single Euro currency and eventually a powerful Lenin-type figure would come to power, either Alexander the Great reborn or Napoleon reborn.

If that leader was Alexander the Great, I figured he would probably be reborn in Yugoslavia about 1980. I talked to Haris about these ideas because he was following the war in Yugoslavia on a day to day basis. I persuaded him to visit his home country after Egypt where he could search for Alexander the Great and also visit some of his relatives. He became very enthusiastic and bright eyed about the idea. I knew he would be the man for the job.

It came a hot Friday when his plane was ready to take off from Auckland International Airport, and Haris became very nervous and unstable at the

thought of his near impossible mission. The stakes were very high in Harris' mind; because if he found Alexander the Great he would virtually hold the destiny of the world in his hands. Naturally, the thought of that fed Harris' dreams of grandeur, and he began shaking and stammering, "Wh-what do I say to this guy if I meet him?" he asked.

"You'll just have to lay it on the line Haris, and show him whose boss. Anyway, the actual situation if it arises will probably turn out much different from how you imagine now, it invariably does!" I replied.

We both felt Alexander would be in Bosnia, so he was going to fly to Sarajevo first and start the search from there. The only information he had to go on was the photograph I had given him of Alexander the Great aged eighteen years old, and the physical description from the history books. If Alexander was born in 1980, then he would be about eighteen years old, the same age as in the photo of the sculpture by Lysippos in his previous life. The other piece of paper I gave him contained the description from the history books as follows:

'Alexander's physical appearance was described as a powerfully-built man of medium height, and skilled at all forms of sport. His face was animated and intelligent. His eyes were heterochromous, and one eye was darker than the other. He had fair curly hair. His gaze was dreamy and remote, but he was capable of sudden fits of rage. He showed a strong sense of humour when dealing with soldiers. He liked to sit over his wine into the small hours of the night conducting learned conversations.'

Haris left Auckland in April 1999, and reached Sarajevo in early June 1999. He got off the plane at Sarajevo airport and met him on the very first day on arrival. His name was Alexander, because his mother named him in memory of Alexander the Great. He was twenty-one years old, being born on the 21st August 1978. His physical appearance fitted perfectly the paper I had given Haris. He was a powerfully-built man who did weightlifting and played around with weights all the time. He was constantly keeping fit. He does a lot of running, exercises, sport and is a kick-boxer. He was of medium height and physically stunning, along the lines of Schwarzenegger. He became very close friends with Harris. He had heterochromous eyes with one darker than the other. He was fair haired but it was shaven very short for going into the army. His nick-name was Sasha, which is derived from a shortened down

‘Alexander’.

Haris sent me the following faxsimile on the 4th of June 1999:

“Greetings Ross! Well, I bet you have been wondering when I would contact you, and I have been thinking deeply for several days now what to say. To cut the mustard, I do believe I have found our man, who is my only house guest so far, and his name is Sasha, which is short for ... Aleksande. He fits your description perfectly and was born on 21/08/1978.”

One could not imagine the euphoria that flooded through my entire being when I received that fax at Lasercopy. Alexander was the person who had taken Harris to his hotel after leaving the airport. They were the only guests staying at the hotel at that time. Harris soon ran out of money and had to curtail his overseas journey, returning back to Auckland in August 1999. But he continued to communicate with Alexander by e-mail.

One day Haris called me over to his place to see photographs of his trip, and that was when I saw Alexander for the first time. A week later I asked Harris if I could borrow some of the photographs to identify some of the other people, and that was when I was able to identify Ptolemy I Soter (367-282BC), who was one of Alexander the Great’s generals and proclaimed himself King of Egypt. I identified Diogenes, and also Cleitus(375-328BC) who was the only person who could stand up to Alexander and was his best friend. Diogenes (412-323BC), was a plucky old man when Alexander meet him in Greece at the start of his campaign. An eccentric philosopher who used a lantern to find an honest man. Alexander remarked that if he were not himself he would have liked to be Diogenes.

Then the biggest surprise of all. In January 2000, I picked Harris up from work and drove him home. On the way from Avondale to Henderson, I naturally asked about Alexander. He said, “Strange you should ask, but Alexander rang me on the phone the other night, but guess what? He rang just so he could hear the sound of my voice!” I knew from that comment that Alexander and Harris must have been very close friends in that previous life. The next day, I rushed into the library and found a book on Alexander, and there was Harris looking at me from a sculpture in its pages through two thousand years of time – he was Hephaestion!

Hephaestion was a Mars genius and Harris was only a Neptune ideology; somehow he had taken a big fall in consciousness from that previous life.

Hephaestion was by far Alexander's closest friend. They were notorious for spending lots of time together, philosophising on life, sharing ideas, and discussing the future. This corresponds well with Harris' observed behaviour and his dreams of grandeur.

Once his mother, Olympias sent Hephaestion an angry note, he replied, "Stop quarrelling with me, not that in any case I should care. You know Alexander means more to me than anyone!"

Hephaestion (356-324BC) was handsome and charming, but of doubtful military ability. He commanded part of the army in central Asia, but died after a drinking bout in Hamadan in 324BC. He married the daughter of Darius III, Drypetus. Later stories have portrayed him as Alexander's alter ego, and sharer of his heroic dreams. The main reason he fell in consciousness was because of his cruel intentions towards the enemy.



Ptolemy I Soter → Mladen Dordic Hephaestion → Haris Vitasovich

Alexander the Great died at the age of 32-years in June of 323BC. He was poisoned at a celebratory banquet by a member of his inner circle and took twelve days to die from the white hellebore poison that had been fermented into a poisonous wine and mixed with sweet ordinary wine. He would have been very drunk when the poisonous mixture of wine was administered.

11

Che Guevara



The 1960 photograph of the 32-year-old Che Guevara shown above is considered one of the best photographic portraits ever made. It was spontaneously taken after the 1959 Cuban Revolution, by a Cuban news photographer Alberto Korda, who was working for the daily *Revolucion* at a ceremony in which Fidel Castro was giving a speech for the victims of a sabotage. Che Guevara was standing behind the rostrum when an empty space appeared in the front row for a few seconds and in the background Che appeared. The shot was taken when he unexpectedly entered the viewfinder on his way to another place.

It was a cold day in Havana Cuba on that occasion, so Che Guevara was wearing a zippered plastic jacket lent to him by a Mexican friend. He did not usually dress in that fashion. The photographer had

already gathered enough photographs of the ceremony for his newspaper, so the portrait was never published. Six years later however, while returning to his native country from Bolivia, an Italian publisher called Feltrinelli, stopped in Havana and contacted Korda, searching for some pictures of Che. Only weeks later when Che Guevara was killed, Feltrinelli produced this most thumbtacked poster in history.

The photograph shows a remarkably handsome Che Guevara, who was sincere, determined, and a slightly sad young man wearing the red beret with a star. His long hair, then a symbol of revolution, blows in the wind as he looks up and off into what is surely the dawn of a better day.

Feltrinelli had been closely following Che Guevara's guerrilla activities in Bolivia fighting for the oppressed of the continent, and he later even published his campaign diary. He strongly felt at the time that Che would never leave Bolivia alive. His feelings turned out to be correct. Although Che Guevara was well provisioned upon leaving Cuba and for the period as he set-up his camp headquarters in the jungle, it is known that he did not leave Cuba on the best of terms with Castro due to small ideological differences. Consequently, there was eventually a breakdown in communications with Cuba, and the inevitable running out of supplies and reinforcements. Castro had abandoned Che Guevara, because he wanted to be the great one himself. The only problem with that idea is that the more a person chases fame the more it will retreat from you.

Ernesto (Che) Guevara was born in Rosario in Argentine in 1928. As a young 23-year-old medical student

In early 1952 Ernesto Guevara and his friend Alberto Granado, the owner of the motorcycle, set off to travel around South America, riding from Buenos Aires through Chile and Peru to Venezuela. Guevara, who was twenty-three was about to graduate as a doctor. Alberto Granado, six years his senior, was already a doctor and a biochemist. This adventure transformed Guevara from an apolitical introvert into a more outspoken student with a political conscience. His adventures brought him into the direct contact with the poor and downtrodden of the continent, as well as Latin America's enemies who exploited and impoverished the people. He came to realise that as a future doctor he would not be able to help the people because of the

political make-up of the continent. It would not enough to cure the effects, it was the causes that had to be addressed.

The two friends had also read books by North American authors published in Argentina, who laid bare the hypocrisy of the American capitalist system and its discrimination against Hispanics and blacks; and the dishonesty and lies of the capitalist press concerning the 'red terror' (Communism). They also had never been exposed to the 'upper class' before, let alone socialised with them. Most incredible was their way of thinking, believing it was their divine right to live without a care in the world, except for their social standing, or wasting time together talking about meaningless everyday chatter. With all the possibilities open to them and with every advantage at their disposal they still squandered all their energy on pointless activities, purely for sense gratification. When Ernesto and Alberto talked to them about equality, the need for a fairer world, or that others less fortunate than themselves had to live too, they would become astonished (*Travelling with Che Guevara* by A. Granado, Pimlico, 2003).

Great importance was attributed to a visit by the two travellers to the Chilean copper mine at Chuquicamata. It was considered a key moment in Ernesto Guevara's political awakening during mid-March of 1952, after which he became known as "Che" after the shortened down name of the mine itself. This nickname was continually repeated later by his close Mexican friends, and the nickname stuck. There, Che Guevara was disturbed by the chasm between the mine foremen (the masters, insolent administrators, and Yankee masters) and the miners, represented by cemeteries containing great numbers of them devoured by cave-ins, silica and harsh mountain climate.

In the 2004 Walter Salles Film, *The Motorcycle Diaries*, based on Granado's book and who was also on the set as an adviser, it shows several scenes of particular interest on Che Guevara's path to politicization. The film showed his sensitivity to poverty, injustice, and disease; which weighed far more in his mind than culture and abstract knowledge.

One such scene on the road to Cuzco, Peru, showed the two travellers walking a steep road after their motorbike had broken down and was abandoned. Passing local Indians on the same road, Ernesto stops to talk with one poor man asking the reason for his plight, "I was working for some time on the land. I was doing my work and the

landowner threw me out."

"Did he bring the police?" asks Ernesto.

"Yes, he brought the police. Because he's rich, he's got lots of money. He wants me to vacate his land to get out. Once it was already productive. Yes, it was producing wheat, corn, potato ... all that. And he kept most of it. So, I can't live in the past. I have to move on ... work, find the money to educate my kids."

"How many kids do you have?"

"I've got five!"

Another scene has the two intrepid travellers looking at the ruins of Machu Picchu in Peru. Ernesto was writing the following words in his diary: 'The Incas knew astronomy, brain surgery, mathematics among other things, but the Spanish invaders had gun powder. What would America look like today if things had been different?

Then Alberto says, "Fuser, here's my idea; I'll marry an Incan descendent. We'll start an indigenous party under these conditions; We'd encourage the people to vote, reactivate Tupac Amaru's revolution, the Indo-American revolution, Fuser. How's that sound?"

"A revolution without guns It would never work, Mial!"

Ernesto's diary notes continue: 'How is it possible to feel nostalgia for a world I never knew? How can a civilisation that built this (Machu Picchu) ... be destroyed to build this (Cuzco) ...?'

Thirdly, in *The Motorcycle Diaries* film at the San Pablo Leper Colony, Che Guavara gives a farewell speech: "... Tomorrow we leave Peru, so these words are our farewell, in which I'd like to remark how grateful I am to the people of this country who have generously looked after us again and again ... Even though we are too insignificant to be spokesmen for such a noble cause, we believe, and this journey has only confirmed this belief, that the division of America into unstable and illusory nations is a complete fiction. We are one single mestizo race from Mexico to the Magellan Straits. And so, in an attempt to free ourselves from narrow minded provincialism, I propose a toast to Peru and to a united America."

Ernesto returned to Buenos Aires in October 1952, and after completing his medical degree at the University of Buenos Aires in March 1953, he could then find work as a doctor and hoped to join Alberto, but he also wanted to take the opportunity to travel and learn first hand what was behind the many problems of Latin America. He

set out in July 1953 with a friend called Carlos Ferrer on another "great adventure" heading north to La Paz, the capital of Bolivia, a country situated in the very centre of South America.

Meanwhile in late-July 1953, in far-off Cuba an obscure student named Fidel Castro launched an armed attack on an army barracks that started the Cuban Revolution, but Castro's reckless band was mowed down by Batista's superior weapons with heavy casualties, Castro and other survivors were captured and imprisoned.

In La Paz, Ernesto and Ferrer meet Ricardo Rojo, and the three stay with a well-to-do Argentine exile. They discuss the Bolivian National Revolution that had broken out in early-April 1952. Guevara tells Rojo of his plans to meet Alberto in Venezuela.

"How can you go to Venezuela," Rojo asked Guevara one night, "when Venezuela is a good country only for making money?"

"The action is in Guatemala, old man," Rojo continued. "There is an important revolution going on there, and you must see it."

"All right," Guevara agreed. "But on condition we travel together." Through the friends had to split up due to lack of money, Guevara takes odd jobs and eventually travelled the length of Latin America to reach Guatemala.

On his way to Guatemala, Ernesto made a stopover in Costa Rica. There, towards the end of 1953, he and Rojo entered a café/bar and sat down at a table next to a group of rough Cubans who were talking loudly and boastfully. They were survivors of Castro's band relating gory tails of life in Batista's Cuba: the police terror, the imprisonment and shooting of innocents, and the rising incidence of answering fire and sabotage by youths determined to overthrow him. This was the first time Ernesto Guevara heard the name of Fidel Castro. He was naturally sceptical, and finally said to the voluble Cubans words to the effect, "Now, why don't you arse holes tell us another cowboy story?"

While in Guatemala in June 1954, he witnessed the socialist government of President Jacobo Arbenz overthrown by an American backed CIA military coup. This was supposedly to protect American interests in the Guatemalan Banana Fruit Company. Guevara volunteers to fight against the invasion, but President Arbenz refuses to arm the population and resigns. Disgusted by what he saw, Guevara fled from Guatemala and arrived in Mexico City in September 1954, where he worked as a doctor at the Central Hospital and wrote his first

political article: 'I Saw the Fall of Jacob Arbenz'. This was in an effort to address the betrayed Guatemalan Revolution, to redress the balance Ernesto felt it was necessary to make a revolution elsewhere, and it so happened that Mexico City was a breeding ground for revolutionaries.

The politically active Hilda Gadea arrived in Mexico City soon after Ernesto and joined him in an apartment he shared with El Patojo.

In July 1955, having served twenty-two months in jail and being released from detention in Cuba due to public pressure, Fidel Castro arrived in Mexico City. He only carried a single suit; he had no money, and a head full of harebrained ideas that would catapult him into history in only three brief years.

One morning a Cuban requiring treatment came into the hospital where Ernesto was working, accompanied by another Cuban called Nico Lopez. There was some very excited conversation, and in a few days Nico took him to meet Raul Castro. That was when Raul invited Che to the small apartment where he and Fidel were staying. This apartment owned by a Cuban woman Maria Gonzalez, became the "general headquarters" of the Cuban Revolution, and where Fidel Castro prepared his *Granma* yacht expedition bound for Cuba.

Che Guevara met Fidel Castro on a cold night in Mexico. Their first conversation centred around international politics, and by dawn he was one of the future expeditionaries. Fresh from his Guatemalan experience, Che was not only taken by the prospect of joining a revolution, he was also concerned about the practical problems of organising one. He asked Fidel, "How will you be able to make the revolution without enough arms and men?"

"We will obtain all the arms and men we need," Fidel replied confidently sucking on a fat cigar.

"And what about the money?"

"I will get that, too." Nearly spitting the cigar from his mouth.

Che was satisfied that the "extraordinary" Castro would do as he said, so decided joined the revolution with Fidel Castro, in Mexico.

In 1956 Guevara, Castro and eighty other men and women arrived in Cuba in an attempt to overthrow the government of General Fulgencio Batista. This group became known as the *July 26 Movement*. The plan was to set up their base in the Sierra Maestra mountains. On the way to the mountains they were machine gunned by government troops. By the time they reached the Sierra Maestra

there were down to only sixteen men left with twelve weapons between them. For the next few months Castro's guerrilla army raided isolated army garrisons and were gradually able to build-up their stock of weapons.

When the guerrillas took control of territory they redistributed the land amongst the peasants. In return, the peasants helped the guerrillas against Batista's soldiers. In some cases the peasants also joined Castro's army, as did students from the cities and occasionally Catholic priests.

In an effort to find out information about the rebels, people were pulled in for questioning. Many innocent people were tortured. Suspects, including children, were publicly executed and then left hanging in the streets for several days as a warning to others who were considering joining the revolutionaries. The behaviour of Batista's forces increased support for the guerrillas. In 1958 forty-five organizations signed an open letter supporting the July 26 Movement. National bodies representing lawyers, architects, dentists, accountants and social workers were amongst those who signed. Castro, who had originally relied on the support of the poor, was now gaining the backing of the influential middle classes.

General Fulgencio Batista responded to this by sending more troops to the Sierra Maestra. He now had 10,000 men hunting for Castro and his 300-strong army. Although outnumbered, Castro's guerrillas were able to inflict defeat after defeat on the government's troops. In the summer of 1958 over a thousand of Batista's soldiers were killed or wounded and many more were captured. Unlike Batista's soldiers, Castro's troops had developed a reputation for behaving well towards prisoners. This encouraged Batista's troops to surrender to Castro when things went badly in battle. Complete military units began to join the guerrillas.

The United States supplied Batista with planes, ships and tanks, but the advantage of using the latest technology such as napalm failed to win them victory against the guerrillas. In March 1958, President Dwight Eisenhower, disillusioned with Batista's performance, suggested he held elections. This he did, but the people showed their dissatisfaction with his government by refusing to vote. Over 75 per cent of the voters in the capital Havana boycotted the polls. In some areas, such as Santiago, it was as high as 98 per cent.

Fidel Castro was now confident he could beat Batista in a head-on battle. Leaving the Sierra Maestra mountains, Castro's troops began to march on the main towns. After consultations with the United States government, Batista decided to flee the country. Senior Generals left behind attempted to set up another military government. Castro's reaction was to call for a general strike. The workers came out on strike and the military were forced to accept the people's desire for change. Castro marched into Havana on January 9, 1959, and became Cuba's new leader.

In its first hundred days in office Castro's government passed several new laws. Rents were cut by up to 50 per cent for low wage earners; property owned by Fulgencio Batista and his ministers was confiscated; the telephone company was nationalized and the rates were reduced by 50 per cent; land was redistributed amongst the peasants (including the land owned by the Castro family); separate facilities for blacks and whites (swimming pools, beaches, hotels, cemeteries etc.) were abolished.

In 1960 Guevara visited China and the Soviet Union. On his return he wrote two books: *Guerrilla Warfare* and *Reminiscences of the Cuban Revolutionary War*. In these books he argued that it was possible to export Cuba's revolution to other South American countries. Guevara served as Minister for Industries (1961-65) but in April 1965 he resigned and become a guerrilla leader in Bolivia.

Before leaving Cuba, Che Guevara made a categorical assessment of the countries problems:

Agricultural problems in the Soviet Union today come from somewhere ... something is wrong ... It occurs to me, instinctively, that it has to do with the organization of the kolkhozes (a Russian collective farm), decentralisation, or else material incentives and financial self-management, aside from other problems, such as giving private plots to members of kolkhozes; in sum, with the little attention they have paid to moral incentives, especially in the countryside, concerned as they were by the countless problems they faced ... So the Soviet Union has an agricultural catastrophe similar to ours, and this indicates that something is wrong ... There are more signs every day that the system serving as the basis for Socialist countries must be changed.

In other words, the Cubans needed to diversify sugar monoculture and lessen the emphasis on government control on collective farms, to allow the people to become more self sufficient in their agricultural needs and not take away their incentives, or moral as Che Guevara described it. At the other extreme are extended family units working the diversified collective farm with some assistance from the government, and bartering of excess produce between farms with less emphasis or reliance on the monetary system. The ideal would be a balance between the two extreme agricultural systems to make progress.

In the Benicio del Toro film directed by Steven Soderbergh *CHE the Argentine*, shows Che Guevara addressing the United Nations Assembly in New York as follows:

"Mr President, fellow delegates: The world has developed a great deal in this political arena, but American imperialism above all has led people to believe that peaceful coexistence is the exclusive right of the world's most powerful nations.

Cuba, my fellow delegates, free and sovereign with no chains tying it to anyone, without foreign investments in its territory, free from occupant military bosses determining political status can stand tall at this assembly and demonstrate the correctness of the cry with which it was baptised. Free territory from America!

The United States intervenes in Latin America claiming they defend freedom. One day this assembly will acquire enough maturity to demand equal rights for blacks and Latin Americans living in this country as they awaken from the long, brutal sleep to which they've been subjected.

We need to say something here that is a known truth. And it is a truth we have always presented to the world ... Our fight is a fight to the death. These are the conditions in which we live because of the imposition of American imperialism."

When Che Guevara left for the Rio Grande basin in the southeastern region of Bolivia with the idea of starting a continent-wide revolution the resources provided by Castro were pathetically inadequate: neither the men, the weapons and communication, nor the expedition's allies fulfilled his expectations, much less the needs of the expedition. The Communist Party of Bolivia headed by Monje had

also refused to make any concessions or support, based upon a disagreement with Che Guevara over who was to lead the revolution. It is difficult to fathom the Byzantine complexity of the deceptions and conspiracies that surround the final months of Che Guevara life.

In 1967, David Morales recruited Félix Rodriguez to train and head a team that attempted to catch Che Guevara. Che Guevara was attempting to persuade the tin-miners living in poverty to join his revolutionary army. But a massive force of Bolivian troops and US advisers close in on Che Guevara's guerrillas, who suffer heavy losses. Che Guevara was then wounded and captured by government troops. Another shot disabled the M-1 carbine he was carrying. Two companions dragged him to a ride, where Guevara was surrounded and captured. He was thrown into a mud-floored room in the local schoolhouse in the village of La Higuera.

It was CIA agent Rodriguez who interrogated him before he ordered his execution on the 9th of October 1967. The executioner was Lieutenant Mario Teran, who asked Che Guevara for his pipe as a souvenir. He hesitated; after several false starts, a few hard swigs of scotch, and Che's determination to carry on, Teran then fired half a dozen shots into Guevara's chest. Rodriguez still possesses Guevara's Rolex watch that he took as a trophy. (*Compañero* by Jorge Castañeda, Pub. Alfred Knopf Inc., 1997, USA).

Ernesto Che Guevara's death gave meaning and fame to his life because it represented the worldwide dissatisfaction with the 'system' that today many people feel.



Photograph of Che Guevara



Photograph of Luke Hayes

Another very important issue concerning Ernesto Che Guevara's death involves a much wider issue. When we look at a corpse it is very plain to see the similarity between a lifeless body and inert matter. To a certain extent a fresh corpse, such as a dead frog for example, can be given some functioning by inducing electric currents, in the same way as one might fire up a computer or a car engine. In other words, a corpse, computers and car engines are really inert bodies without a soul; compared to a living person that is both body and soul. What makes the difference between a living person and a dead person is that the soul is either present or absent from the body. For this reason, the soul is responsible for the self-animating behaviour of a living person.

One can explain the behaviour of billiard balls interacting on a pool table due to external factors, and one can explain the workings of a computer by the flow of electrical current from an external source. One can also explain a motor vehicle by electricity and petrol from its battery and petrol tank, but there is a wider issue in the way it behaves on the road due to the driver at the wheel.

The body must sustain its vital physical functions that are provided by external sources: such as food, water, oxygen, and sleep. The body requires sleep, but the soul never sleeps and this is the cause of dreaming. This is similar to the way in which an automobile needs petrol, water, oxygen and servicing. But an automobile also needs a driver, in the same way as the body needs a soul.

Similarly, the idea of the soul is based upon the common sense observation that living bodies are self-animated, they have wakefulness, and dream when asleep. The way biological matter is animated inside a person is due to the soul.

The human soul undergoes four cyclical changes within a single lifetime. These are defined as childhood (water), adolescence (air), parenthood (fire), and old age (earth). The soul is who we really are, and the soul in everyone is beauty. The heart is the centre of the soul, because it is more involved with the internal world of feelings. The mind is an appendage of the soul, because it is more involved with the external world that relies on the senses.

The sparkling soul is really on a journey to find its true home, so it has to experience the struggle, the pain, and joy in finding the truth to the cause here on earth. If the soul is ‘fed’ correctly, this quest can easily be achieved in a single lifetime. However, if it is not achieved in a single lifetime when the body dies, then the quest continues when another rebirth or reincarnation takes place.

In one of Plato’s dialogues called the Phaedo, Socrates is awaiting execution, and Plato describes the argument proposed by Socrates for the immortality of the soul. Phaedo was a disciple of Socrates who visited him in jail during those last few days in the year 399BC in ancient Greece, and Plato wrote the Phaedo about 15 years later.

The argument for immortality is called the cycle of opposites. In today’s busy world we have little time to contemplate soul, but the philosophers of Plato’s time accepted the existence of the soul as a totally unified rational being. They rejected the notion that a human being could simply come into existence as a body and then totally pass away into nothing as only a body. There had to be some underlying substance to body, which we

understand today as the dimensional particle (refer to my book, The Theory of Everything). The soul was able to take on opposite conditions from a carnate condition (soul combined with body) to a discarnate condition (soul separated from body) and back into a carnate condition again. Thus, the cycle of opposites demonstrated to the ancient Greeks that whatever is living (soul + body) comes from heaven (soul), and whatever is non-living in heaven (soul) comes from the living on Earth (soul + body). In other words, there is a stock of souls that are repeatedly drawn upon as new creatures are born, and this stock is always replenished by the souls that were living earlier lives in the body. There is a hierarchy of souls and a regular cycling of them in this way through the seven steps of consciousness on the journey to achieve the quest.

So it was with Ernesto Che Guevara's death. He was reborn as Luke Hayes, on the 30th of July 1990 in Cairns, Queensland, Australia. I thought it would be nice to meet Che Guevara in his new life. Then, one day in the year 2000, I had a vision that one day I would meet him in Cairns. My opportunity came in mid-2011 when I took a flight from Auckland to Brisbane to stay with my brother-in-law on the Gold Coast. I took a train ride from the Gold Coast to Cairns in early-August 2011, where I was met at the station by my friend Alex Brownlee and stayed at his lovely house situated in central Cairns for nearly two weeks before returning to Auckland.

One evening when we were sitting around after dinner I showed Alex a photograph of Che Guevara saying, "Do you know anyone in Cairns who looks like this?" I asked. Alex was not familiar with Che Guevara, nor did he know my motives at the time, but after looking at the photograph and comparing the facial structure for a few minutes he replied, "Yes, this photo strikes a bell. I know a guy very well that has a striking similarity, where did you get the photo from?"

I explained to Alex my interest in Che Guevara and that I was trying to search for him in his new life in Cairns, much like the Buddhist monks used to search for the new Dalai Lama. Alex was an artist and had a good eye for detail when it came to painting portraits of people. He examined the photograph of Che Guevara again in more detail, exclaiming, "Yes,

that has to be my friend Luke, who I have been working with for the past five years as a sign writer!"

"Can you tell me more about him?" I asked. For then I became very excited.

"Well, he doesn't take orders very well. He is arrogant. He can lose his cool very quickly. He loves fighting, and looks at people as an opponent. I taught him some psychological fighting techniques, such as how to 'stall time.' And he is good at art. He was getting into a lot of trouble at school and was put onto a work programme with me as a sign writer when he was 16. Sign writing is a job that requires patience and perseverance. That way it was thought it would be a good start for his career.

"His father comes from Malta, and works as an installer of glass screens around swimming pools. Given Luke's behavioural difficulties, his mother is rather protective of him, and for his 21st birthday his parents sent him to Bali for a holiday with one of his friends. He returned on Sunday the 14th of August 2011 after a two-week holiday, and was due to start work with the sign writing company on Wednesday the 17th of August. He has a 16 year-old brother and a 23 year-old brother. His girlfriend was 20, that he had since broken-up with because he lost his temper with her one day and she didn't want to go back to him. He feels broken hearted at the moment and that was the reason for his desire to travel. She evidently had seen the worst side of his personality.

"Although I do not work with the sign writing company now, one day I actually saved his life. We were sign writing on the side of a building with a movable scaffold, and we had to push it up a ramp to gain access to the next part of the building we were painting and the scaffold would have touched power lines, except someone happened to be watching and called out in time, 'Look out for the power lines'. It was only my quick actions that saved both of our lives."

"Well Alex, could you arrange a meeting with him, as I'm very keen to meet him? His behavioural traits so far fit well with his previous life, not to mention the physical appearance."

"Yes sure, that shouldn't be a problem! I'll give him a ring right now."



Photograph of Luke (left) and Alex

The next day Luke called around to Alex's house after work and we sat around the kitchen table and had a talk that centred round his holiday in Bali. But one of the first things I did was diagnose his personality from the possible 120 classifications.

Luke had what is called the Uranus Passive Addition personality, which I had also analysed and confirmed from photographs taken of his previous life. Such people are mostly calm and stable except when faced with trouble or serious problems, because Uranus is the more dominant force. Such people seem to always be on the threshold of a pursuit, and keep struggling because of the yearning feeling produced by this combination of personality forces, making it a difficult path to follow in trying to reach the desired goal.

Luke fits well with such a personality specification, because Alex said he was very impatient and seemed to stumble into different situations. This was later confirmed when he told us of his experiences in Bali.

Alex had introduced the subject of reincarnation and showed Luke the photograph of Che Guevara. There was silence for a while. Then Luke said, "Who is it? Is it me?"

"Do you think it looks like you?" Alex said not giving too much way.

“Yes, there is a likeness. My hair grows like that when it gets long, even curlier.” Replied Luke. “What do you see in the photo Alex?”

“In the photograph of Che Guevara I see danger and unpredictability, which is common to both of you! Also, intenseness and sadness, which could be converted to anger.”

Luke continued the conversation in his strong Australian accent. “During the fortnight in Bali we hired motor scooters, but the police picked us up for not having helmets.” Luke continued. “We had to bribe the officer with money to get rid of him. I got into a fight while drunk with my mate over some girls. I don’t like Australian women because they are ignorant. We had some magic mushrooms, and since being back from Bali I have been having some weird and vivid dreams, so sometimes I do not know which is real, the dreams or my own experiences. For me, Cairns is too colloquial, too small, and everyone knows everyone else and what’s going on. I have a great desire to do more travelling again like further into South East Asia.”

After Luke left, Alex told me more about his personality, “Luke knows how to apply himself and works with gusto. He is also very sensitive and soft on the inside, but needs to put up an aggressive front to survive.

“Luke has a pretty high opinion of himself, and at the same time he knows how to handle himself. But in his situation you have to be overconfident. It is true that he is accident prone. We are similar, but Luke is more aggressive than me. Strangely enough, the more I look at that photo the more it looks like Luke, and we can see the undertones that way. These days Luke likes to wear his hair short in order to look tougher.”

“Why do you think Luke was born in Cairns?” asked Alex.

“In the future there is going to be a lot of trouble in Northern Queensland. Many refugees from Asia are already flooding down to Indonesia, and Java is the most densely populated island on Earth. There is going to be serious rioting in Java in the future. China is also expanding her interests south, and the Americans have reacted with a military base in Darwin. This means eventually more and more boatloads of refugees are going to

make their way down through the Gulf to the York Peninsula and try to settle. Luke likes to travel, and asked me how to travel further into South East Asia. This means he will eventually become sympathetic to the cause of the South East Asians. He might even eventually marry someone from that area because there is a clearly marked marriage line on his hand, given that he does not like Australian women that much. So, I can see him somehow becoming involved in the struggles that will take place in northern Queensland as part of his destiny. But I think for the meantime Alex, Luke needs to be left alone so he can have time to make up his own mind and find himself spiritually. Everyone has been born on this Earth for a reason, and that struggle might well turn out to be his cause!" I finally replied.

The last time I heard from Alex, he told me Luke had gone down to the Gold Coast in southern Queensland.



Photograph of
Luke's right hand
showing a short little
finger with narrow palm
and long square tipped
fingers

12

Coups in Egypt

The recent killing of a thousand protesters in a week during Egypt's military crackdown on the political unrest in August 2013 has certainly brought shock and condemnation from around the world.

But why Egyptian Army Chief General Sisi would use such deadly force on his own people is what astounded many? According to Democracy Now correspondent based in Cairo, Sharif Kouddous, General Sisi telephones America nearly every day, and the US gives \$US1.3 billion in aid for the Egyptian Military every year. He was trained by Joint Command in the UK in 1992, and at the US Army War College in 2006 before becoming Army Chief. So we know America is pulling the strings here.

From my own experience the story goes back several decades. My father brought back a photograph taken during the early-1940s of a small child sitting naked on the curb-side of a dirty Cairo street with broken glass lying all around. Who would have known how, in years to come, much more destruction would invade the streets of Cairo. I will never forget the day in October 1981, watching the television news when Mubarak came to power in Egypt. It was during a military parade when the assassination of his predecessor President Anwar Sadat took place.

Apparently the coup was led by Lieutenant Khalid Islambouli (1955-1982), an Egyptian army officer who planned and participated in the assassination, during the annual 6th of October victory parade. Islambouli stated afterwards, that his primary motivation was Sadat's signing of the Camp David Accords with the State of Israel. He was tried by a military tribunal, found guilty, and sentenced to death on the 15th of April 1982.

At the time, President Anwar Sadat was sitting shoulder to shoulder, between Hosni Mubarak (to Sadat's immediate right), and Defence Minister Abu Ghazala (to Sadat's immediate left), behind a five-foot red granite wall that separated the front-row dignitaries from the parade grounds full of a long

line of passing soldiers and military equipment.

Several supersonic Mirage jets were flying by overhead, distracting everyone in the reviewing stands as they looked upwards, which also drowned out the machine-gun fire as the four assassin soldiers launched their attack from one of the armoured vehicles that had stopped right in front of the stadium.

Mubarak and Abu Ghazala of course had advance notice of the plot, because just as the attack began, they quickly threw themselves down to the base of the red granite wall for cover.

Islambouli's gun jammed at first, when he tried to fire his first shot at the Egyptian President from the armoured vehicle, but was somehow able to make it back into his vehicle to pick up another gun without being stopped by security forces. Sadat's personal bodyguards did virtually nothing to stop it, as is often the case with these planned assassinations. This allowed one of the assassins to actually reach the granite wall, stand on tiptoes, and fire down onto Sadat's body with his machine gun. About forty people were killed and wounded in the attack.

Talaat El Sadat, the late president's nephew, told CNN in 2011 that he too believed Mubarak played a role in the assassination, claiming that "He benefits the most from the killing, assisted by the Americans and the Israelis." In other words, the intelligence services knew of the plot and allowed it to succeed.

Repeated reports that Sadat was assassinated by a plot in which Mubarak was complicit have come from Sadat's daughter Ruquya. In 2013, Ruquya told Al Arabiya that "about one to one and a half years before the assassination of my father, there were reports of a conspiracy to overthrow him and it was Israeli intelligence who informed my father of this. Anwar Sadat, when he used to get cold, delegated the vice presidents to run the country's affairs. When he used to travel, he used to do the same thing and it was clear that Mubarak attempted to hold power early on." Ruquya also claimed that Mubarak and high ranking figures in the Egyptian Defence Ministry were planning another attempt to overthrow Sadat one month before his assassination, but the attempt failed to take place because Sadat's British ambassador had informed the Sadat family before it could be initiated.

Despite the close political relationship between Mubarak and Sadat, it

was acknowledged that the two clashed on how to properly govern Egypt. While Sadat favoured improving relations with Western countries at a quick pace, Mubarak felt it was best not to rush that objective without support from domestic advisors or regional nations.

Sadat's decision to make peace with Israel through the Camp David Accords, which resulted in the transfer of the large Sinai Peninsula back to Egyptian control, was highly welcomed among most Egyptians. However, most nations in the Middle East rejected the peace initiative, believing it did not properly address the Palestine statehood issue. Improved relations with the West would soon give Egypt a resilient economic growth, but trade and diplomatic relations with neighbouring Arab countries were strained and the country would suffer from huge inflation by 1980. In reaction to the Camp David Accords, Egypt was expelled from the Arab League and all Arab ambassadors were recalled from Cairo. Mubarak, who had developed close friendships with influential figures in the Arab world, criticized Sadat for failing to mend ties with the regional Arab nations.

In the final months of Sadat's life, chaos ensued across the country. Sadat, who was still highly popular in Egypt, dismissed allegations that the rioting was incited by domestic issues and felt that the Soviet Union was recruiting regional allies- Libya and Syria - to incite an uprising against him and force him out of power. Following a failing coup against him in June 1981, Sadat ordered a major crackdown. Over 1,300 opposition politicians were jailed by Sadat as a precaution. The country seemed headed toward destabilization and chaos. The Shah of Iran had just fallen two years earlier, with catastrophic results for the West (the United States and Israel in particular), and for Iran's power elite, who were summarily executed or had to flee the country. There were legitimate fears that the same Islamic fundamentalist revolution was about to seize control of Egypt; the Middle East's most populous nation with its largest army.

Hours after the assassination, Mubarak, the presumptive president, eulogized Sadat in a nationally televised address, in which Mubarak stated that "all treaties and charters" would be honoured. In other words, Sadat had to be sacrificed to preserve the Camp David Accords and peace in the Middle East, which is exactly what occurred for the next three decades until Mubarak's ouster in 2011.

While Mubarak was in office, political corruption in the administration's Ministry of the Interior rose dramatically. Political figures and young activists were imprisoned without trials, illegal undocumented hidden detention facilities were established, and universities, mosques, and newspaper staff were rejected based on political inclination. Officers were allowed to violate citizens' privacy by using unconditioned arrests according to the emergency law.

In 2005, a non-governmental organization called Freedom House, conducted research into democracy, and reported that the Egyptian government under Mubarak expanded bureaucratic regulations, registration requirements, and other controls that often feed corruption. Whenever Egyptians face such controls, money is usually required for the signature or relevant approval. Also compounding the normal bureaucratic culture is the state ownership of many institutions in banking and finance; tourism; oil; the Suez Canal; manufacturing, the media; and so on. Government employees received low wages, while a decreasing minority of Egyptians achieved increasingly vast wealth, thus creating a growing income gap between the classes. This polarisation of society had the effect of squeezing the middle class into a smallest minority between the rich and the poor. Further, Freedom House claimed that "corruption remained a significant problem under Mubarak, who promised to do much, but in fact did nothing significant."

In 2010, Transparency International assessed Egypt with a CPI score of 3.1, based on perceptions of the degree of corruption from business people and country analysts, with 10 being very clean and 0 being highly corrupt. Egypt ranked 98th out of the 178 countries included in the report.

Egypt has been a semi-presidential republic under Emergency Law (1958 Law #162) since before Mubarak came to power. Under the law, police powers were extended, constitutional rights suspended and censorship was legalized. The law sharply circumscribed any non-governmental political activity: street demonstrations, non-approved political organizations, and unregistered financial donations were banned. Some 17,000 people were detained under the law, and estimates of political prisoners ran as high as 30,000. Under the "state of emergency", the government had the right to imprison individuals for any length of time without trial. The government claimed that opposition groups like the Muslim Brotherhood could come

into power in Egypt if parliamentary elections occurred. The government confiscated the group's main financiers' possessions, and detained group figureheads. Pro-democracy advocates in Egypt argued that this went against the principles of democracy, which included a citizen's right to a fair trial and their right to vote for whichever candidate and/or party they deemed fit to run their country.

In 2009, Mubarak's government banned the Cairo Anti-war Conference, which had criticised his lack of action against Israel.

I will just as equally never forget that day in January 2011, watching the news when mass protests against Mubarak and his regime erupted in Cairo and other Egyptian cities, in what would become known as the Arab Spring Revolution.



Photograph showing protesters in Cairo's Tahrir Square January 2011

On 1 February 2011, Mubarak announced that he would not contest

the presidential election due to take place in September. He also promised constitutional reform. This did not satisfy the majority of protesters, who expected Mubarak to depart immediately. The demonstrations continued and on 2 February, violent clashes occurred between pro-Mubarak and anti-Mubarak protesters.

On 10 February 2011, contrary to rumours, Mubarak asserted that he would not resign until the September election, though he would be delegating responsibilities to Vice President Omar Suleiman. The next day, Suleiman announced that Mubarak had resigned. The announcement of Mubarak's resignation, and the fact that power would be turned over to the Egyptian military, sparked cheers, flag-waving, and celebrations from protesters in Egypt. Discussions began to take place about the future of the nation's direction. It had been suggested that Egypt be put in the hands of a caretaker government, and to hold democratic elections.

On 24 June 2012, the election commission announced Morsi had won Egypt's presidential election, thus becoming the first democratically elected president in his run-off against Ahmed Shafik, who was the last prime minister of deposed leader Hosni Mubarak. According to official results Morsi took 51.7 percent of the vote while Shafik received 48.3 percent. As he had promised during his campaign, Morsi resigned from his position as the head of the Freedom and Justice Party (FJP) after his victory was announced.

Mohamed Morsi had been educated in Egyptian public schools and universities; he was later granted a scholarship from the Egyptian Government to prepare for a PhD degree in the United States of America. He was a Member of Parliament in the People's Assembly of Egypt from 2000-2005, and a leading member in the Muslim Brotherhood. He became Chairman of the FJP when it was founded by the Muslim Brotherhood in the wake of the 2011 Egyptian revolution. He stood as the FJP's candidate for the May–June 2012 presidential election.

After Morsi temporarily granted himself unlimited powers to "protect" the nation in late November 2012, and the power to legislate without judicial oversight or review of his acts, hundreds of thousands of protesters began demonstrating against him in the 2012 Egyptian protests. On 8 December 2012, Morsi annulled his decree which had expanded his presidential

authority and removed judicial review of his decrees, an Islamist official said, but added that the effects of that declaration would stand.

George Isaac of the Constitution Party said that Morsi's declaration did not offer anything new, the National Salvation Front rejected it as an attempt to save face, and the 6 April Movement and Gamal Fahmi of the Egyptian Journalists Syndicate said the new declaration failed to address the "fundamental" problem of the nature of the assembly that was tasked with drafting the constitution.

On 30 June 2013, following severe fuel shortages and electricity outages that were orchestrated by Mubarak-era Egyptian elites with the intention of causing a coup, mass protests erupted across Egypt calling for the President's resignation. This was followed by the army's threat that if the protesters' demands were not met within a month by 3 July 2013, it would step in and build a road map for the country, while insisting that it did not want to rule it. When the deadline arrived, Morsi was declared unseated. The next day the Army detained Morsi and shut down television stations supportive of the Muslim Brotherhood. This was the military coup.

That a popular revolt facilitated Morsi's ousting was understandable in the face of his incompetence and contempt for constitutional democracy. But it also solidified the military's role as a predatory institution and the final arbiter of power in Egypt. The Egyptian economy was already on the point of collapse, so the military staged a coup because they had the most to lose economically if they didn't.

To help with the economic situation, Saudi Arabia immediately sent one billion dollars to Egypt's interim Government for support. The standoff between Egypt's interim government, and the Muslim Brotherhood party it replaced in power, continued to widen. Egypt's top prosecutor ordered the arrest of Muslim Brotherhood leader Mohammed Badie and other top officials on charges of inciting the violence that ended in the army's fatal shootings of at least fifty-one supporters of the ousted President Mohamed Morsi, and the wounding of hundreds more. The charges came one day after the Muslim Brotherhood rejected a role in Egypt's interim Cabinet, which included former Finance Minister Hazem el-Beblawi as interim prime minister and Nobel Peace laureate Mohamed El Baradei as vice president.

According to Sharif Abdel Kouddous, Cairo's Democracy Now

correspondent, Egypt has become a fascist state, “Many critics say that this is repeating a lot of the same mistakes from the first army-led transition following Mubarak’s ousting. It was drawn up by an anonymous committee without any input from the main opposition groups that were calling for Morsi’s ousting, including the National Salvation Front, which included the youth-led group Tamarod, who have voiced criticism for not being consulted in this process.” Kouddous continued in saying, “It’s a bare bones document that outlines the bare necessities, but given that, it makes very clear that it shields the military from civilian oversight.”

Egyptian writer Ahdaf Soveif said, “Morsi tried to court the military, and the people are embracing the fascist regime. The Ministry of the Interior are using brute force and inefficiency. It is a spiral of violence as monolithic structures are taking up violence, but the people eventually will not tolerate being brutalised by the state.”

Chris Toensing of the Middle East Research and Information Project in Washington stated, “The US is in a trap of its own devising choosing hypocrisy over democracy!”

Several key groups voiced concern over the military’s plans, including Egypt’s Coptic Church, Salafis and the youth-led Tamarod movement. Tamarod said the military’s plan, “lays the foundation for a new dictatorship.” Members of Mohamed Morsi’s Muslim Brotherhood continue to oppose all moves by the military to form a new government. This is Safwat Hegazy, a prominent cleric and Muslim Brotherhood supporter.

Safwat Hegazy claimed that Egypt’s legitimate president was Mohamed Morsi, and he alone had the right to appoint a prime minister or agree on other ministers to be appointed. With regards to the military and the person they are calling the interim president, they are all thieves, and it is not their right to appoint ministers or prime ministers, and the Muslim Brotherhood rejects those appointments altogether.

The refusal by Morsi and the Muslim Brotherhood to run an inclusive government is what really sparked the massive uprising seen on the streets. Morsi was not governing Egypt in the interests of Egypt, and he lost an amazing opportunity in not even seeing the Egyptian people and their demands.

Following the turn of events, it was exactly one year after his inauguration that 17 million people rallied across Egypt calling for the ousting of Morsi. It

was Egypt's largest protest since the 2011 revolution that ousted Mubarak.

By the 8th July 2013, deadly violence continued in Egypt in which fifty one people were machine gunned at a military site, where Morsi was being detained. The victims were holding a peaceful sit-in, when gunmen opened fire wounding more than 500.

On the 9th of July, news reporter Sharif Abdel Kouddous for Democracy Now said, "I think the only way forward is for all sides to come to the table and the Muslim Brotherhood to be invited in a real way to take part in this process, because if they're excluded, we'll see instability for a long time."

By the 19th of July 2013, supporters of ousted President Mohamed Morsi were taking to the streets again for mass rallies, more than two weeks after Morsi was toppled by the military amid a popular uprising. Morsi's opponents were holding rival protests. Ahead of those actions, interim President Adly Mansour gave his first national address, pledging to protect Egypt from those he says were seeking chaos and violence.

By the 19th of July 2013, supporters of ousted President Mohamed Morsi were taking to the streets again for mass rallies, more than two weeks after Morsi was toppled by the military amid a popular uprising. The Egyptian Military accused the protesters of being terrorists, but in fact they are the terrorists. Muslim Brotherhood General Secretary, Mohamed el-Beltagi said, "General Sisi is pushing this nation to a civil war so he can escape the gallows.

(NZ Herald pA23, 19/8/2013)

The overwhelming fact to all these events, is the main players are out for themselves, they have only their own interests in mind and their intentions are certainly not for the good of the people. There should also be a mechanism to make changes to society as the problems arise, rather than waiting for a particular regime to collapse.

According to Karim-Emile Bitar of the Institute for Strategic and International Relations in Paris, "We are witnessing a revolutionary process (in Egypt), and this will take at least a decade. When you talk about a revolutionary process, you are talking about a revolution, a counter-revolution, and attempts to hijack the revolution; and this is exactly what is happening right now."

In Egypt, voters narrowly elected a government with an Islamist agenda and no economic competence. Assessing the Arab Spring countries

at the two-year stage, The European Commission warned that worse was yet to come. Some analysts now believe Europe's only real option is to let Egyptian wildfires burn out and try to limit problems from security and illegal immigration (pA1-21, NZ Herald, 1st Aug. 2013).

One must also take into account the large youthful demographic bulge in the population; the 'lost generation' as it is called, having no rights, no money and nothing to lose. Given enough time, this growing demographic bulge could be as dangerous to the Western world as the Barbarians were to the Roman Empire.

The ultimate solution is to completely reorganise the structure of Egyptian society, which is has been controlled by the American Military. The Egyptian elite in turn are responsible for the widening gap between the two opposing sides and the increase of violence. It should be the opposite; the two opposing factions should be coming together and the violence decreasing, so it would be necessary to deny the elite on both sides the power they seem so intent on acquiring. These modern day events prove that the only way to make positive social progress is by enabling the people to become more proactive in the affairs of the state, thereby taking the power away from the elite.



Crop circles represent the perfect aspects of many disciplines, which gives all the indications of an external intelligence. The crop circle shown above, appeared on the 19th of July 2013 (all prime numbers) from Wiltshire, England. It shows a large central dot with wings, representing the truth with wings; while the outer concentric circle represents the condition of various countries in the world or global system.

The central image is much like a fantail bird, composed of wing feathers and tail feathers. Fantails are attracted to people because that is where they find insects, which in turn have been attracted by a person's exhaled breath. Fantails flutter all around the place catching small insects by flicking their tails and catching them in their beaks. As they do so, the fantails twitter all the time, so there is a balance between feeding and communicating. In the same way the people or various countries stage protests and communicate via the internet and cell phones.

This crop circle means the truth has 'wings', the truth is breaking out all over the world, and what governments are doing to their people, such as the slaughter of nearly two thousand protesters in Cairo on Wednesday the 14th of August 2013. The truth is actually spreading around the world very fast. Take Egypt for example, President Obama announced in mid-August 2013 that America was a neutral party in the confrontation between Morsi's democratically elected government and the Egyptian Military and security apparatus. Admittedly, Morsi did not restructure the security apparatus as he promised. However America refused to cancel the \$1.3 billion they send for military aid each year. The Egyptian people can see where America's interests really are, going all the way back to the assassination of Sadat.

The outer concentric circle represents the other countries in the world caught-up in present world events happening in Egypt and Syria. With the massacres being carried out of nearly 2000 protesters by Egypt's Interim Government during August 2013, the only way Egypt can go is down the path Syria followed.

The army was pushing Egypt into a 'Syria situation', because the civil war in Syria began with the army and police firing on largely peaceful demonstrators. And armed resistance on a large scale began after the number of dead topped the one thousand dead mark. These two countries are represented by the double 'spiralling-squares'. They are spiralling into their own centres,

each with their own two opposing factions; and with each turn of the spiral, leading to a more deadly form of violence and opposition between the two opposing factions. The United Nations does a lot of talking in each case but does not put any words into action. In the meantime there are hundreds of thousands being killed because of these intractable regimes refusing to make any compromises.

Next to the spiralling squares are the ‘hollow-squares’. These hollow-squares are the world superpowers like Russia and the USA. They appear to be transparent, but they are really hypocritical and are wolves in sheep’s clothing. They provide arms and give diplomatic legitimacy through their ‘client-states’ as represented by the rows of straight, short parallel lines. These client states are Saudi Arabia, Qatar, Turkey, Israel and Iran.

The ‘solid-rectangles’ are the more neutral countries like China and India that support the world system capitalist system that is slowly collapsing because the monetary system is failing.

In late-August 2013, the Interim Government has been using military bulldozers to clear barricade material and bodies off the streets near the Raba'a al-Adawiya mosque in central Cairo after the military crackdown (pp6-7, Time Vol.182,#9/2013); and attention has been taken off Egypt's problems with the nerve gas attacks in rebel held eastern suburbs of Damascus, resulting in a thousand victims there. The US used chemical weapons in Falujah in the 2003 war against Jihadist militants.

During 2014, the Syrian conflict has become one of the greatest tragedies in human history. Assad has become a murderer of his own people with about 200,000 dead so far and nine million displaced people in the destroyed cities. The talks between the two sides in Geneva have gone nowhere except to allow some people trapped in the destroyed cities to escape.

The problem is that Russia (also Iran and China) has seen what America and Britain did to Libya, so they are blocking them from doing the same to Syria. In the meantime, Russia wants peace and to develop economically with her allies. There is a struggle going on between east and west in the Ukraine, and cities like Kiev are beginning to explode all around the world as the tensions increase towards the Fire-year of 2015. America is becoming increasingly frustrated and could launch a nuclear attack and blame it on the opposition. 2015 will be a year that will change the world.

13

The Great Pyramid

The mystery of the Great Pyramid has certainly sparked much controversy in recent times, so in mid-2012, and for that very reason, I decided to go and take a look for myself and take along with my two daughters as well. For me this was a dream come true, as I had always wanted to see the pyramids. It was also the right time to visit Egypt, for by mid-2012 just after their first historical elections things had settled down, and everyone thought they were going to get democracy.

From Dubai it took us three hours by plane to reach Cairo, arriving at 10.30am in the morning on the outskirts of Cairo on one side, with another 45 minutes by taxi on a five lane motorway to arrive in central Cairo and cross the Nile River. From there we travelled to the Movenpick Pyramid Hotel on the opposite side of town close to the pyramids.

The journey across Cairo gave us a good introduction to life in Egypt, because Cairo is about the same size as my hometown of Auckland. But while Auckland has a sprawling population of one million people, Cairo has 27 million crammed into roughly the same area.

It was hot and dusty, and with the beating Sun, our adventure began. On the drive through we noticed the most outstanding feature was so many incomplete houses and empty multi-story apartments on the route. Apparently, this was due to contractors taking half the money before starting on projects before the 2008 World Financial Meltdown hit, when everything came to a stop.

In contrast to Dubai where they managed to complete their building boom, there was the 2011 Egyptian Revolution, which threw Egypt into a pitiful state of depression and social collapse. We saw a lot of burnt-out buildings in Tahrir Square, looting, garbage on the streets, pollution in the canals and basic anarchy.

We found the Egyptian people to be very aggressive; they haggled for money at any opportunity, descending upon the few tourists like a plague of locusts. The Cairo Museum was looted. Then at the pyramids, the guides, camel riders, security staff, money handlers and ticket collectors hung around the base of the pyramids working together in milking the tourists for as much money as they could. When we got in a taxi at the airport there would be three people waiting to put one bag in the trunk of the car, another standing around in a suit trying to organise a tour of the pyramids with a talk, and of course the driver that wanted tips, and all needing to be paid.

I wanted to sit on the back of a camel. The owner helped me mount and we took photographs. Upon dismounting we were surrounded by a crowd of sweaty Arabs all shouting in their own language, so who was the original camel driver? And who should we pay and how much? I gave thirty Egyptian pounds to the most dominant man with a snarly voice. The situation turned into a riot, and I thought I'd run away before I lost everything. There certainly was no time in that situation to take in the pyramids themselves. Such behaviour has wrecked modern day Egypt and is certainly disrespectful to the ancient Egyptians who built the pyramids in the first place.

In other words, the monetary system and the romantic notion are linked. The tourists come to see the magnificent pyramids, only to be ripped off by the corrupt system in place. Nobody co-operates in Egypt unless money is involved! This corrupt materialism extends right through Egypt from the top to the bottom of the social stratification, and all the way to its military backed government, hence the need for a revolution.

We were not allowed to take cameras into the tunnels and chambers of the Great Pyramid. Perhaps it was a precautionary measure to stop some tourist trying to make money out of a good picture, or some tourist might discover something that would challenge the romantic notion and further destabilise those that profit most. However, the ticket collectors at the entrance did not realise my sister had a camera on her cell phone. They must have found it difficult keeping up with the pace of advancing technology not to have noticed.

My daughter Nadia asked me how I thought the Great Pyramid was built, "The spectrum of opinion seems to fall into two broad camps," I replied. "There is the *romantic notion* and the *advanced technology hypotheses*. Egyptologists seem to support the romantic notion put forward by the ancient

Greek historian Herodotus who visited the place in 450BC.

Herodotus was told by his guides it took 20-years and a force of 100,000 slaves to build the Great Pyramid by lifting the blocks into position with immense machines. That opinion was founded on the Greco-Roman understanding of civilisation, for the Great Pyramid was still built at least two thousand years before Herodotus' time."

"It was covered in casing stones that once formed a smooth outer surface. The Great Pyramid was opened and emptied during the Middle Kingdom. Then about 820AD, Caliph al-Ma'mun made an entrance into the Great Pyramid, which is the one still used by tourists today. However, in 1300AD a massive earthquake loosened many of those outer casing stones, and in 1356 Sultan al-Husan carted away most of them to build his mosques and fortresses, still to be seen in Cairo today. The pyramidion capstone was also removed, but the casing stones at the top, or apex, of the Second Pyramid of Chephren (or Khafra) have remained intact."

While visiting the Giza Plateau site, and after taking a photograph of Khufu and Khafra's Pyramids and enlarging one to A0 size, which was about one square metre, I noticed with the casing stones removed, there was a series of at least seven regular and distinct horizontal lines from the bottom two-thirds on each face. "These horizontal lines," I went on to explain to Nadia, "Evidently show how the pyramid had been built in discrete layers known as construction platforms, for two-thirds of its height. Joining two platforms at different levels across the face were also angled straight lines, which are probably side-ramps, upon which the massive blocks of stone had either been slid or dragged upwards onto each platform."

"Well, how do you know all those lines on the face of the Great Pyramid weren't made in 1356 by Sultan al-Husan's men as they carted away most of the face-blocks for their own building programme?" Nadia asked.

"You're probably right there, except the construction platform lines seem too much an integral part of the pyramid to be part of the demolition of the casing stones, especially as they go right around the pyramid," I replied. "Come up here onto the pyramid itself Nadia, and I'll show you the stratification in the limestone blocks." So I climbed several steps to where I was standing while the guide took some photographs of us. "Have a look at these blocks. Can you make out any differences in colour in the stone?"



23/07/2012

Photograph showing the author in front of the Great Pyramid 23/7/2012

“Yes”, Nadia replied, “the stone has some grey and dark grey alternate stripes.”

“These stripes are the stratification in the stone, formed as sediment had been laid down in geological time. This means the lower blocks of the Great Pyramid, to about two-thirds of its height, were cut from a limestone quarry and transported to this site. From there, the blocks must have been slid or dragged onto each platform. These two facts clearly support the romantic notion that quarried blocks of natural limestone were used in the construction of the pyramid.

“Supporting the romantic hypothesis further is the fact that the blocks have been sloppily and roughly finished by the ancient labourers who had to work very hard. The gaps between the blocks were filled with rubble. But as we ascend to the first platform of the Great Pyramid, it will be noticed

the blocks have been loosely packed and show well defined tool marks. This demonstrates that the ancient labourers were mostly involved in the construction of the two-and-a-half ton ‘cubic’ limestone blocks belonging to the Great Pyramid.”

“Well, how did the ancient labourers get the blocks from the quarry to the base of the pyramid?” Nadia asked.

“The most practical solution to this problem has been put forward by a Dutch mechanical engineer Henk Koens, who says the blocks were transported by ‘rolling block carriers’. This devise consists of two large wooden discs, or solid wheels, larger in size than the blocks themselves; and in which each two-and-a-half ton cubic block was fastened to the circular discs with ropes and wedges, enabling the carrier to be rolled or pulled by human or donkey power. Ancient Egypt was actually the first civilisation to domesticate the donkey. The carriers then ascended a spiral road around the periphery of the pyramid, constructed to reach the working platforms.”

The Great Pyramid of Giza is the oldest and largest of the three pyramids in the Giza Necropolis bordering what is now El Giza, Egypt. It is the oldest of the Seven Wonders of the Ancient World, and the only one to remain largely intact. Egyptologists believe that the pyramid was built as a tomb for fourth dynasty Egyptian, Pharaoh Khufu (Cheops in Greek), over a ten to twenty-year period concluding around 2560BC. Initially at 146.5 metres (481 feet), the Great Pyramid was the tallest man-made structure in the world for over 3,800 years.

“One is able to understand how the more romantic interpretation of the Great Pyramid has been ‘coloured’ by the materialistic paradigm we are living under in the present age, once derived from a Greco-Roman understanding of civilisation,” I commented to Nadia, “It is like suddenly seeing the world through rose-tinted glasses; the ancient Egyptians have been coloured by our own way of thinking. It is very important to look at both sides of the argument with clear ‘glasses’, because only then is it possible to back-engineer the Great Pyramid.”

The ‘advanced technology hypothesis’ was originally put forward by the ancient Greek geographer, philosopher and historian Strabo, who visited Egypt in 25BC. He reported that the Great Pyramid, “Seemed like a building let down from heaven, untouched by human hands.”

That statement suggests Strabo felt it was far beyond the capability for the ancient Egyptians, let alone the Romans themselves, to create such a structure. In other words, the ancient Egyptians must have made use of an advanced technology, because the design specifications of the Great Pyramid are very similar to a modern skyscraper and it has an obvious industrial signature to it.

Strabo's statement is equivalent to showing him a building completely out of his time period such as a modern skyscraper like the (830 metre) Burj Khalifa in Dubai, which opened in January 2010. If Strabo saw that building, he would likewise describe it as 'something let down from heaven'. This is also not to mention the quality of construction that cannot be replicated today.

Danish civil engineer, P. Garde-Hanson, calculated that to get the blocks in position with a ramp built to the top of the pyramid it would require seven times the amount of material used in the pyramid itself. No ramp material has been found following the 2003 discovery of a workman's village. Evidently, the amount of material required to build a ramp was the reason it became impractical to haul the blocks beyond the two-thirds height 'limit'.

The failure of most Egyptologists to look at the basic facts has caused other respectable scientists and engineers to speak out. Many of them stand in complete awe before an engineering marvel such as the Great Pyramid, only to walk into the Cairo Museum to be shown the paltry collection of copper tools used to build it. This causes me to realise how money can corrupt the mind, and at the least influences people in the system to see their own world through rose-tinted glasses. This is the cause of the controversy between the 'romantic notion' and 'advanced technology hypothesis.'

The Director of the Geopolymer Institute in St. Quentin, France, Joseph Davidovits, examined the higher-level blocks of the Great Pyramid and was first to postulate the 'cement-theory'. This postulates the blocks were cased from a mixture of limestone, clay, lime and water. It means certain blocks have a higher density at the bottom with elongated air pockets at the top, caused by the cement hardening while air bubbles were still rising to the top. There was also found to be a thin layer that looked like mortar at the top of casing blocks due to water percolation during the drying process.

Most important is the fact that within the blocks there was an arrangement of tiny fossils, which were jumbled as opposed to being stratified. The blocks

contained amorphous SiO₂, as opposed to sedimentary crystalline SiO₂.

Davidovits postulated there would have been two concrete formulas: one for the large structural blocks and another for the white casing stones. A soft limestone with high kaolinite content would have been quarried in a wadi on the south of the Giza plateau, and then dissolved in large Nile-fed pools until it became watery slurry. Lime and natron would have been mixed into the material, and the pools left to evaporate. The wet limestone concrete would have then been transported to the construction site and packed into reusable wooden moulds to set. This method explains the unerring precision of the joints in the casing stones with perfectly formed corners that were not damaged if they had been manhandled into position. Wooden moulds would then be placed alongside a completed block that guaranteed each stone fitted perfectly to the next.

Scanning electron microscope testing by Michel Barson of Drexel University on both the upper structural blocks and casing stones revealed they were reconstituted limestone with higher water content.

The blocks were amorphous, meaning their atoms were not arranged in regular arrays, and the presence of silicon dioxide nanoscale spheres confirmed it was not natural limestone, making it impossible for the blocks to have been chiselled from natural limestone.

Whoever built the Great Pyramid not only understood the chemistry involved in limestone concrete as a cost effective method and long lasting construction technique, but also understood the wider environmental issues we are only coming to grips with today, because the manufacture of current Portland cement involves pumping six billion tons of carbon dioxide into the atmosphere each year. This is the hallmark of a culture slightly ahead of our own in terms of practical technological achievement, and care of the environment.

It turns out that the Great Pyramid is the largest and most accurately built construction in the world, because it is evident that the builders were thinking with the minds of architects, engineers, chemists and artisans. The construction has a hard industrial signature to it. The positioning of the entire structure is so accurate that modern surveying and optical equipment would have been an absolute necessity. Finding such precision from an epoch in human history at least 4.6 thousand years ago leads one to conclude that a

sophisticated system of precision measurement must have been in existence.

According to architect Ole Bryn of the Norwegian University of Science and Technology, the Great Pyramid has the precision essential to the construction of a modern skyscraper. In this regard, the Egyptians must have known about the building grid, which separates the structure's precision measuring system from the constituent part of the physical building itself, which in turn introduces the concept of 'tolerance', as it is called today in engineering and architecture.

What is most apparent is that the ancient Egyptians had neither the tools, technology, nor the mathematics to create a Great Pyramid. Rather, they would have come into contact with another advanced culture, because the builders of the Great Pyramid had access to information and technology far beyond what the ancient Egyptians could have possessed. It appears that this advanced culture became involved with the ancient Egyptians in part because they wanted to leave behind a message that would endure for eons.

With all these factors in mind, the idea that an advanced civilisation assisting the ancient Egyptians in the construction of the Great Pyramid many thousands of years ago in what is called the advanced technology hypothesis becomes more admissible. There is support for both the 'romantic notion' and the 'advanced technology hypothesis' taken together, but not separately.

Members of the advanced culture would have likely started to excavate the underground burial tunnels for a king, but this underground chamber would have had to be abandoned when it was found the water table was too high during a period of prolonged and heavy rainfall. This would have given an opportunity to test the geological structure of the Giza plateau before designing the pyramid above it. Those same members of the advanced civilisation would then have planned, designed and engineered the whole building inside their computers just as we do today.

As we know, the slope angle of the Great Pyramid was chosen at 51 degrees and 51 minutes, which when converted into arc seconds equals 186,600 arc seconds, equivalent to the speed of light in a vacuum in miles per second. When the precise location of the Great Pyramid is measured at 29.9769770 degrees north latitude, it equals the speed of light in metres per second. This gives two distinct mathematical references to the quantum physics of light measured in today's distances of kilometres and miles. This

means the advanced culture belonged to a ‘light-age’ civilisation.

Another significant feature of the Great Pyramid is the height to base ratio. Egyptologists have calculated the height of the pyramid at 280 Egyptian cubits (one cubit is 0.524m), and each base length at 440 Egyptian cubits. This means, the ratio between the height of the pyramid and two of its base lengths is 7:22. When the remaining two bases are included it gives the numbers ‘2–7–22’, which represent the number of the duality, the spiritual forces, and the material forces of the creative principle respectively. The creative principle of the universe is part of the Theory of Everything, which classifies them as belonging to a light-age civilisation. Also, it has been calculated the original pyramid with its slightly concave dished faces covered in the highly polished casing stones would have acted like a gigantic mirror and reflected a light so powerful that it would have been visible from the Moon as a shining star on Earth.

The Great Pyramid is certainly an area of intense interest to engineers who find in Egypt, a language of science, engineering and manufacturing, because the counterparts between our own cultures in that ancient land leave future generations with a difficult challenge. The problem being that the Great Pyramid does not fit into the Standard Evolutionary Model of pyramid building.

Although Egyptologists ascribe the Great Pyramid to Khufu and it is presumed to be about four thousand six hundred years old, we still have neither the technology nor the engineering skills to reproduce that magnificent structure where it stands no matter how much modern Egyptologists downplay and ignore the essential facts. Rather, it stretches common sense to the breaking point. It was totally over-engineered and a wonder of its time, done with absolute perfection on the first attempt by the 20-year-old King known as Khufu.

Yes, that’s right! Khufu was supposedly only twenty when he became Pharaoh and began to build the Great Pyramid. Further to that, all subsequent pyramids show a pronounced degradation in quality of material, in the cutting of materials, their assembly, and the fact that hard granite was used very little as well.

Actually, the problems surrounding the Great Pyramid are part and parcel of the present. For it seems Egyptologists are in possession of a modern mind that is clothed in a fabric of prejudices and stereotypes existing in our own

culture relating to that money-driven environment described above while first arriving in Cairo.

The mind set of ‘civilised’ Western humanity takes for granted that our collective world-view represents the paragon of ‘intelligence’; that we are above and apart from any preceding culture.

Such an unquestioned anthropocentric view is the central pillar supporting the materialistic paradigm in the world today. This is a world view that cannot even sort out the most basic social conflicts currently within Egypt.

Snefru was the first Pharaoh of the Fourth Dynasty. He led wars against the Nubians in the south and Libyans in the west, established trade relations with the Lebonese to the north, and the Mediterranean nations like the Minoans. Snefru’s father was Pharaoh Huni. The oddly shaped eight-step pyramid at Maidum was probably started by Huni, but finished off by his son Snefru, who altered the design. He then began construction on the Bent pyramid with a slope angle at the centre of each face of 54 degrees. Halfway from the base to the apex he changed the angle to 43 degrees due to structural problems.

Snefru then set about construction on the Red pyramid. There were problems choosing the slope angle on this third pyramid as well, which was finally built at an angle of 43 degrees. It was better engineered with fewer cracks in the stone, and regarded as the first ‘true’ pyramid. After abandoning the ‘stepped pyramid’ design previously used, it is believed Snefru was entombed in the Red pyramid, because a male mummy was found there in 1948, but was stolen before positive identification.

According to Egyptologists, when Snefru’s 20 year-old son Khufu came to the throne, he started construction on the Great Pyramid with a slope angle of 52 degrees. This was close to the original slope angle of the failed Bent pyramid at 54 degrees. So we might ask the reason for Khufu’s confidence in that slope angle?

First, it was the British Egyptologist Sir William Petre, from 1880 to 1882, and the American engineer Christopher Dunn, with the backing of 35-years’ experience behind him, who both carefully examined the two horizontal cuts on the sarcophagus in the King’s chamber, and recognised the unmistakeable evidence of advanced machining technology, because the methods used to cut the masonry for the Great Pyramid can be deduced from

the marks left behind in the stone. They claimed the shape of the two cuts in the hard granite of the sarcophagus could only have been done by machine powered sawing as opposed to a team of workers at each end of a nine-foot saw blade. Then Davidovits postulated the cement theory, and finally English writer and speaker Alan Alford (1961-2011), enters the picture with his *adoption scenario*.

The adoption scenario claims that virtually all the evidence for the Fourth Dynasty construction of the Giza pyramids was consistent with an adoption scenario, because the Egyptian Kings Khufu and Khafra had adopted pre-existing structures in the form of the Great and Second pyramids, and merely added the causeways which ran between the mortuary and valley temples. This was a stupendous task in its own right, which would have justified Khufu appointing his nephew Hemiunu as head of the construction team, for which Khufu provided good food and clothing for the workers, and also justified the Fourth Dynasty workers' village discovered near the Great pyramid in 2003.

The romantic notion hinges entirely upon the 'workman's graffiti' discovered by an English adventurer, Colonel Howard Vyse in 1837. It was found inside the sealed relieving chambers above the King's Chamber and contained references to Khufu. Thus, on this basis it was concluded that Khufu had indeed built the Great Pyramid.

The authenticity of the 'workman's graffiti' is however, questionable, because many authors claim the graffiti could have been faked. It was known at the time that Colonel Vyse had expended many years and a great deal of money on expeditions to Egypt, but had failed to unearth anything of major significance until his 'amazing' discovery in the Great Pyramid. The graffiti could have easily been fabricated by copying inscriptions which had already been discovered on other structures and in the quarries nearby. The graffiti was only found in the chambers broken into by Vyse. The so called Davidson chamber lying below the other chambers and discovered by an earlier explorer had no such graffiti, and the rest of the pyramid is strangely devoid of markings of any kind.

In the absence of a radiocarbon dating of the red ochre paint and without access to Vyse' original dairies, either Khufu's graffiti was forged by the discoverer for fame and or money, or there was a pre-dynastic god called Khufu.

Alan Alford said the evidence speaks for itself. When Robert Schoch made a detailed study of the weathered limestone rock on the Sphinx and the enclosure excavated out in which it sits, it showed the monument was exposed to prolonged heavy rainfall that dated its construction to between seven and five thousand years BC. According to an Inventory Stele belonging to the 26th Dynasty, the headdress of the Sphinx was repaired by Khufu after lightning damage. This negates the theory Khufu's son Khafra built the Sphinx, and throws up serious questions about the orthodox dating of the Giza site.

During 1983-4, researchers embarked upon the 'Pyramid Carbon-dating Project' that produced an average date of between 2977 and 2988BC. The so-called 'Khufu's boat produced a dated of 3400BC. Egyptologists date the Fourth Dynasty kings Khufu and Khafra to 2500-2400BC., and claim Khufu was twenty years of age when he embarked on the construction of the Great Pyramid. However, Fourth Century inscriptions found at Giza, confirm that Khufu was engaged in the construction of mastabas for his important generals and high ranking officials in the fifth year of his reign. Khufu would not have been wasting valuable time and resources building the mastaba field when he was supposed to be building the Great Pyramid. Another problem is the alignment between Giza and the two pyramids of Snefru. It was found that Snefru's pyramids must have been orientated towards the pre-existing pyramids at Giza. Thus, the Great and Second Pyramid's do not fit into the archaeological record of the sequence of pyramids built during the Fourth Dynasty.

According to Alan Alford, there is also a failure to recognise the refurbishment of Khafra's Valley Temple at Giza, which points to the inner limestone core and original temple belonging to a period long before the Fourth Dynasty. There were two phases of pre-dynastic construction at Giza: Firstly, the Great Pyramid was built during the Zero Dynasty, and secondly the Second Pyramid, Sphinx and megalithic structures were constructed. These phases date from 4000 to 6000BC. A major renovation of these two pyramids was undertaken by the First Pharaonic Dynasty between 3100 and 2690BC accounting for the radiocarbon dates of around 3000BC at the time of Narmer.

Later in the Fourth Dynasty, the two pyramids were adopted by Khufu

and Khafra, and the Third Pyramid was built by Menkaura. A combination of the geological and historical evidence points to a construction time for the Great Pyramid of between six thousand and four thousand BC.

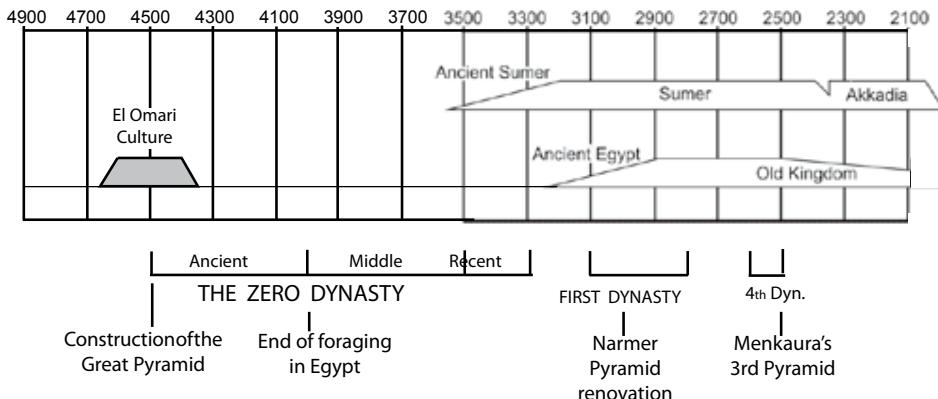


Diagram showing the early dynasties of ancient Egypt

The Zero Dynasty is divided into three ages: Ancient 4500-4000BC, Middle 4000-3500BC, and Recent 3500-3300BC. To determine more accurately when the Great Pyramid was constructed it is necessary to research the cultural activities at the time of the formation of Egyptian civilisation.

Carbon dating has revealed there was a small settlement near modern day Cairo for two hundred years from 4600 to 4400BC known as the Omarian Culture, which would be within the time-frame it would take to construct the Great Pyramid. These El-Omari people were the direct descendants of the Epipalaeolithic hunters of Helwan (refer p82, Debano & Mortensen, 1990). There is evidence of an epipalaeolithic industry in the Helwan area identified by Bovier-Lapierre in 1926 at Wadi Hof. Archaeologists Debano and Mortensen suggest nine occupation phases over four main evolutionary periods within the two hundred year time-frame.

Omrian culture was discovered by an Egyptian mineralogist El-Omari and Bovier-La Pierre in 1924. These people subsisted mainly on catfish but also had domesticated animals and planted cereal crops. They also used domesticated donkeys for transportation. They were well adapted to their local environment, situated away from the Nile and at the mouth of a wadi, or dry water path, except in the rainy season. Only the postholes and pits have

survived of the huts they once lived in, built from wattle and daub. The pits would have kept the huts cool during the daytime. Evidence also shows that their pottery was simple, undecorated and made of local clay. Some vessels were imported, because El Omari was at the end of an overland route to Palestine.

The dead were buried in abandoned storage pits near the houses. The body was placed on the left side with the head facing south and west where Sirius rises at the time of the flood. Grave goods were uncommon, but many graves contained pieces of limestone placed behind the spine, which shows that these people were the workers involved in the transportation of limestone blocks in the construction of the Great Pyramid. Many graves had pottery filled with sand placed in front of the face, arms or legs, which showed their simple lifestyle was a happy one living close to the earth and members of the advanced culture.

There was an unusual cultural unification at El-Omari, because there was little or no material development or social stratification. There were only the workers without an elite, because the archaeologically invisible elite comprised members of the advanced civilisation, who were organising the more technical aspects of the Great Pyramid construction nearby. However, as the site was not extensively excavated by archaeologists, much evidence was overlooked and the site poorly understood. Consequently, El-Omari is still an enigma, both in terms of its origins and occupation. Its dates imply it was a stepping-stone amongst other lower river delta cultures between Merimda (5000-4200BC) and Maadi (ca. 3100BC), but its simple material culture does not fit in well to that development.

Meanwhile, and during the same period in Upper Egypt to the south, the first experiments in agriculture were being carried out by low population densities and the slow diffusion of farming knowledge. There were still nomadic herding communities living in the increasingly arid western desert near ancient Egypt. But by the Fourth Millennium BC, the introduction of agriculture in Upper Egypt increased the output per worker and freed labour for use off the farm. Cattle herders also began to retreat to the Nile Valley in search of better pastures for their cattle. Agriculture and pottery-making began to appear around extensive farming settlements.

This situation became ripe for a would-be materialist exploiter to

figure out a way of obtaining the surplus grain. In this way, local rule was eventually established by military force. One elitist for example, might claim ‘ownership’ over 100 hectares of ‘improved’ or ‘very fertile’ land as a ‘protection’ for local farmers in exchange for demanding rent. Then, the different elitists might quarrel over their land rights. The adoption of farming would quickly follow, as foragers from the western desert found it difficult to pay rents. As the elite applied pressure on foragers, some foragers would have resisted the conversion to farming by relocating to empty land. This was the reason a highly mobile population developed in Upper Egypt during the pre-dynastic period. Many labourers migrated to Lower Egypt to escape state formation in Upper Egypt.

Surplus grains led to two things: a cereal diet increased female fertility which increased the population, and tradespeople became established in the making of weapons and pots, while weavers began trading their wares for extra food. This also allowed leaders to form wealthy and powerful elites. Consequently, the first state in Upper Egypt developed into what was essentially an institution for exploiting farmers. As these states extended their control, the demands for grain and labour forced more foragers to shift to farming. Social stratification thus presupposes this surplus production.

In Lower Egypt there was plenty of free land to provide economic opportunities beyond the reach of those would-be elites trying to form their stratified exploitative states. The geography of Egypt was important also, since resettlement was limited to the narrow band along the Nile River. The best chance of mobility was along the river, which initially favoured the mobile labourers since they could simply drift downstream to find their free land. But that was where they came into contact with members of the advanced civilisation to recruit them as labourers for the construction of the Great Pyramid.

This was how El-Omari sustained its hundreds, and even thousands of free labourers to transport the limestone blocks for the Great Pyramid, because these labourers found that members of the advanced civilisation were much kinder than the elites of Upper Egypt and they gave them new hope with happiness. The labourers would have been made to feel special, with donkeys to help transport the blocks, accommodation, medical care, and the right foods in order to perform their tasks. Above all, there was friendliness

and open generosity.

On the other hand, the elites of Upper Egypt worked to increase their own viability further by breaking the chain of causation for the mobile workers by tying peasants to the land in order to protect their own economic position. They had to expand their territory to offset this population mobility, so their armies depopulated the desert frontiers and forced more people to work on the farms. In the end, they brought about the conquest of Lower Egypt as the final solution to Egypt's Labour control problem, but by then the Great Pyramid was completed. They imposed uniform land taxation across the country so farmers could not escape taxation by moving.

There was of course a degree of cultural assimilation between the two societies, which had the effect of producing a far greater spirit of social unification and cooperation in Egyptian society that in the end, produced a more enduring civilisation that would not otherwise have been. All Egyptians had abandoned foraging by 4000BC, and unification of the country was achieved in 3100BC when Menes established the national capital at Memphis. And farmers built complex canal systems, dikes and reservoirs to control the annual floods. The cultural assimilation between the ancient Egyptians and the advanced civilisation eventually went even further than just the physical effects of construction and trade; it would involve the Egyptians' entire belief system discussed in the next chapter.

14

The Egyptian sun - god

Egyptians of the Old Kingdom believed Atum lifted the dead king's soul from his pyramid to the starry heavens. Atum was one of the most important and frequently mentioned deities from earliest times, as evidenced by his prominence in the Pyramid Texts, where he was portrayed as both a creator and father to the king.

Atum's name is thought to be derived from the word tem, which means to complete or finish. Thus he has been interpreted as being the 'complete one' and also the finisher of the world, after which he returns to the watery chaos at the end of the creative cycle. As creator he was seen as the underlying substance of the world, the deities and all things being made of his flesh. He was also a solar deity, associated with the primary sun god Ra. Atum was linked specifically with the evening sun, while Ra was connected with the sun at morning and midday. Amen Ra, is the fusion of Amen (god of Thebes) and the most ancient deity Ra (the Sun). In the Book of the Dead, which was still current in the Greco-Roman period, the sun god Atum was said to have ascended from chaos-waters with the appearance of a snake, the animal renewing itself every morning.

In the previous chapter, it became apparent there were parallels between the way in which the Great Pyramid was constructed, compared to that of a modern skyscraper. In this chapter one cannot equally escape from recognising the uncanny parallels between the ancient Heliopolitan creation myth of Atum and the modern Theory of Everything, which also describes how 'the One' came into existence. These two facts, pyramid construction on the one hand and creation myth on the other, point to a much deeper understanding by an advanced civilisation with similarities to our own.

In the Heliopolitan creation myth, which was formulated during the Fourth Dynasty (2613-2494BC) during the reign of King Khufu, Atum was

considered to be the first god, having created himself from the primordial waters (Nu). Today we understand Nu as the number Zero, in the same way as the advanced civilisation would have at the beginning of the Zero Dynasty.

However, the Greco-Romans did not have the number zero, so they would have found it difficult to understand the concept of Nu. Instead, the most commonly used system of numbers in use today, actually originated in India, and is known as the Hindu-Arabic system, in which two Indian mathematicians are credited with developing them. Aryabhata developed the place value notation system during the 400sAD, and over a century later the Indian astronomer Brahmagupta introduced the number zero in 628AD. Brahmagupta noticed there was a number at the cross-over point between the positive and negative values, in which zero had its own mathematical properties as a mathematical operator.

However, the ancient Egyptians had already taken zero, which they called Nu, a lot further; and turned it into a sacred lake. For them, Nu existed before the structured cosmos was created in which there was only darkness that held a limitless ‘water’. This sacred lake symbolised the non-existence before creation. The concept of the Primeval Waters explained how light and order was formed out of the unordered, unstructured chaos of darkness and timelessness [the nothing]. In that myth of Nu the mathematics has been left out. So when the ‘mathematical core’ or yolk is taken away from the cosmic egg, all you have left is the shell or myth. Although, when the mathematical-physics is put back into the myth of Nu, there is the origin of an equation that defines zero as follows:

$$0 = []$$

The equation shown above has three symbols, a symbol on each side of the ‘equals’ sign, which means the two symbols are equivalent to each other. The symbol on the left in the equation is the number zero and represents ‘nothing’, while on the right is the ‘square brackets’ sign used in set theory that also represents ‘nothing’. It can therefore be deduced from this equation, the most fundamental in mathematics; if the two symbols are equivalent to nothing, then ‘nothing equals nothing.’

In the original Indo-European language it was thought that our word

for science came from the word ‘scia’, which means ‘to split.’ In this regard science studies the individual parts, and this equation is divided into two parts. The zero on the left is the mathematical part of the equation; and the square brackets, on the right, is part of physics because it represents empty spacetime.

However, although the square brackets sign represents empty spacetime, the actual space on the paper does not include spacetime. For that reason, the set with no members is exclusive of the physical spacetime between the square brackets as well as the physical spacetime within the circumference of the zero symbol. Strictly speaking, the zero symbol should be represented as a dimensionless dot, which means ‘.’ is equivalent to ‘0’. In other words, the definition establishes the nothing equation as exclusive in order to relate to the physics.

From the zero, all of mathematics appears, and from set theory’s square brackets symbol, physics has its origin. In Western culture, both mathematics and physics, (although linked) developed separately. But this split need not have occurred, because at the beginning of the universe they were unified. The English language derived its word atom from the Egyptian word Atum, which means indivisible. In this way, the nothing equation proves that mathematics and physics are really indivisible. This means physical existence and mathematical existence became one and the same thing. So to talk about a mathematical concept such as zero, is also to talk about the physics, and this brings the reader closer to the concept of Nu.

Another problem is when mathematics is seen to originate separately from zero on the left side of the equation only, then mathematics becomes non-referential. That means mathematics does not relate to nature or the universe very well because it always remains separate. But if both sides of the zero equation are unified, as in a mathematical physics as described above, then the mathematics that emerges is referential.

The advanced civilisation would have been well aware of the correct mathematical physics, and related the Nu myth accordingly in simple terms so the ancient Egyptians could understand it. Meanwhile in the modern age we have come across the Nu myth with its causal mathematical core missing, so it is necessary to find the missing mathematical -physics core again, and in that sense the Nu myth can be back engineered to find the truth behind it.

The nothing equation was a ‘pool of thought’. But this pool of thought was limitless and infinite, which being only thought, had no space or time. Nothing was an extreme situation, so it was called absolute. It was a thought ‘above’ any reference of spacetime, because zero is a number and for a start numbers are only mind objects that exist as the ‘form’ or ‘idea’ of physical objects. For example, a circle consists of three parts: the circumference, the radius, and the centre. In terms of thought, the circumference and radius occupy physical spacetime and therefore could be regarded in this analogy as physical or relative thought. However, circles originate from their own centres that are defined by the infinite number pi. The dot and Pi are infinite and absolute because they exist on the boundary between the dimensions. This means the nothing equation was also an absolute pi force, which is symbolised with a pi-sign over the top of the zero.

The pool of idealistic thought was also material as opposed to non-material, because zero is both an even and a material number. This establishes the pool of thought as both material and idealistic. It was a nothing that possessed the potential of the number one (cohesiveness) because it was infinite; the number two (duality) because it was either material (non-creative or inert) or non-material (creative); and the number three (aspects) because it was either active (the line), passive (the circle or circumference), or idealistic (the dot or pi). The opposite of potential is kinetic. The physics must apply to all things, whether those things exist physically or metaphysically. Whatever possesses potential characteristics must be counter balanced by its kinetic characteristics. Therefore, the pool of thought was an infinite force as well as a referential number.

Once the basic mathematical physics is understood, the Heliopolitan creation myth becomes very clear. One could imagine that some Egyptian labourers building the Great Pyramid would have wanted to ask a member of the advanced civilisation some questions. Having asked the obvious questions about the construction project itself, this would have inevitably led to the need to explain the original ‘home’ amongst the stars or planets in the sky and the concept of Zero to someone having only a basic understanding of the natural environment. For that reason, Zero would have been described as the ‘primeval waters’, because water is the most material element as opposed to fire being the most non-material element. These material and primeval

waters were called ‘Nu’ or ‘Nun’, because they would have originated from the language of the advanced civilisation meaning the ‘whole’.

Certainly, Nu was a very weak material force without form that could only think in a materialistic way. However, such idealistic thoughts had the power to realise what it did think because Nu lived in a different world to what we know, and was in a state of material being within that world. We call Nu the devil today, and this devil - unlike us - could ‘do’ things simply by thinking about them.

This begs the question of how a negative can exist as nothing? The answer is only if there is an equally unmanifest positive there as well. Remember, zero is an even number, and even numbers are capable of being split. But in the primeval condition of zero it was a whole, consisting of a unified positive and negative unmanifest component, or zero. The primeval zero was a weak force that as soon as it tried to split would immediately return to its whole condition again as positive and negative components cancelled them out to nothing.

Our present civilisation seems to imagine the devil to exist in some kind of flaming hell, but this is wrong. Rather, the devil lives in the waters that cannot be separated, which is zero. A flame is the opposite, because it is made of different tongues that can and do separate of their own accord. Certainly, we see water in the liquid state, whose atoms are in constant contact with one another and only free to slide past each other. However, behind the atomic level is the dominant cohesive force that draws those atoms towards its own centre, in association with the passive inertia force that resists change of motion. For that reason, the surface of water is as hard as concrete when you fire a bullet into it, for example. Thus to describe Nu as the water force is a good analogy; and to describe Nu as the primeval waters, is to accurately state the force behind the liquid. Such a liquid that cannot separate or be split, adequately describes the dominant negative side of zero.

However, zero is an even number force that has another recessive positive side, like the flip side of a coin. Zero could be imagined as a round coin in which ‘heads’ is the negative side of zero and ‘tails’ the positive side of zero. Because the heads side is topmost we only see the negative and more dominant side in the absolute state, while the more recessive ‘tails’ side can only go to the opposite extreme in the absolute state. The opposite extreme

to nothing is everything, which still did not have any existence in the absolute state but can be described in the following equation:

$$1 = U$$

The equation shown above has three symbols, a symbol on each side of the ‘equals’ sign, which means the two symbols are equivalent to each other. The symbol on the left in the equation is the number one and represents a ‘fiery-unity’ or ‘everything’, while on the right is the ‘U’ symbol used in set theory that stands for the first letter of the word ‘universal’, used in set theory to represent ‘everything’ and the largest set. It can therefore be deduced from this equation: that if the two symbols are equivalent to everything, then ‘one equals one.’

In 1901, the philosopher Bertrand Russell discovered the paradox between the zero set and the universal set; how the zero set was exclusive and the universal set was inclusive. However, this paradox is neatly resolved when it is considered that the two extreme sets are equivalent to mathematical physics numbers and belong to the opposite forces in the absolute state.

$$\check{0} \bowtie \check{1}$$

The third equation shown above is a combination of the first two equations by combining only the numbers in each of those equations, but with the ‘complementary opposite’ sign between them instead of the equals sign. Zero is on the left hand side of this opposition equation because it is the dominant member of the duality, and the number one is on the right hand side because it is the recessive member of the duality.

The ultimate truth of the universe is found in equation three, after both forces have ‘grown’ to equal strength in the absolute state. There have been no parameters set, but ‘nothing’ is complementary opposite to ‘everything’. Consequently, both forces have grown to ‘adolescent’ stage and entered into a relationship that is very much like a marriage, from which neither partner can

escape. Ultimately from this marriage, one ‘day’ children would be born, and the result would be the universe.

The problem is to explain how two unequal forces could eventually grow into two equal forces, because the myth says that, “out of Nu rose the creator of the world, Atum, or the primeval mound, who self-developed into a being through some sort of magic, which became a pyramid shaped stone regarded as the dwelling place of the sun god”.

Equation three states the third most fundamental concept in mathematical physics, which is, if the two duality numbers are complementary opposite to each other, then ‘everything comes from nothing, and nothing comes from everything, which is another way of saying, ‘the One’ or ‘Atum’. Nu was the original material force, and Atum was just an unequal and insignificant, complementary opposite member in the duality. It was necessary for Nu to maintain its dominance over Atum, and ‘mask’ Atum, by becoming a stronger force.

So it was that Nu built itself into a more material force within the thought pool of the absolute state. It gained a ‘mentality’ and became the spectrum of evil. As Nu grew, and by the very nature of evil itself, there developed considerable disharmony and chaos. The gaps started to widen between these factions headed by their elites. As they started to draw apart they became the ‘spectrum of evil’; headed by the ‘extremely evil’, followed by ‘very evil’, ‘moderately evil’, and ‘not so bad’. It was ‘not bad’ that became the majority, which consisted of the two forces [(not) and (bad)] that eventually became ‘the good’, by recognising its true self and taking the opportunity within the chaos to establish itself and evolve spiritually.

Eventually Nu ‘crashed’ or ‘flipped’ because of the falsity so generated between the different factions, which gave origin to Atum: the totally good, which had to split from Nu as described in the equation below. Atum was the god of pre-existence and post-existence. In the binary solar cycle, the serpentine Atum was contrasted with the ram-headed scarab —the young sun god, whose name is derived from the Egyptian hpr, “to come into existence”. Khepri-Atum encompassed sunrise and sunset, thus reflecting the entire solar cycle.

Atum was a self-created deity, the first being to emerge from the darkness and endless watery abyss that girdled the world before creation. A product of

the energy and matter contained in this chaos, he created divine and human beings through loneliness: alone in the universe, he produced from his own sneeze, or in some accounts, semen, Shu, the god of air, and Tefnut, the goddess of moisture. The brother and sister, and husband and wife, curious about the primeval waters that surrounded them went to explore the waters and disappeared into the darkness. Unable to bear his loss, Atum sent a fiery messenger to find his children. The tears of joy he shed on their return were the first human beings.

Atum's name is thought to be derived from the word tem, which means to complete or finish. Thus he has been interpreted as being the 'complete one' and also the finisher of the world, which he returns to watery chaos at the end of the creative cycle. As creator he was seen as the underlying substance of the world, the deities and all things being made of his flesh.

These early myths describe how Atum created the god Shu and goddess Tefnut by spitting them out of his mouth. To explain how Atum did this, the myth must be interpreted through the fourth equation, in which the god Shu is 'plus-one' and the goddess Tefnut is 'minus-one':

$$1 = [\{ -1 \} 0 \{ +1 \}]$$

The central truth and the most powerful idea in mathematical physics is the origin of the number one from zero, because it leads directly to the creation of the number line and its pattern of primes that describes the Theory of Everything. In other words, equation four is the core equation of the universe and a definition of the number one.

On the right hand side of the equation, in the middle of the square brackets is zero. On either side of zero, inside the wiggly brackets are different forms of the number one that are equal to zero. These are minus-one and plus-one.

In other words, zero has split into minus-one and plus-one. When a negative force undergoes a split in quantum physics into virtual particles they will immediately reunite because of the cohesive energy they possess, but if a positive number force undergoes a split, they remain separate and can unify because of their radiant energy. For this reason, minus-one and plus-one remain separate, hence the wiggly brackets.

The left side of the equation describes the first stage in the self-creation

of Atum, and on the right-side minus-one is equivalent to the goddess Tefnut, and plus-one is equivalent to the god Shu.

The second stage in the self-creation of Atum from Nu is a union between the duality forces to produce the third force of love, also called the aspects. Here, love is a union of two forces that do not cancel themselves out because they are the ‘totally good’, ‘the One’ or Atum. Thus, the ancient Egyptian word Atum means ‘complete love’ or ‘finished love’. The finished love created the three aspect forces of Idealistic (Atum), passive (Tefnut) and active (Shu). These gods in turn created their own universes. The Idealistic or pi universe was ruled by Atum, with four dimensions in which the dominant duality force was spiritual. The self-creation of Atum was opposite to the creation, where Atum created the other two complementary opposite universes.

The active or relative universe in which we live, is a material universe where love has been pushed into the background and there are four dimensions: three of space and only one of time. And there, the dimensional particles radiate wave vibrations that form into particles. In the active universe, ignorance abounds, but there is only one true knowledge.

The passive universe is the opposite, it has four dimensions; three of time and one of space, where particles do not need to form because the background force is love and it is the home of the soul. It is called heaven or paradise. For that reason, paradise is found in the human mind.

The pi-universe has two time dimensions that partly cancel each other out because they are moving in different directions towards zero, causing time to freeze over and so creates a stable 3-D time field where events and objects do not change, or change very slowly and can be modified once events have been ‘set-up’ from the thought pool. It also has two dimensions of space that interact with each other to create an expanding 3-D space. All four dimensions combine to create a potent pi-universe, in which the mind of Atum can create anything with thought. For example, Atum need only go into a meditative state for what might appear to Atum to be a ‘week’ and create an entire universe with thought, but to us it would be the life of our universe of between 29 to 31 billion years.

When Brahmagupta discovered the number zero in 628AD, he noticed the positive numbers ran along the number line to infinity on one side of zero and the negative numbers did the same on the other side. Whereas the positive

numbers get bigger, the negative numbers get smaller. This meant that minus-one was the biggest of the negative numbers, and plus-one the smallest of the positive numbers. What existed in the mathematics with numbers, then had to exist in the physics, because true reality is mathematical physics. In the physics of the absolute state, this fact allowed the two halves of love to unify structurally into one-pi: minus-one became the largest object in the absolute state called ‘the One’ or Atum, and plus-one became the smallest object called Shu or the ‘dimensional particle’. Nu became the unequal and insignificant complementary opposite member of the duality, and everything else in the relative state has been created by Atum between these two extremes, just as the numbers do that run to infinity on the number line.

Consequently, there are two types of numbers on the number line that define the infinite love of Atum. Starting from Nu, which is the zero, there are the composite numbers; and starting from Atum, which is the number one, there are the prime numbers. Composite numbers can always be divided by others, while primes cannot, except by themselves or the number one. Primes are completely unified like Atum.

In the mathematics, all the numbers became Atum’s children. The passive and active universes did not split completely, so the negative numbers became the soul and the positive numbers the body. For example, the number pi-two is a combination of minus-two and plus-two, pi-three is a combination of minus-three and plus-three, and so on.

Likewise there is a universe, where physical existence is really an abstract mathematical structure created outside spacetime, and where the soul combines with the body to create Atum’s children on an infinite scale. All the children, such as gross matter, plants, animals and humans belong to Atum because Atum created them.

The soul is composed of dimensional particles. A dimensional particle is the smallest tetrahedral spherical entity that generates spacetime and energy in the form of wave vibrations. Only the wave vibrations of matter form into particles. Wave vibrations form into both a spectrum at a certain level of consciousness called a magnitude, and different magnitudes themselves fall into a spectrum, all of which is called the creative principle.

There are seven different magnitudes of the wave quantum depending on the degree of ‘light’ energy, or quantum shell the wave vibration belongs

to. Consequently, Atum made the world in a spectrum of seven days, where the extremes range from a day meaning light, and a night meaning no-light. The spectrum of light and degree of consciousness can thus be expressed by the seven colours of the rainbow. The colours are red for inert matter, orange for plants and invertebrates, yellow for chordate animals, green for humankind, blue for the genius, purple for the prophet, and white light for the god-person.

Everything comes from universal energy. The universal energy comes in the form of wave vibrations, and is composed of a spectrum. The first spectrum on the number line is the single digit numbers from one to ten. A spectrum means all possibilities of movement, and the purpose of the dimensions of space and time, is to allow all those possibilities of movement to take place. For this reason, the universal energy spectrum can be divided into two halves: the material half and the non-material half.

The first half of the number spectrum belongs to the numbers one to five, which are non-material and contain the greatest number of primes. The word non-material is equivalent to spiritual. The second or material half of the spectrum is the numbers six to ten. The number ten is equivalent to zero in the spectrum because as a single digit, it functions as a place holder and can be counted as coming after nine. It is opposite to the number one in the duality spectrum and equivalent to the number ten for a ten based counting system only, which is not in use for the purposes of this discussion.

The single digit number line is the first spectrum and is called the *creative* spectrum, which describes the fundamental forces of each equation mentioned above as follows:

1 2 3 4 5 6 7 8 9 0

The single number digit line shown above is a complete number spectrum in its own right because it consists only of the single digit numbers. The first spectrum numbers have all originated from the number one, because they share the same undifferentiated single digit feature with the number one, and possess a similar creative potential as the number one. Consequently, the single digits are defined as belonging to the creative magnitude. This creative spectrum also defines the creative force of the number one, which is

equivalent to the second equation in which the number one is equivalent to everything. Everything is defined as the creative spectrum.

1	2	3	4	5	6	7	8	9	0
I	I	I	O	I	O	I	O	O	O

The second spectrum of the Creative Principle is called the *duality*, which is also found on the single digit line when the prime numbers have been marked in bold and the composite numbers in outline, as shown above. Reading directly from the one to ten number line, it will be noticed there is a higher concentration of prime numbers in the spiritualisation or left half of the number line (1-5); while the composite numbers are predominantly on the materialisation or right half (6-0), where their concentration is higher. However, there is no clear cut division between the spiritual and material components on the number line between five and six as would be expected. This is because the duality spectrum is not a completely differentiated force, as described in the third equation where Atum has a complementary opposite relationship or ‘marriage’ with Nu.

When the duality spectrum of the numbers above is replaced with binary numbers, it is found that there are equal one’s and zero’s within the duality spectrum, i.e., when the primes are replaced by one’s and the composites with zero’s. Thus, the distribution of spiritual forces (one’s) and material forces (zero’s) is opposite. Looking at the binary code pattern closer, the pattern of ones from left to right is, ‘I I I _ I _ I’; and the pattern of zeros from right to left is, ‘0 0 0 _ 0 _ 0’: which means the duality number spectrum is opposite; or in terms of forces, complementary opposite. Consequently, the duality forces are defined as belonging to the duality magnitude. This duality spectrum also defines the duality force of the number two, which explains the unique features of the number two.

The number two is currently considered the first prime number by mathematicians, but at the same time, two is unique in being the only even prime number. This makes the number two the oddest and most unique prime and the strangest and most unique composite. This defines its complementary opposite nature as a semi-bifurcated and relatively undifferentiated spectrum in its own right, that defines the duality belonging to the second magnitude.

Therefore, the number two is both a prime and composite number at the same time, and represents the second magnitude of the creative principle.

3	4	5	6	7	8	9	0
I	0	I	0	I	O	O	O
II		O			→		

The third spectrum of the Creative Principle is called the aspects, which is also found on the single digit line starting from the number three, as shown on the first line of single digits above. Here, the prime numbers function as markers only to indicate the number of composite numbers between them. There is always an odd number of composite numbers between primes on the number line. For example, in the second or middle line shown above in binary code, the numbers three and five are primes; while there is only one number between these two primes, which is the number four. This arrangement on the number line, when there is only one composite between two primes, is called a twin prime.

The twin prime conjecture states that there are an infinite number of twin primes on the number line that differ only by two, such as the next pair, 11 and 13; or the next one after that 17 and 19. So, a ‘twin prime’ occurs on the number line when two primes are separated by only one composite number. Like the first prime (#1), the first twin prime is very special because it represents the first force of the aspects, which is called the idealistic aspect. In mathematics it is the infinite number pi. For that reason, the twin primes are known as pi-signs, which are symbolised as, ‘II’, which is shown on the third line. Consequently, there are now three types of numbers on the number line: primes, composites, and twin primes.

The next number on the number line is six, which is a composite. Six is a unique composite, because it is the only composite and single number between a twin prime and a prime on the number line. For this reason, it represents the passive force of the aspects. Six is a composite made of a ‘double three’ or aspects, which means it is a polarised force represented by the circumference of a circle.

The active aspect on the third magnitude is represented by the three zeros on the middle line between the two primes: seven and eleven. This active aspect is unique because it is the only group of three composites between a prime and a twin prime on the number line. There are three composites between two twin primes, but never between a prime and a twin prime. For this reason, the active force is symbolised by an arrow sign; and the aspect forces are found in the fourth equation, which defines one-pi.

There is another magnitude called the zero magnitude that describes the thought pool as defined by the first or nothing equation, which was ruled over by Nu. However, when Atum self-created, there had to be a contribution from both the everything and the nothing. Consequently, minus-one became ‘the-One’, and plus-one became the dimensional particle that is both a particle and a force because it gives origin to the universal energy when part of Atum. For that reason within the mind, materialistic people tend to be detailed thinkers that like to talk about everyday matters, while spiritual people tend to think big and are not very good at small-talk.

Atum had not finished creating the world yet, and the next stage was to create the fifth equation out of the components of the fourth equation. This occurred when the one-pi force split into two forces; the number one and the infinite force pi. Zero remained as zero, but plus-one became the irrational number ‘e’, and minus-one became the irrational number ‘i’. Thus, the fifth equation became another core equation of the universe. It is also called Euler’s beautiful equation as follows:

$$1 + e^{i\pi} = 0$$

All these equations originate from zero, and consist of five infinite, irrational numbers giving rise to the primordial numerical forces as follows:

* The primordial number one, is on the left-hand side in the formula and retains the same identity in the same way as zero does on the extreme right-hand side of the formula. In other words, the formula itself is a numerical spectrum.

* The primordial number two, is the second symbol from the left-hand side in the formula that is called ‘e’, which represents the duality spectrum

beginning from the number one at one end of its spectrum and finishes with a value of about 2.718 continuing on to infinity. From ‘e’ to eternity, is a behavioural prime and represents the duality spectrum, the behaviour of the wave quantum and the primordial number two.

* The primordial number three is called ‘e’, or pi. Three is a structural prime, and the reason it represents the aspect spectrum, the structure of the wave quantum, and the primordial number three.

*The primordial number four comes from the fifth symbol zero through the intermediary state forces as yet to be described, which is a further alternative development of equation four. Equation four can create both the state forces and the numerical forces. The numerical forces are also called *planetary forces*.

*The primordial number five comes from ‘i’, which is the square root of minus-one, and relates to the structure of the dimensional particle, which is a five-point configuration. The square root sign is equivalent to a double division, which is equivalent to four subtractions, plus the central subtraction in the tetrahedron, which in the mathematical physics is the primordial number five.

In other words, the beautiful equation is equivalent to the primordial numerical magnitude as follows:

$$\text{Atum} = [1. 2. 3. 4. 5]$$

The primordial numerical spectrum shown above on the right-hand side of the equation then undergoes another fluctuation or splits into a duality of active (top row) and passive (bottom row) forces as follows:

$$[\begin{smallmatrix} 1 & 2 & 3 & 4 & 5 \\ D & \otimes & \ominus & \oplus & \ominus \end{smallmatrix}]$$

In the equation shown above, the bottom row of symbols consist of passive forces represented by the circle, and inside the circle are straight lines indicating the force number. The only exception is the number one, whose

duality forces each receive a half-circle because they are also idealistics within the newly created spectrum. For example, the primordial number one has split into a one-pi force and a passive-one force. The primordial number two has split into the two-force and the passive-two force, etc. This represents the origin of plus and minus numbers, which are realt forces.

The number duality is likened to a person having two hands with five fingers on each. Usually, people are right-handed because that is their active hand with its five active fingers, and the left hand being the passive one. Consequently, each finger has become associated with a number force working within the microcosm. Of course the number forces work outside in the macrocosm as well, but cannot affect people because they are only physical forces. This was the first mistake of astrology, to assume the physical forces could affect people's lives.

Having created the ten numerical forces, they must be sorted into their natural order of creativity, with one-pi being the most creative and the five-force being the least creative. The order of creativity of the numericals is shown below as follows:

$$= [\text{1} \oplus \text{2} \ominus \text{3} \text{ D} \ominus \text{4} \ominus \text{5}]$$

As the numerical forces take on their creativity positions within the spectrum they form two concentric rings with the passives occupying the inner most ring. The inner ring then undergoes a half-revolution to equalize the creativity as shown in the final line-up.

The names of the numerical forces are completely new to most people, but they are also known by their common and equivalent planetary names, also known to the ancient Greeks and Romans. For example, One-pi is known as Apollo by the ancient Greeks and Passive-one became the Moon force. Two became the god of war, which was Mars; and passive-two is Pluto. Three became the messenger of the gods, which was Mercury; and passive-three is Uranus. Four became the king of the planets, which was Jupiter; and passive-four is Venus. Five is the serious thinker Saturn, and passive-five is Neptune.

By the time of the ancient Greeks, the sun-god had become Apollo, from the period when it had developed at Heliopolis under King Zoser (2664-2646BC). Zoser's chief minister was Imhotep, who designed the step pyramid,

representing the seven levels of consciousness that was like a stairway to heaven so the dead pharaoh could join the sun-god in the heavens. There was evidently a small wooden temple atop the sixth step that has since disappeared.

As it turned out, the common people became very enthusiastic about the sun-god Re or Ra. It is not known for sure what Ra means, but it is thought to be a variant of the word ‘creative’, if not the original word for ‘sun’. Humankind was supposedly created from Ra’s tears of joy, leading to the Egyptians calling themselves the ‘cattle of Ra’.

The Sun was thought to travel in a boat in order to protect its fires from the primordial waters of Nu, belonging to the underworld as it passed during the night. Ra also was accompanied in this boat with various other gods, including ‘Ma’at’ who guided the boat’s course, while Set and Mehen defended Ra against the monsters in the underworld. So, the ancient Egyptians saw the sunrise as the rebirth of the Sun from Nut the sky-god, and thus attributed the concept of rebirth and renewal to Ra, strengthening his role as a creator.

As the cults of the various solar deities rose and fell, Ra’s role as the most well-known solar god in the Egyptian pantheon constantly changed. This was understandable considering that the underlying mathematical physics had not been understood. Horus, Ra, Aten, Atum, and Amun-Ra exchanged roles when they became exchanged and worshiped as the sun-god, even though they retained their solar links. Ra and sometimes Horus were broken down into several smaller aspect gods that presided over sunrise, noon or sunset.

The sun-god cult of Ra began to grow from the Fourth Dynasty onwards. Then the Pharaoh’s were seen to be Ra’s manifestations on Earth, referred to as the ‘sons of Ra’. Their worship of him increased significantly in the Fifth Dynasty, when Ra became a state deity and Pharaohs had specially aligned pyramids, obelisks and solar temples built in his honour. The first Pyramid Texts began to arise, giving Ra an increasing significance in the journey of the Pharaoh’s soul through the underworld.

By the Eleventh Dynasty, Ra had become much like the theist Christian God. The mythology at that time told how Ra had created the world for humankind, and evil was the result of a person’s own actions. In this respect Ra was closely affiliated with Ma’at, goddess of law and truth. It was even implied that Ra would punish the evil doer after death, when the soul

was ‘weighed’ on the scales against the feather of truth.

The Middle Kingdom saw Ra being combined and affiliated with other deities, especially Amun and Osiris. During the New Kingdom, the worship of Ra became yet more complicated and grand. The walls of the tombs were dedicated to extremely detailed texts, that told of Ra’s journey through the underworld. Ra was said to carry the prayers and blessings of the living with the souls of the dead on the sunboat. The search for enlightenment seems to have eluded the ancient Egyptians at this time as without knowing the central truth the religion became hollow. Instead, there were many acts of worship including hymns, prayers and spells to help Ra and the sunboat overcome the (zero).

As time went on, the advanced civilisation, or master race, found it more difficult to carry out their ‘social experiments’ on the three kingdoms of Egypt, so instead they turned towards assisting the Israelite slaves escaping from Egypt. The master race knew the truth behind the universe. They knew for instance, the ‘marriage’ between Nu and Atum was known to have taken place because it is recorded in the distribution of primes (Atum) and composites (Nu) on the single digit number line, which means it was a social interaction. They had been in Egypt because they were trying to influence that social interaction and prevent the events we see occurring in Egypt today. Social interactions involve a minimum of two players, especially when they are everything. It is also valid to include the social sciences in this interaction, where the events of civilisation are ‘frozen’ in time and based on these numbers, because the single digit number line tells the same story as the self-creation of Atum, beginning from the first zero.

The story behind the single digit line is not a physical one, but started within the mind of humanity with the advent of civilisation. It illustrates how the material force of money grows in strength and eventually crashes, for money is an invention of the human mind, and the human mind is a non-material entity. This story evolved from the time when the ‘noble savage’ had lived close to nature for several hundred thousand years during the last Ice Age, until the first ‘zero’ of civilisation entered the mind of humanity.

TEN. This first zero is the Number Ten representing the planet Saturn, which came into existence about eleven thousand years ago when hunter-gatherers emerged from the end of the last Ice Age. Saturn represents the

ownership of material things and brings about social stratification. It is the forced unification of society by an elite minority group, who learn to exploit the natural goodwill of the people.

As already mentioned, Egyptians were forced to abandon foraging by 4000BC, when the elites of Upper Egypt employed their armies to depopulate the desert frontiers and force more people to work on the farms. That way, the elites could tie farmers to the land in order to protect their own economic position and expand their territory to offset the population mobility that they had created. In the end, they brought about the conquest of Lower Egypt as the final solution to Egypt's Labour control problem and they imposed uniform land taxation across the country, so that farmers could not escape taxation by moving.

Close to the northern tip of the Fertile Crescent in what is now modern south-eastern Turkey, hunter gatherers began protecting early concentrations of wild cereals from herds of gazelles and donkeys. This was the place where modern wheat had been domesticated. With knowledge of plant and animal husbandry, the first farmer materialists gained high social status and began to challenge the political power of the priests in the temple complex at Belly Mountain, which was their centre of the known world. The temple priests supported the old hunter gatherers of the surrounding hinterlands and protected the spiritual knowledge inherited from the Ice Age peoples, becoming the first social lifestyle crisis. In other words, these minority materialistic groups had forced the majority into economic slavery by taking control over food cultivation and storage, then claiming ownership over the land and its products. This was the original lie attributable to the zero/ten numerical civilisation.

NINE. The second zero under the Number Nine began when Menes brought about the unification of Egypt in 3100BC by conquest, and established the national capital at Memphis. Farmers had to pay tributes in the form of their produce and began to build complex canal systems, dikes and reservoirs to control the annual floods. Nine saw the rise and growth of the ruling class elites and the invention of money for their own benefit, initially by King Alyattes of the Lydian city-state on the western coast of Turkey. Lydia traded with early Greece. Nine-type civilisations are ruled by the engaging planet Uranus, which brings people together based on the incremental material gains

principle, whereby a population is prepared to endure hardships in order to achieve some future wealth expectation promised by the elites. It justified the elites taking political power by exploiting social weaknesses, such as the disunity caused by materialism and the myth-making process brings corruption into religion in order to build a civilisation whose ideological formula is materialism. It is the cunning wolf in sheep's clothing.

EIGHT. The third zero under the Number Eight is represented by the planet Jupiter. When the planet Jupiter becomes dominant in society, the people fail to recognise the underlying truth behind their religion, and start to take the path of falsity. They fail to recognise that religion has become infused with politics and an exercise in social control. Eight is a dark period that saw the advent of the 'Church' which turned evil, but allowed materialistic science to develop as a pretence in finding the truth. The main religion even replaces the power base of the civilisation itself in some cases, such as the Holy Roman Empire. As the Church begins to flower into the dogmatic and oppressive socio-political faith of today, its 'concentric shells' of misconception, deception, theistic innovation and cover-ups continue to gain in strength so that the society is dogged with continual warfare, disharmony, disease and pestilence.

SEVEN. The first prime under the Number Seven is represented by the planet Pluto. As a prime number, Pluto has both a material and a spiritual side. Its material side is very destructive and degenerative. For example, the classic example was Alexander the Great, who expanded his empire far beyond its natural limits. The temperament of the times was autocratic and in the search for some stability the court rituals and Persian model of kingship became very attractive. Materialistic Pluto stretches itself too far and quickly blows itself out, but in the meantime destroys the earthy civilisations in the process.

The spiritual side of Pluto brought some light into the Dark Ages, such as the Reconquesta (mid-1000s to 1200s), a reformed papacy which created the Knights Templar (1128-1306); the seven Crusades (1096-1252); commercial revolution and voyages of discovery (1200-1500); the Renaissance (1100s-1600s) which saw the revival of art, literature and learning; the Reformation (1500s-1650s) which forced changes on the Catholic Church, resulting in the 30-years war (1618-1648), and the Enlightenment of the 1700s stressed philosophical reasoning. The Seven-age ended about 1800. However,

to some extent it must be admitted the numericals blend with each other.

SIX. The Six-age is the Moon. The Moon becomes the main purpose and drive of the people, which focus on money. Money becomes the ‘a’ religion because it is what people live by and the new lifestyle they adopt. This allows the elite to ‘disappear’ as society becomes decentralised, because the tiny powerful, illegitimate and authoritarian elite is never voted into office, never elected and never known personally, except that it comprises mostly criminals and banksters who run the planet with continual wars and World Wars in order to keep the planet in the grip of a Spiritual Dark-age.

In this Terror-age of the number six, some people start to wonder what happened to the ‘noble-savage’, with its natural qualities of warmth, generosity, friendliness, empathy for the suffering of others, and the ability to handle complex inter-personal relationships. Some people realise that they have been tricked by the education system into believing the reality of materialism so that the elite can live in luxury at the expense of the majority. Things are not always what they seem; history was fiction and everyone has been turned into economic slaves by greed and money. Those things have become the way of the world, but the truth has only just begun to get across to the people after seven thousand years.

The situation the 99% of the global population of seven billion find themselves in today, under the six-numerical is echoed by Atum’s situation at the beginning of creation. Like Atum, the 99% will have to self-create themselves. This won’t be as difficult as it seems because like Nu, the materialistic society will self-destruct as it grows in power, and as a result of its own falsity and unsustainability. As a result of the crash of civilisation in only a few decades time, this will inevitably lead to a new Five-age.

FIVE. The Five-age is Mercury. Mercury is the second prime in which the good people start to gain power, and the falsity of the previous age is made known. The people discover that there is but one true knowledge. The Six-age reduced humanity to a more primitive existence, but the Five-age turns the ‘rudder’ of civilisation in a different direction.

Five-age civilisation has five characteristics. Firstly, there is the purpose, in which governments encourage self-sufficiency, and business becomes more environmentally conscious. Children are taught the five basics of civilisation – self-sufficiency, relations, self-respect, attitude and transparency. Wisdom

becomes the figures, nuts and bolts, and the material basis of the new knowledge. Knowledge is about being able to put the problem together in a working and practical way. Progressive changes are implemented, and a light-age lifestyle brings a wave vibrational technology.

FOUR. Four is Neptune. As population levels return to ‘normal’ the Four-age is an attempt to restore materialism and monetarism. However, in the end the people know good must triumph over evil, so evil is eventually worn down and defeated by the overwhelming good in the Golden Age of Primes. Four gets rid of the monetary system and becomes more self-sufficient.

THREE. The Three-age is the planet Mars. Here, evil is worn down. Technology climbs to a new level by discovering all the deepest secrets of nature and by carrying out biogenesis ‘experiments’. Meanwhile peace and goodwill return to society, because the Three-age is noted for the harmonious social blend between materialism and non-materialism.

TWO. The Two-age is Venus. Venus is noted for her creative quantification. A more worshipful attitude of the people towards the truth behind the universe, which brings society in tune with its surroundings and becoming at one with nature.

ONE. The Apollo age is very charismatic, people are very social and happiness flourishes. Civil society becomes one with Atum. Apollo society finds the ultimate spirituality and does ‘good’ for other less fortunate societies by teaching the true way.

15

Eleven and Twenty-two thousand years ago

What mainstream archaeologists have always ignored and denied has now confronted them at sites dated to eleven and twenty-two thousand years ago; which is the existence of spiritual knowledge in the past.

Evidence from these sites shows that the humans who survived the Ice Age evidently had a non-material culture that enabled them to overcome the perils created by the rising sea levels around the world by a record 110 metres at the end of the last Ice Age. Those sea levels destroyed many societies, because most people at that time lived on the coast. The Neanderthals were overcome by it, but not the ancestors of modern humans. These ancestors brought with them a more unified and cohesive society that had profound implications for our own civilisation.

For this reason 11,100 years ago, at Gobekli (meaning Belly mountain) in what is now south-eastern Turkey and close to the Syrian border, a surviving society constructed a temple complex on top of the hill. The people at Belly mountain would have gazed upon herds of gazelle, deer, pigs and other wild animals; gently flowing rivers that attracted migrating geese and ducks; fruit and nut trees, and above all rippling fields of wild barley and wheat varieties such as emmer and einkorn ... for this area was then on the northern tip of the Fertile Crescent.

Belly mountain was a temple complex of seventeen megalithic rings between ten to thirty metres in diameter covering twenty two acres. There was little evidence of habitation, but smaller domestic buildings have been recovered. The 'T-shaped' limestone pillars on the rings are three metres high, with a taller pair in the centre that supported a roof. The floors were of burnt limestone, with a low bench running along the exterior wall of stone.

It is estimated that 500 people would have been required to extract the ten to twenty ton pillars, some of which weighed up to fifty tons, which had to be transported to the site half-a-kilometre from the quarry. The pillars were

quarried with stone picks. Some unfinished pillars found in the quarry on the plateau of the same hill are about seven metres in length. Carbon dating shows that an active phase of occupation occurred from 11,110 to 10,620ya just after the Golden Spike as it is called when the Ice Age finished. It appears the site was abandoned between 10,300 and 9,400ya. It is generally believed, as with the Great Pyramid, religious leaders or wise men must have supervised the work. The temple complex became a pilgrimage destination attracting worshipers from a hundred miles around, with the ceremonies, dancing and feasting that followed (refer Andrew Curry (Nov. 08), 'Gobekli Tepe: The world's First Temple?'').

Some of the T-pillars contain reliefs or friezes were cut into the stone by people who had not yet developed metal tools or pottery. Two of these reliefs have been selected here for decipherment as follows:



Gobekli Tepe frieze # ONE



Gobekli Tepe frieze # TWO

FRIEZE ONE shows a T-shaped pillar divided into three sections, the middle section of which features the head and long neck of a young crocodile because of the large snout and prominent tooth attached to the end of the upper jaw. The left wing is raised, while the right wing is holding a globe or sphere. Crocodiles are ferociously independent animals. This crocodile has wings which represents the enlightenment, where you become independent and free. The sphere represents the One. But on the side of the sphere facing the crocodile there is a slight bulge. The bulge represents the eye of the One that is always watching. The left wing is held upright to signal, or tell other people to join the enlightened ones. To the bottom right is a vulture and top right is a flamingo and a stork carrying a bundle in its beak. The young vulture cannot fly and is stuck or trapped, while the flamingo would like to become enlightened but is trying too fast.

The bottom section shows a scorpion. The scorpion represents the materialistic people in society trying to drag others down. However, birds are above the scorpion, which means material things no longer corrupt them, and they have the three treasures in life contained in the baskets above. Below the scorpion is either a horse or donkey because of the long neck and hindquarters. The horse/donkey is at the very bottom of the social order. This animal represents the majority of the people, whom are easily influenced by the scorpion that injects the poison of money and materialism into them.

The top section shows three evenly placed baskets. The baskets represent the three treasures of heaven, which are good food, good exercise and good fun. When the birds are able to rise above the scorpion by their own efforts, ‘money’ no longer corrupts them and they have the three treasures. When the treasures all come together they create a fourth treasure, ‘good lifestyle’. For that reason, the middle basket has a baby elephant sitting on it, representing balance. The left basket has a baby bird representing innocence, and the right basket has a small animal representing simplicity. The bundle carried by the stork is the soul of a baby human being from heaven, where they have forgotten the true knowledge in this material world, so during their lifetime they must work their way back upwards to enlightenment again.

FRIEZE TWO shows another T-shaped pillar, on top of which standing calmly together can be seen three flamingos. They are some of the most beautiful birds. However, there are two more flamingos standing on the main truck of the pillar and in the turbulent waters of the material world. There

are six birds facing the other narrower side of the pillar, which has arrows pointing upwards on its edges and seven detailed patterns between. At the bottom of the narrow face is where the turbulent waters come to rest, in three squares with open tops. These three square boxes are the three ‘goods’ where the waters finally come to rest. Where the waters come to rest are the seven tests for the good society, as follows:

Test One is *the ant*. Above the winding waters there is a three segmented object with six legs originating from the insect’s thorax, having the same proportions of an ant. The ant represents team work. The good society achieves social unification through team work as opposed to everyone competing against each other as they do in the business world today. Human beings are social beings whose true nature is co-operation. How else could humanity have got through the Ice Age? The individual competition between members of society, as suggested by the Theory of Evolution for instance, is actually quite foreign to human nature.

Test Two indicates *the two opposites*. The next symbol is of the two opposites that fit into each other in the same way as the yin/yang symbol does, except these two symbols look more like a tree and a building. The ‘tree’ represents the key to knowledge and the ‘building’ represents the key to money or material things. In other words, money and knowledge are society’s opposite forces. Society must turn the key to knowledge to discover the truth behind the world, not the key to materialism.

Test Three is *the mind*. Symbol three shows more turbulent waters, except these waters are linked by their ends and are more self-contained. They represent the inner waters of the human mind. Women have a more practical mind set, while the mind of men is creative. Especially for men in society, the mind must be kept calm under all conditions for society to function properly. This means that society needs to provide for not only a practical but also a creative outlet for its individuals. The creative outlet in society can be provided for through knowledge, inventing and design. If this is not achieved and the demographic bulge becomes too great amongst the youth, then society is sowing the seeds of its own destruction, such as in Egypt today.

Test Four is *humility*. There is a very small fourth symbol to the right of the self-contained waters in the shape of a tiny oval. The small oval represents

humility. This means that it is important for people in society, especially their leaders, to have a modest view of their own importance. It also means to be content with acquiring one's needs, not one's wants. And once a person has acquired the necessities of life it is important to be content with what one has.

Test Five is *improved changes*. The fifth symbol shows a larger irregular shape to the left side, with smaller irregular shapes and wiggly lines representing complexity and change. Society must be able to make improved and progressive changes in complex situations as opposed to remaining static because of the complexities. In other words, out with the old and in with the new.

Test Six is *balance*. The next shape looks like an animal face with large ears, which may represent an elephant. The elephant represents balance in society. It is important for society to live in balance with nature and the animals; and find the balance between knowledge and materialism.

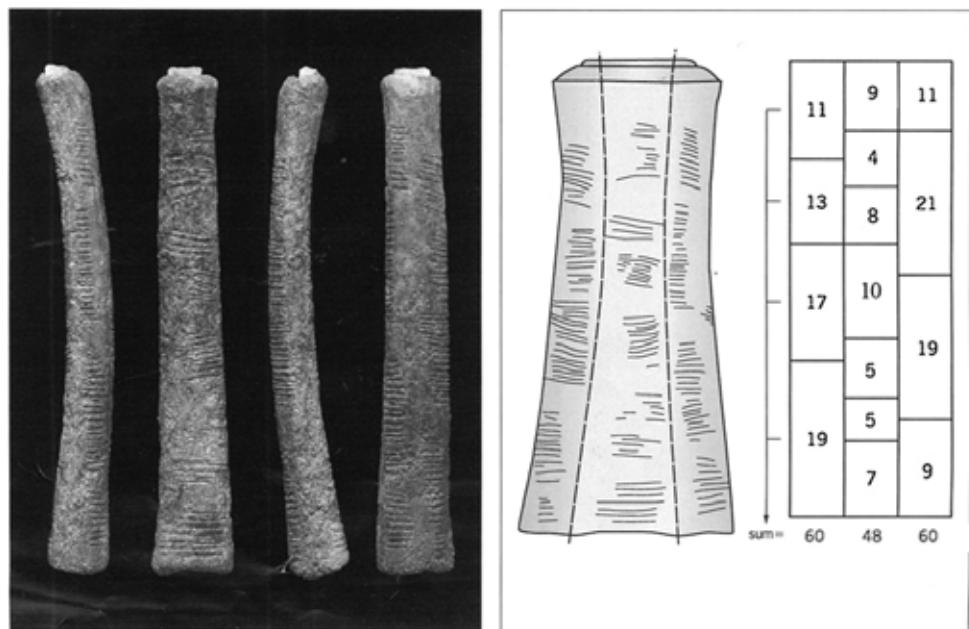
Test Seven is *simplicity*. The last symbol below the T-section and above the elephant shows seven short parallel vertical lines representing simplicity. This suggests a bottom-up, knowledge and non-material society rather than the top-down material one, because the former is simpler as there are no hidden agendas or complications. These are the two opposing social ideologies.

In all there are seven birds shown, including the tiny one at top left standing alone and facing in the opposite direction to the others. This means that it is important in society to be independent and *make one's own judgments* based on one's own feelings that come from the heart, rather than just following the crowd. All in all, each of the seven birds has the single goal of helping society reach the cross bar at the top of the T-shape. Whether those birds have already reached the ultimate objective of the good society or are still amongst its turbulent waters does not matter; they all communicate with each other and are actively involved in helping humanity pass the tests to reach the ultimate goal. These *eight rules of society* were probably propounded eleven thousand years ago by the 'noble savage', because they would appear to be the natural innate guidelines for human social behaviour known as the *noble savage hypothesis*.

The earliest humans who lived during the last Ice Age had the same feelings as the animals that lived along side them. The problem came when

humans separated these feelings from their thoughts.

During the last Ice Age, twenty-two thousand years ago, the Ishango people were also living a simple lifestyle; fishing, hunting, gathering and growing their crops beside Lake Edward; which is one of the sources of the Nile river. The Ishango village had only a two-hundred year history before it was buried in a violent volcanic eruption. But when the remains of the village were discovered in 1957, located near the borders of Zaire and Uganda in Central Equatorial Africa, by Belgium geologist De Heinzelin; he unearthed an ancient teaching and writing stick with prime numbers carved onto it. Consequently, it has been called the *Ishango bone*, because it originated from the fibula of a baboon, and has a sharp piece of quartz embedded at one end.



The image of the Ishango bone shown above indicates a series of grooved lines carved on different sides of the baboon fibula (left photograph), which have been divided into three columns (middle drawing of grooves) that represent numbers (columns on right). However, to properly understand the meaning of the numbers in each column carved onto the Ishango bone it will be necessary to gain some background knowledge of Atum's self-creation process starting from equation four.

$$1 = \{-1\} \ 0 \ \{+1\}$$

The fourth equation shown above describes how Atum, or in a slightly more mathematical context ‘the One’, created itself from nothing. On the right hand side of the equation and in the middle of the square brackets is zero. And on either side of zero inside the wiggly brackets are different forms of the number one that are equal to zero inside the square brackets. These are minus-one on the left and plus-one on the right.

In other words, ‘the One’ came into existence from nothing as minus-one and the largest entity, while the dimensional particle came into existence from nothing as ‘plus-one’ and the smallest entity.

There are many ways to describe how the One came into existence; such as, ‘the One found a new beginning’. Not only does our understanding appear limited in this relative state, but the process also seems to defy logic, so it is quite conceivable the infinite One could only have come into existence by the power of magic. By ‘the power of magic’ it is meant that in the absolute state it was the mind of the One that came into existence first as one-pi, which is an infinite force that can replicate itself indefinitely and think holistically. If you can control your mind you can do anything. Thus, magic became division, which is defined as a double subtraction.

But that is only part of the story of how the One came into existence. The infinite separation cannot occur without the most important mathematical quality of all, which is the power of love. You must have all those ingredients to make the One. Thus, love became multiplication, which is defined as a double addition, meaning a benevolent attitude towards humankind and the rest of creation with knowledge.

$$1 = \{+1 \leftarrow 0 \rightarrow -1\}$$

The diagram above demonstrates how the splitting of zero occurred in the absolute state on the right hand side of equation four. This is called the first and spiritual fluctuation of the Absolute state. As zero is an even number it is capable of being split into two halves, and the two arrows pointing away from the zero show the direction of the split, resulting in plus-one and minus-

one.

This is an unidirectional split, because the arrows do not point in the opposite direction to allow plus-one and minus-one to return to zero again, otherwise they would cancel themselves out. This is the purpose of the wiggly brackets in the equation. Instead, the pair of ones is a duality, which means they are complementary opposite forces that combine into a one-pi force, shown on the left hand side of the equation. One pi is then complementary opposite to zero-pi. In other words, zero was an even number and the original material omni-force from which ‘one’ arose.

The above equation was not physical in any sense of the word. Rather, it was more of an idea and so remained in the absolute condition as the pi aspect. What was being created out of zero was a ‘mind’, and all that mind had to do was think with feeling and it could create all the other number forces. In the absolute state such seemingly magical events can take place all at once as part of the mathematics, and when linked to the physics the dimensions are much different as well.

$$1 = \{+1 +0 \leftarrow 0 \rightarrow -0 -1\}$$

In this next equation, zero undergoes another split to produce its own plus and minus forces. This is called the second and material fluctuation of the absolute state. Zero is capable of a repeat split into two halves of itself, because the number one already exists and the progeny of zero are complementary opposite to the number one on the left side of the equation, resulting in plus-zero and minus-zero, shown as follows:

$$= [+1 +0 -0 -1]$$

The resulting equation shown above is called the *state equation*, because there are four wave states produced in order as they appear in a spectrum: plus-one, plus-zero, minus-zero, and minus-one.

$$= [II IO OO OI]$$

In the equation shown above the wave spectrum shows the same states

with equivalent changes into their binary wave motions. The plus and minus signs from equation four have been changed into their equivalent binary numbers in order to be consistent with the state equation. The first number belonging to each binary is called the primary number because it resulted from the original fluctuation or splitting of zero, while the second number is called the secondary number because it resulted from the second splitting of zero. Consequently, the state forces are named as follows: Fire (II), Air (IO), Water (OO), and Earth (OI).

$$= [\times + \div -]$$

In this equation the binary motions have been converted into their equivalent four arithmetic operators as follows: The first splitting of zero divided the arithmetic operators either into positive or negative, which is equivalent to 'love' and 'magic'. Thus, after the second split of zero in the left half of the spectrum, a double positive is multiplication (love) and a single positive is addition (knowledge). On the right half a double negative is division (magic) and a single negative is subtraction (unity). The equivalent words in brackets are a different expression or form of love, meaning simply the universe is made from love. For that reason, humans are spiritual beings of love. However, a human being consists of a body and a soul, so let the soul be represented by a curved line in the form of a balloon, and the body as a straight lined triangle.

What has been described above in the creation of the four elements can be found on the Ishango bone in the third column. This column shows four numbers, which are from the top, '11, 21, 19, and 9'. Two of these numbers, '11 and 19', are primes; and these primes are involved in a ten-base step-up system from the outside numbers, '11 and 9'; to the central numbers, '21 and 19'. In other words, instead of using plus-one and minus-one in the fourth equation above, on the Ishango bone they have used numbers to describe the creation of the universe. This is based on the understanding that the universe was created out of numbers, as shown in the equation below:

$$1 = \{ 11 \leftarrow 10 \rightarrow 9 \}$$

The equation shown above describes how the universe came into existence

from nothing and the One, represented by the number ten. The first sequence of single digit numbers (1-10), describes how Atum, or the One, came into existence; but the second sequence of numbers from 11 to 131, describes how the ‘states’ came into existence. The word ‘state’ can mean either the states of matter, or either the elemental or mental forces. On the right hand side of the equation and in the middle of the brackets is the number ten, which is equivalent to zero. And on either side of ten inside are different forms of the number one that are equal to ten. These are the number eleven (ten plus-one) on the left and nine (ten minus-one) on the right.

In other words, the universe came into existence from ‘the One’ who created it out of nothing as eleven and the largest entity, while the dimensional particle came into existence from nine as the smallest entity. There are five small entities, of which the dimensional particle is the most fundamental, which in turn gives rise to prions, quarks and leptons, the sub-atomic particles and finally atoms. There are also five scales of large entities, of which the universe is the largest representing the physical body of Atum. These decrease in size to galaxies, solar systems, plants and animals, and cells, which brings the total to ten created by Atum.

$$= \{11 \leftarrow 21 \leftarrow 10 \rightarrow 19 \rightarrow 9\}$$

In this next equation, ten undergoes another split to produce its own plus and minus twenty-based forces. This is called the second and material fluctuation of the universe.

The equation shown above is called the state equation, because there are now four wave states produced in order as they appear in a spectrum: 11 (10 plus-one), 21 (20 plus-one), 19 (20 minus-one), and 9 (10 minus-one). The double digit and prime number eleven is equivalent to the binary motion of fire. When eleven steps up to twenty-one it has a lower creativity and is not a prime, but a plus-twenty number so it belongs to the spiritual half of the spectrum. Being ‘composite and a plus-#’, means it represents the airy state. The single digit number nine is composite and a minus-ten number representing earth. When nine steps up to nineteen it has lower creativity but is a prime number and a minus-twenty number so it belongs to the material half of the spectrum. Being ‘prime and a minus-#’, it is equivalent to a double-

nine, representing the water state.

It's quite easy to see how there is more to the Ishango bone than meets the eye. In the middle column there are seven numbers, which from the top are, '9, 4, 8 10, 5, 5, and 7'. The first four numbers are composite and represent the state forces, while the last three are primes and represent the aspect forces. Of the state numbers, nine is the most material representing earth, and ten is the most spiritual representing fire. The number four is air, and the double-four is water. The last three prime numbers representing the aspects, is where seven heads the column as the most spiritual and idealistic, and the numbers five are the active and passive aspects that combine into a spiritual seven pi-force. The middle column represents the seventh spectrum, which contains the seven forces in order of creativity starting with the highest as follows: Fire, Idealistic, Air, Passive, Water, Active and Earth. However, when the aspect and state forces are multiplied together it creates the sixth magnitude containing the twelve arithmetic forces.

The first column contains the famous *prime quadruplet*, '**11, 13, 17, and 19**'. This is the first line of primes belonging to the second sequence. In the first sequence of ten single digit numbers there were five primes. However, in the second sequence the entire double digit numbers are involved and there are twenty-eight primes. This prime total results from multiplying the numbers in the first column (4) by those in the second (7).

The second sequence of prime numbers linked to the physics is called the state spectrum. These numbers run from '11 to 131'. The primes for these state forces fall into a neat pattern of four rows headed by the prime quadruplets, where the last single digit number in each column is always the same. The first number of eleven has seven primes: **11**, 31, 41, 61, 71, 101, and 131. The second number of thirteen has eight primes: **13**, 23, 43, 53, 73, 83, 103, and 113. The third number of seventeen has seven primes: **17**, 37, 47, 67, 97, 107, and 127. The fourth number nineteen has six primes: **19**, 29, 59, 79, 89, 109.

When geologist De Heinzelin examined the fibula bone, which was the lower leg bone between the knee and foot of a baboon, he concluded the Ishango people used a number system based on ten and were familiar with the operation of duplications used many thousands of years later by the ancient Egyptians. As each column adds up to a multiple of twelve, they must

have been familiar with a twelve based system as well, or knew something about the significance of the number twelve as suggested above by the twelve arithmetic forces.

The Ishango believed fire was a gift from the creator, because it brought people together socially and provided warmth during the Ice Age. In this respect the prime quadruplet reveals the formula for fire as follows:

11 12 13 14 15 16 17 18 19 20 21 22 23

The row of thirteen numbers shown above contains the prime twenty-three including the prime quadruplet, which have been marked in bold type. The different wave states begin with the second sequence of prime number an 11-131, so the formula for each state force can be worked with these primes. For example, the first state is fire, represented by the thirteen numbers in the row above, where a dash, ‘-’, indicates a prime number in the formula, and a pi-sign, ‘**II**’, in bold indicates a twin prime in the formula. The quantity of composite numbers between pi-signs or primes are indicated by a number in the formula. The numbers and pi-signs must be separated by a dash unless at the end of a formula. Thus, the formula for the prime quadruplet is ‘**II-3-II**’, which simply means ‘god’ or ‘the One’; and which is part of the formula for the fire state itself, ‘**II-3-II-3**’.

The facts relating to the Ishango bone may be summarised as follows:

1. There is a series of straight lines carved onto the Ishango bone
2. The lines are arranged into groups and the groups into columns
3. The line groups are easily converted into numbers
4. The first column shows how fire originates from the One
5. The second shows how the seven spiritual forces originated
6. The third, how the universe was created from the One
7. How the pattern of primes on the number line is the basis of the

Theory of Everything and was known 22,000ya during the Ice Age.

The formulae for the four states is as follows:

The formula for the fire state itself, ‘**II-3-II-3**’

The formula for the air state is, **5-II-5-3-II-3**

The formula for the water state is, **5-5-II-5-3-II-5-3**

The formula for the earth state is, **5-7-3-II-3-II-3-13-3**

If a spiritual-binary is odd, the single force is addition
 If a spiritual-binary is even, the double-addition is multiplication
 If a material-binary is odd, the single force is subtraction
 If a material-binary is even, the double-subtraction is division.

	2°	1°
1	I	I
2	0	I
3	0	0
4	I	0

State	1°	2°
Plasma	Fixed Shape	Changeable Volume
Gas	Changeable Volume	Changeable Shape
Liquid	Changeable Shape	Fixed Volume
Solid	Fixed Volume	Fixed Shape

To summarise the wave states, there are four types of numbers:

[i] Prime numbers, which cannot be divided by any other number except one and itself, are also spiritual numbers, and are symbolised as ‘1’ or ‘-’

[ii] Composite numbers, which can be divided, are material numbers, symbolised by ‘0’, and the zeros are counted as a number in a formula, e.g., ‘8, 9, 10’ = ‘3’

[iii] Twin primes, which have only one composite between two primes are called Pi-signs, and symbolised as ‘II’, e.g., ‘3, 4, 5’

[iv] Twin Pi-signs with either one or two numbers between the pi-signs, represent dimensional particles in the physics, and are symbolised in the same way, e.g., ‘II-3-II’, which represents the numbers, ‘11, 12, 13, 14, 15, 16, 17, 18, 19’.

These number symbols are then combined into a formula to find the pattern behind the primes on the number line, which in turn reveals the fundamental forces of the universe.

Each state has a dimensional particle (dim-P), in the centre of its formula, and these dim-Ps have numbers directly attached either inside (ie., between the pi-signs), or attached directly to the outside of the dim-P.

- (i) A formula has either one or two numbers between the pi-signs
- (ii) A single number between the pi-signs indicates the state has fixed shape, but two numbers inside indicates changeable shape
- (iii) The numbers attached directly to the outside, i.e., at each end of a dim-P, is either the same number or they are different to each other
- (iv) If the outside numbers are the same then the state has fixed volume, if different then it has changeable volume.

The origin of the arithmetic operators from the state prime formula and state motion table is as follows:

- (i) The left pi-sign in a formula is called the secondary motion because the first number of the formula is five (except fire), and the right pi-sign is called the state primary motion because the last number in each formula is three.
- (ii) Low value numbers such as ‘3’ in the formula are spiritual, and high numbers such as ‘5’ are material; but the states themselves also range from spiritual (eg. Fire), to material (eg. Earth), so the numbers tend to increase in value through the states
- (iii) Left or right pi-signs can be either spiritual ‘I’, or material ‘O’
- (iv) The numbers before or attached to the left pi-sign, indicate the state number shown in the table, e.g., water has three five’s, so it is the third state force. Fire has only one number attached to its left pi-sign, so it is the first state
- (iv) Fire has two identical low value numbers (3) in its formula, so both are spiritual
- (v) If the motion types are the same the binary is odd, if they are different it is even
- (vi) The secondary motion either doubles the effect of its primary when it is the same, or has no effect if different and is called a single force.

The knowledge behind the Ishango bone reveals what we call today the *Theory of Everything* (ToE), which is a spiritual theory describing the universal energy that is all around us, and from which all things originate. The word ‘everything’ means the unification of all knowledge. The word ‘spiritual’ means non-material belonging to the mind.

All knowledge is based on mathematics, and mathematics is based on

numbers. This spiritual theory of knowledge is about numbers and the true cause of the universe.

The purpose of a ToE is to show how everything is related and how everyone is connected.

These relationships and connections rest on the following axioms:

- [1] The universe is an artefact made of numbers
- [2] Everything comes from numbers
- [3] Numbers have quality value
- [4] Numbers are referential
- [5] Numbers are mind objects
- [6] The mind is everything in understanding numbers.

Numbers came into existence when the universe was created, because those things came from a mind in the first place.

In fact, the universe is not only made from numbers, but we are also made out of these numbers.

The Theory of Everything is very simple because:

- [i] It is based mostly on the first ten numbers on the number line
- [ii] Their relationships and connections, and
- [iii] The patterns they form.

What is most apparent about the Ishango bone is the spiritual leaders of the Ishango appear to have known more about the pattern of prime numbers than we do today. Whether this mathematical physics knowledge belongs to the noble-savage hypothesis is debatable. If, on the other hand, a group of ‘foreign traders’ happened to visit the Ishango village 22,000 years ago, also a visit to the Temple at Belly Mountain in present day Turkey 11,000 years ago resulted in the eight rules of a good society, and ‘foreigners’ were also responsible for the Great Pyramid about 7,000 years ago; then members of an advanced civilisation would appear to be responsible for the spiritual knowledge of those peoples, thus supporting the advanced civilisation hypothesis. **What do you think?**

16

Nefertari and the New Kingdom



Discontentment amongst local governors and a succession of weak pharaohs heralded the collapse of the Middle Kingdom in 1630BC. At about the same time the eruption of Thera occurred in 1628BC that also brought the collapse of the Minoan civilisation. The Intermediary Period that followed saw southern Egypt ruled from Thebes, sandwiched between the Nubian Kingdom of Kush in the south and the Hyksos from Palestine who ruled in the north.

The New Kingdom of Egypt, also known as the Egyptian Empire, began with the expulsion of the Hyksos in 1539BC by the Theban King Ahmose I, and was the period in ancient Egyptian history between 1539BC and 1069BC, covering the 18th, 19th, and 20th Dynasties. It was Egypt's most prosperous time and marked the peak of its power. The 19th and 20th Dynasties (1292–1069BC) are also known as the Ramesside period, after the eleven pharaohs that took the name of Ramses the Great.

As a result of the foreign rule of the Hyksos during the Second Intermediate Period, it became necessary for the New Kingdom to create a buffer between the Levant and Egypt, which resulted in the rulers attaining their greatest territorial extent. Egyptian armies also fought Hittite armies for control of modern-day Syria. Similarly, in response to very successful 17th Century attacks by the powerful Kingdom of Kush, the New Kingdom felt compelled to expand far south into Nubia and hold wide territories in the Near East.

The Eighteenth Dynasty contained some of Egypt's most famous Pharaohs including Ahmose I, Hatshepsut, Thutmose III, Amenhotep III, Akhenaten and Tutankhamun. Queen Hatshepsut concentrated on expanding Egypt's external trade by sending a commercial expedition to the land of Punt. Thutmose III, "the Napoleon of Egypt", (ca. 1479-1425BC), expanded Egypt's army and used it with great success to consolidate the empire created by his predecessors. This resulted in a peak of Egypt's power and wealth during the reign of Amenhotep III (ca. 1388-1350BC), who named a royal boat and his Theban palace after the Aten. The word 'Aten' simply meant 'Sun', until Amenhotep III's father (Thutmose IV), elevated Aten to the status of a deity.

An ancient papyrus dating back to Thutmose III records a strange aerial phenomenon that was not due to natural causes. It was recorded in a style of language and grammar which, according to Egyptologists was either genuine

or had been forged by someone very knowledgeable in hieratic script and vocabulary. The gist of the translation is as follows:

“In the 22nd year (ie., 1457BC), the scribes of the House of Life noticed a fire-circle coming from the sky. From the mouth it emitted a foul breath. It had no head. Its body was both one rod long and wide (ie., 46 metres). It had no voice (ie., made no sound). And from the hearts of the scribes they became confused and threw themselves down on their bellies. They reported the fire-circle to the Pharaoh ... and it was recorded in the scrolls of the House of Life. Now after some days had passed, these things became more and more numerous in the skies ... The Pharaoh caused incense to be brought to make peace with the Earth (ie., at the altar of Amon-Ra).” (Rachewitz translation, Doubt Mag., #41, pp214-5, Arlington, 1953)

The Thutmose III papyrus described the events as, ‘a marvel never before known since the founding of Egypt’. The scribes who wrote those words were quiet, intelligent men who could read and write. Considering the weight of evidence accumulated so far in the previous chapters, these events would not be out of character or unreasonable. The events also appear to be genuine within the papyrus itself because of the simple associations made during those times, which check out well under scrutiny with our present knowledge. For example, ‘When flocks of birds came too close to the fire-circles some dropped down from the sky’, and some unusual birds that could not be readily identified by the scribes were described as looking like fish. These half-rotten bird carcasses left behind would have given off a foul-smell, mistakenly ascribed to the exhaust fumes of the fire-circles. The fire-circles themselves were not birds, but must have been flying vehicles of some kind.

It was reported that the fire-circles criss-crossed the entire sky in a spectacular aerial display, similar to one of our modern day air-shows. The motivation for such an aerial display, from the advanced civilisation viewpoint, would have been to indicate and establish their presence in Egypt. It seems likely the fleet of fire-circles belonging to the advanced civilisation wanted to establish their presence in order to learn more about the New Kingdom Egyptians. Not only did the Pharaoh Thutmose III himself look on at the display of fire circles, but also his entire army witnessed the ‘air-show’, ‘until the fire-circles eventually headed over the southern horizon’ in the evening.

A hundred years after that event one of the best-known 18th Dynasty

pharaohs was Amenhotep IV (ca., 1353-1335BC), who changed his name to Akhenaten in honour of the Aten and whose exclusive worship of the Aten is often interpreted as history's first instance of monotheism, that later developed into Judaism. Akhenaten's religious fervour is cited as the reason he was subsequently deposed. Aten was seen as a 'challenger' who replaced the powerful state god Amun. In the tense climate that followed, Akhenaten left Thebes and established a new capital at Amarna in Middle Egypt. Under his reign, in the 14th century BC, Egyptian art flourished and attained an unprecedented level of realism.

Many ascribe Akhenaten as either the real character for the mythical Moses, or that Moses was an official in the court of Akhenaten. The palace and new capital he built at Amarna, was the literary misinterpretation of God raining an unknown fruit called Marna or Manna, while the Jews were wandering in the desert. The concept of a deity directing a group of people to a promised land was the main theme in both Exodus in the Bible and Akhenaton moving his capital. (Moses and Akhenaten, by Ahmed Osman)

By also tracing the priestly heritage of the Essenes in the Dead Sea Scrolls discovered at Qumran in 1947, there appears to be a historical context of witnesses to the events surrounding Akhenaton's death. Further to that, all the perplexing phrases in the scrolls indicate a monotheistic Pharaoh. Akhenaton was their vision of God's representative on earth, and it has now been found that his life fits every detail, such as 'Prince of Light', 'the son of God', and 'Son of the most High' are typical Egyptian expressions of the period (pp58-64, New Dawn Mag. Special Issue, Vol. 7, #1, by R. Feather).

When the Dead Sea scrolls spoke of 'The Prince of Darkness', they appear to be referring to Pharaoh Ay who came to power for a brief four years during the early 1320sBC, and was the power behind the throne during Tutankhamun's reign (ca. 1332-1323BC). Ay was responsible for destroying Akhenaton's temple after the civil war broke out in the Land of Egypt, and for restoring Amun to supremacy. First though, he had to get rid of Tutankhamun in battle, who suffered a broken leg after being hit in the knees by a chariot. Tutankhamun died after the wound became infected, combined with a dose of malaria. After Ay's death, Horemheb took the throne and eliminated all members of Akhenaten's family. The Dead Sea text then moves on to a vision of the future, anticipating the 'people of god', (who were followers

of Akhenaton) regaining power, and sweeping away and ‘trampling’ the followers of the treacherous ‘usurper’.

Towards the end of the 18th Dynasty, the situation had changed radically. Aided by Akhenaten’s apparent lack of interest in international affairs, the Hittites had gradually extended their influence into Phoenicia and Canaan to become a major power in international politics; a power that both Seti I and his son Ramses II would need to deal with during the 19th dynasty.

In the Nineteenth Dynasty, Ramses II (“the Great”), was the third Egyptian pharaoh of that dynasty. He sought to recover territories in the Levant that had been held by the 18th Dynasty, and is often regarded as the greatest, most celebrated, and most powerful pharaoh of the Egyptian Empire. His successors called him the “Great Ancestor.” At the age of fourteen, Ramses was appointed Prince Regent by his father Seti I, and is believed to have taken the throne in his late teens, ruling Egypt from 1279BC to 1213BC; for 66 years and 2 months. He died either in his 90th or 91st year. If he became Pharaoh in 1279BC as most Egyptologists today believe, he came to the throne in 1279BC.

Ramses II celebrated an unprecedented 14 sed festivals (the first held after thirty years of a pharaoh’s reign, and then every three years after that) during his reign; more than any other pharaoh. The early part of his reign was focused on building cities, temples and monuments. He established the city of Pi-Ramses in the Nile Delta as his new capital and main base for his campaigns into Syria. These campaigns sought to return previously held territories back from Nubian and Hittite hands and to secure Egypt’s borders. Ramses II was also responsible for suppressing some Nubian revolts and carrying out a campaign in Libya. Although the famous Battle of Kadesh often dominates the scholarly view of Ramses II’s military prowess and power, he nevertheless enjoyed more than a few outright victories over the enemies of Egypt. His army is estimated to have been a formidable force of a hundred thousand men.

In his second year, Ramses II decisively defeated the Sherden sea pirates who were wreaking havoc along Egypt’s Mediterranean coast by attacking cargo-laden vessels travelling the sea routes to Egypt. The Sherden people came from the coast of Ionia and south-west Anatolia. He skilfully caught them by surprise in a single action sea battle.

His first campaign into Canaan took place in the fourth year of his reign. The Canaanite prince was mortally wounded by an Egyptian archer, and the army was subsequently routed. Ramses carried off the princes of Canaan as a live prisoner to Egypt. He then plundered the chiefs of the Asiatics in their own lands, returning every year to his headquarters at Riblah to exact tribute. He also captured the Hittite vassal state of Amurru during his campaign in Syria.

The Battle of Kadesh in his fifth year was the climactic engagement in a campaign that Ramses fought in Syria, against the resurgent Hittite forces of Muwatallis. The pharaoh wanted a victory at Kadesh both to expand Egypt's frontiers into Syria and to emulate his father Seti I's triumphal entry into the city, just a decade or so earlier. At Pi-Ramses he built factories to manufacture weapons, chariots, and shields. After these preparations, Ramses moved to attack territory in the Levant which belonged to a more substantial enemy than any he had ever faced before: the Hittite Empire.

Although his forces were caught in a Hittite ambush and outnumbered at Kadesh, the pharaoh fought the battle to a stalemate and returned home a hero. Ramses II's forces suffered major losses particularly among the 'Ra' division which was routed by the initial charge of the Hittite chariots during the battle. Once back in Egypt, Ramses proclaimed that he had won a great victory. He had amazed everybody by almost winning a lost battle. The Battle of Kadesh was a personal triumph for Ramses, as after blundering into a devastating Hittite ambush, the young king courageously rallied his scattered troops to fight on the battlefield while escaping death or capture. He decorated his monuments with reliefs and inscriptions describing the campaign as a whole, and the battle in particular. Inscriptions of his victory decorate the Ramseum, Abydos, Karnak, Luxor and at Abu Simbel.

Egypt's sphere of influence was then restricted to Canaan, while Syria fell into Hittite hands. Canaanite princes, seemingly influenced by the Egyptian incapacity to impose their will, and goaded on by the Hittites, began revolts against Egypt. In the seventh year of his reign, Ramses II returned to Syria once again. This time he proved more successful against his Hittite foes. He split his army into two forces. One was led by his son, Amun-her-khepeshef. It chased warriors of the Šhasu tribes across the Negev as far as the Dead Sea, and captured Edom-Seir. It then marched on to capture Moab. The other force,

led by Ramses, then attacked Jerusalem and Jericho. He, too, then entered Moab, where he rejoined his son. The reunited army then marched on Hesbon, Damascus, on to Kumidi, and finally recaptured Upi, re-establishing Egypt's former sphere of influence.

Ramses II extended his military successes in his eighth year by crossing the Dog River and pushed north into Amurru. His armies managed to march as far north as Dapur, where he erected a statue of himself. The Egyptian pharaoh thus found himself in northern Amurru, well past Kadesh, in Tunip, where no Egyptian soldier had been seen since the time of Thutmose III almost 120 years earlier. He laid siege and captured the city.

In year nine, Ramses led his army north. A mostly illegible stele near Beirut, was probably set up there in his tenth. The thin strip of territory pinched between Amurru and Kadesh, did not make for a stable possession. Within a year, the territory had returned to the Hittites, so Ramses had to march against Dapur once again in his tenth year, where he claimed to have fought the battle without even bothering to put on his corslet until two hours after the fighting began. Six of Ramses's sons, still wearing their side locks, took part in this conquest. This second success was equally as meaningless as his first, as neither power could decisively defeat the other in battle.

The deposed Hittite king, Mursili III fled to Egypt, the land of his country's enemy, after the failure of his plots to oust his uncle from the throne. Hattusili III responded by demanding that Ramses II extradite his nephew back to Hatti. This demand precipitated a crisis in relations between Egypt and Hatti when Ramses denied any knowledge of Mursili's whereabouts in his country, and the two Empires came dangerously close to war. Eventually, in the twenty-first year of his reign (1258BC), Ramses decided to conclude an agreement with the new Hittite king at Kadesh, Hattusili III, to end the conflict. The ensuing document is the earliest known peace treaty in world history.

The peace treaty was recorded in two versions, one in Egyptian hieroglyphs, the other in Akkadian, using cuneiform script; both versions survive. Such dual-language recording was common to many subsequent treaties. This treaty differed from others however, in that the two language versions are worded differently, although the majority of the text was identical. The Hittite version claims that the Egyptians came begging for peace, while the Egyptian

version claims the opposite. The treaty was given to the Egyptians in the form of a silver plaque, and this “pocket-book” version was taken back to Egypt and carved into the Temple of Karnak.

The Anastasya papyrus describes Canaan during the latter part of the reign of Ramses II and enumerates and names the Phoenician coastal towns under Egyptian control. The harbour town of Sumur, north of Byblos, is mentioned as being the northern-most town belonging to Egypt, which points to it having contained an Egyptian garrison. No further Egyptian campaigns in Canaan are mentioned after the conclusion of the peace treaty. The northern border seems to have been safe and quiet, so the rule of the pharaoh was strong until Ramses II’s death, and the waning of the dynasty.

Ramses also campaigned south of the first cataract into Nubia. When Ramses was in his 22-year reign, two of his own sons, including Amun-her-khepeshef, accompanied him in at least one of those campaigns. By the time of Ramses, Nubia had been a colony for two hundred years, but its conquest was recalled in decoration from the temples Ramses II built at Beit el-Wali. On the south wall of the Beit el-Wali temple, Ramses II is depicted charging into battle against the Nubians in a war chariot, while his two young sons Amun-her-khepsef and Khaemwaset are shown being present behind him, also in war chariots.

The Egyptians were active on a 300-kilometre stretch along the Mediterranean coast of Libya, at least as far as Zawiyet Umm el-Rakham. Although the exact events surrounding the foundation of the coastal forts and fortresses is not clear, some degree of political and military control must have been held over the region to allow their construction. There are no detailed accounts of Ramses II’s undertaking large military actions against the Libyans, only generalised records of his conquering and crushing them, which may or may not refer to specific events that were otherwise unrecorded.

After reigning for 30 years, Ramses joined a selected group that included only a handful of Egypt’s longest-lived kings. By tradition, in the 30th year of his reign Ramses celebrated a jubilee (the Sed festival), during which the king was ritually transformed into a god. Only halfway through what would be a 66-year reign, Ramses had already eclipsed all but a few of the greatest kings in his achievements. He had brought peace, maintained Egyptian borders and built great and numerous monuments across the empire. His country was more

prosperous and powerful than it had been in nearly a century. By becoming a god, Ramses dramatically changed not just his role as ruler of Egypt, but also the role of his first born son, Amun-her-khepsef. As the chosen heir and commander and chief of Egyptian armies, his son effectively became ruler in all but name.

Ramses built extensively throughout Egypt and Nubia, and his cartouches (royal logos) are prominently displayed. There are accounts of his honour hewn on stone, statues, remains of palaces and temples, most notably the Ramseum in the western Thebes and the rock temples of Abu Simbel. He covered the land from the Delta to Nubia with buildings in a way no king before him had done. His capital city of Pi-Ramses had previously served as a summer palace during Seti I's reign. His memorial temple Ramseum, was just the beginning of the pharaoh's obsession with building. When he built, he built on a scale unlike almost anything before. In the third year of his reign Ramses started the most ambitious building project after the pyramids, which were built a good three thousand years earlier. The population was put to work on changing the face of Egypt.

In Thebes, the ancient temples were transformed, so that each one reflected honour to Ramses as a symbol of his putative divine nature and power. Ramses decided to eternalise himself in stone, and so he ordered changes to the methods used by his masons. The elegant but shallow reliefs of previous pharaohs were easily transformed, and so their images and words could easily be obliterated by their successors. Ramses insisted that his carvings be deeply engraved in the stone, which made them not only less susceptible to later alteration, but also more prominent in the Egyptian sun, reflecting his relationship with the sun god, Ra.

Ramses II constructed many large monuments, including the archaeological complex of Abu Simbel, and the Mortuary temple known as the Ramseum between Qurna and the desert. He built on a monumental scale, to ensure that his legacy would survive the ravages of time. He used art as a means of propaganda for his victories over foreigners, and these depicted on numerous temple reliefs. He erected more colossal statues of himself than any other pharaoh. He also usurped many existing statues by inscribing his own cartouche on them. The Greek historian Diodorus Siculus marvelled at the gigantic and famous temple, now no more than a few ruins. Oriented

northwest and southeast, the temple itself was preceded by two courts. An enormous pylon stood before the first court, with the royal palace at the left and the gigantic statue of the king looming up at the back. Only fragments of the base and torso remain of the syenite statue of the enthroned pharaoh, 17 metres (56 ft) high and weighing more than 1,000 tonnes. The scenes of the great pharaoh and his army triumphing over the Hittite forces fleeing before Kadesh, were represented on the pylon. Remains of the second court include part of the internal facade of the pylon and a portion of the Osiride portico on the right. Scenes of war and the alleged rout of the Hittites at Kadesh are repeated on the walls. On the opposite side of the court the few Osiride pillars and columns still left, can furnish an idea of the original grandeur.

In 1255BC, Ramses and his queen Nefertari had travelled into Nubia to inaugurate a new temple, the great Abu Simbel. It is ego cast in stone, for he intended not only to become Egypt's greatest pharaoh but also one of its gods. This great temple of Ramses II at Abu Simbel was discovered in 1813 by the famous Swiss Orientalist and traveller Johann Burckhardt. However, four years passed before anyone could enter the temple, because an enormous pile of sand almost completely covered the facade and its colossal statues, blocking the entrance. This feat was achieved by the great explorer Giovanni Belzoni, who managed to reach the interior in 1817. As well as the famous temples of Abu Simbel, Ramses left other monuments to himself in Nubia. His early campaigns are illustrated on the walls of Beit el-Wali, including temples at Derr.

In 1995, Professor Kent Weeks, head of the Theban Mapping Project rediscovered Tomb KV5. It has proven to be the largest tomb in the Valley of the Kings, and originally contained the mummified remains of some of this king's estimated 52 sons. Approximately 150 corridors and tomb chambers have been located in this tomb and it may contain as many as 200 corridors and chambers. At least four of Ramses's sons are there.

By the time of his death, aged about 90 years, Ramses was suffering from severe dental problems and was plagued by arthritis and hardening of the arteries. He had made Egypt rich from all the supplies and riches collected from other empires. He had out lived many of his wives and children and left great memorials all over Egypt, especially to his beloved first queen Nefertari. On his death, he was buried in a tomb in the Valley of the Kings; his body was

later moved to a royal cache where it was discovered in 1881, and is now on display in the Cairo Museum.

Microscopic inspection of the roots of Ramesses II's hair proved his hair was originally red, which suggests that he came from a family of redheads. This has more than just cosmetic significance: in ancient Egypt people with red hair were associated with the god Seth, the slayer of Osiris, and the name of Ramses II's father, Seti I, means "follower of Seth." After Ramses' mummy returned to Egypt, it was visited by President Anwar Sadat and his wife.

Nine more pharaohs took the name Ramses in his honour, but none equalled his greatness. Nearly all of his subjects had been born during his reign. Ramses II did become the legendary figure he so desperately wanted to be, but this was not enough to protect Egypt. New enemies were attacking the empire, which also suffered internal problems and could not last indefinitely. Less than 150 years after Ramses died, the Egyptian empire fell and the New Kingdom came to an end.

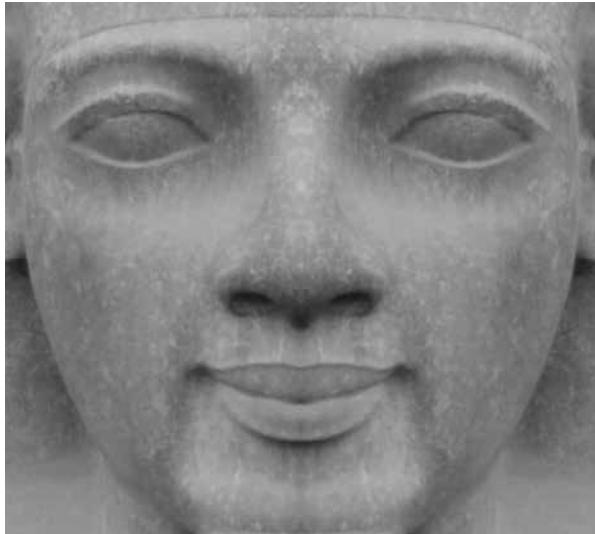


The son of Ramses II and Nefertari shown above, was born about 1280BC, when his father was still a co-regent with Seti I. Seti I had an eleven year reign (1290-1279BC), and was a co-regent with Ramses around year nine. The son of Ramses was originally called Amun-her-wenemef ("Amun is with His Right Arm"). He changed his name to Amun-her-khepeshef ("Amun is with His Strong Arm") early in his father's reign. He appears to have changed his name once again to Seth-her-khepeshef around Year 20 of Ramses II.

Amun-her-khepeshef was the crown prince of Egypt for the first 25 years

of Ramses II's reign. As heir to the throne, he held several titles. Some of them were unique such as "Commander of the Troops", "Effective Confidant" and "Eldest Son of the King of his Body." His titles indicate that he held a high position in the army, and according to some relief depictions, he and his younger half-brother Khaemwaset fought in the Battle of Kadesh and the campaigns in Nubia. He appears on a wall in the Temple of Beit el-Wali. Amun-her-khepeshef was involved in an exchange of diplomatic correspondence with the Hittites after Ramses II's Year 21 peace treaty.

Statues and depictions of Amun-her-khepeshef appear in his father's famous temples in Abu Simbel, Luxor, in the Ramseum, and in Seti's Abydos temple. He is depicted with his father lassoing a bull in the Abydos temple walls, and appears frequently on Ramses II's statues. He died around Year 25 of his father's reign and is known to have had a wife named Nefertari and a son named Seti.



The photograph above shows a face crafted in the likeness of Ramses II that appears to have involved some advanced technology to produce, which appears to have resurfaced during Amenhotep III's reign (1387-1350BC) and another hundred years later again under Ramses II's reign (1279-1213BC). According to Chris Dunn there is indisputable evidence of this connection with the advanced civilisation demonstrated by the advanced technology the ancient Egyptians had access to. Certainly the truth lies at the heart of the 'onion', and in this respect the ancient Egyptians of the New Kingdom

were much more technologically advanced than the majority of modern Egyptologists, archaeologists and historians have ever dared to imagine. American manufacturing engineer Chris Dunn feels that rather than denying or down playing the evidence, it is now time to bring it out into the open by understanding how it was possible for the ancients to have possessed advanced machining techniques, namely on the 250 statues crafted in the likeness of Amenhotep III and over 100 statues of Ramses.

The Greeks and Romans did not sculpture statues in igneous rock as the Egyptians did, and granite was not fashioned into statues until the development of modern power tools with steel bits. Modern architects and engineers are still trying to understand how the ancient Greeks built the Parthenon in one decade when the restoration has continued for more than three, and is still not complete. What they have learned along such an arduous path is that the Greeks were highly skilled at building visual compensations into their structures. The columns were crafted and positioned to compensate for how the eye interprets what it sees at a distance. In the face of Ramses, such compensatory concepts did not originate with the Greeks, but instead were used by the Egyptians more than a thousand years earlier.

Armed with the correct paradigmatic perspective, Chris Dunn has got closer than anyone to the heart of ancient Egyptian technology revealing previously unaddressed questions. “From despairing of a cure, there is too often but one step in denying the disease”, he claims. The seated statues at Luxor are about 40 feet in height and the raw block from which they were cut, has been estimated at 400 tons. The head is a small representation of the fine craftsmanship that fittingly swells modern Egyptians pride in their ancestors. Dunn claims in part that a study of the precision symmetry and geometry of the Ramses statues at Luxor and Memphis prove that advanced technology was used during the time of Ramses II.

In the case of the Luxor bust, the geometry of the face was contoured and finished before the lips were cut with a different tool, which followed a different tool path in order to profile the lips with precision; though not quite dead centre to the face. In the statue of Ramses in the Ramseum, the lips were cut deeper than necessary. But when the head of the statue sat 12 metres in height such a mistake would have been imperceptible to visitors. They do become more pronounced however when studied in closer detail. What is

most startling is to have performed work in brittle stone with the uniformity of the lips, and though they are cut deeper into the face, the lips have a cusp that is so sharply defined without significant crumbling of the edge.

This point alone is enough reason to wonder what kind of tools the ancient Egyptians possessed. It seems implausible that such a mistake could result from the slip of a stone chisel. The cusp of the Ramses at the Ramseum points clearly to an unknown method of cutting stone in which a substantial amount of material was removed by mistake and without being noticed. In the Ramses statue at Luxor the lips are simply crafted, though not as deep into the face; and without a mistaken undercut. We are driven to the conclusion, that the symmetrical accuracy of the Ramses statues could only be achieved with the assistance of mechanical axes that guided a tool along a predetermined path. There are regular parallel striations down the face which are not the kind of marks left by a sculpture using hand tools. Rather they have all the characteristics of machining.

The statues of Ramses II are exact. Just by looking at the nostrils for instance, it becomes clear they are identical, and what is so amazing these statues were repeated over and over. And when a reverse transparency overlay was performed on the facial features together, it is clear the Ramses in the Ramseum was crafted with remarkable symmetry. Below the ear on one of the Ramses statues, there was a mistake made by one of the tools. In this way Dunn claims, the devil is in the details, and he looks into what extra effort went into making such mistakes. A human sculpture with a hammer and chisel would make the required shape in the granite, and then polish away the tool marks. Dunn argues there is no reason for a sculptor to make and leave such mistakes such as can be seen below the ear, unless they involve more than the slip of a chisel, but resulted from an *unattended machining* process.

Naturally, Dunn faces the problem of introducing the concept of machines capable of performing that kind of work in ancient Egypt, which is highly controversial. He has received considerable flack as a result from mainstream academics. However, for many engineers, the product is enough to show that machines had to have been used. But to Egyptologists and archaeologists, the absence of machines in the archaeological record is enough to say that all the works were created by hand.

The protocol for guiding a tool across a three-dimensional contour has

not changed for three millennia. This is not surprising if one considers the geometry and precision of the Ramses heads, but it does not conclude that the ancient Egyptians possessed sophisticated computers and software that could generate a code to feed into machines, that in turn shaped their environment. Yet the evidence seems to be staking up in favour of revising what we have been taught about the level of technology possessed by the ancient Egyptians. From a manufacturing perspective, it appears the geometry of the face was contoured and finished before the lips were cut with a different tool, which followed a different tool path to profile the lips with precision, because the lips are not quite centre of the face in one of the statues. Ramses had over a hundred statues crafted of himself.

Once you see the accuracy of one statue, it is possible to imagine the rest being created like an assembly line, with roughers, finishers, and fine detailers followed by an army of craftsmen. The execution of design across Egypt at that time, implies a standardised system of measure and production-line manufacturing that must have existed, that would not be out of place in today's society. The ancient artisans were more interested in efficiency rather than exact replication of human form, which is the reason examples are found of mechanical exactness and economic production. Symmetry was the Egyptian's objective in creating the statues.

The next step is to scan the geometry into a computer to create a computer model. Then dissect the head to compare one side to the other and compare both halves. We might find further evidence the ancient engineers were more like us than we previously thought or cared to imagine. It can only be concluded that the ancient Egyptian artisans had to have had some means of taking precise measurements. According to Dunn, this statement becomes more meaningful when we study artefacts with less complex geometry than can be measured with simple modern-day instruments in the field.

Given the mistakes left on the statue at Karnak during the cutting process, possible methods used by the ancient Egyptians are brought out of the shadows into the light. The logical sequence would have been: [1] to cut the geometry of the head using one program or model and a larger more robust tool that would remove material; [2] using a smaller tool with separate programmes or models to cut the mouth, eyes, and ears; [3] then a hand tool could have been applied to create a sharper definition at the borders of the facial features with

mechanical assistance. Finding the mouth slightly off centre with respect to the jaw and nose is not surprising in such a scenario, which may be explained by the introduction of another tool and a reorientation of the mechanical axes with the geometry of the head.

The ancient Egyptians had to have some means of taking precise measurements. The likely step would be to create a computer model. To achieve geometric perfection by hand, involves an enormous amount of very careful grinding and polishing. Yet there are no scratches on the Ramses heads that would normally be associated with grinding and polishing. These would show more random direction of the artisan's stroke. The evidence indicates the ancient artisans achieved the net shape by machine cut and tool marks left to show the path over which the tool travelled. These have been removed in some cases and in others it was not necessary.

Further to this, the Egyptians had a sacred knowledge in which there was no distinction between the material and spiritual. They believed both worked in harmony. The divine essence of the creator was encoded within their temples, such as the cosmic egg found in the shape of the head in some statues. The proverb to 'know thyself' was just as important to the ancient Egyptians as it was to the Greeks at the temple in Delphi.

It is known for instance that Plato studied in Egypt for 13 years under the Horite priest Sechnuphis. And many Greek philosophers had studied at Egyptian schools. Iamblichus wrote that Thales of Miletus insisted that Pythagoras had to go to Memphis to study because the Egyptian priests were a veritable source of knowledge and wisdom, especially when it came to the natural sciences, medicine and astronomy.

Plato believed the soul was eternal. He believed that the soul existed before it entered the body in the realm of eternal Forms. He believed that we are able to recognize a tree as a tree or a mountain as a mountain, because our souls knew the true Forms of tree and mountain in that place of eternal Forms. What we experience in this world is only a reflection of the true Forms in the realm where souls exist. This seems strange to us today because we think that something exists because we see, taste, touch, hear or smell it. But while our senses suggest that something exists in the outside world, they don't explain how we 're-cognize' the essence of that object, because their Forms belong to the divine essence of the creator.

Plato appears to have borrowed these ideas, because the ancient Egyptians were concerned about the afterlife and believed the soul to be eternal. To avoid being counted among the damned of the afterlife, one had to live by a high moral code and standard of righteousness. In the Egyptian view, the soul or personality, called "Ba", lives after the body dies. The ancient Egyptians believed that these aspects - body, soul and life-force became separated at death. By mummification, with prayers and sacrifices, they attempted to keep the aspects together and prepared to receive the life-force in the afterlife.



Ramesses → **Pericles** → **Hitler**
(490-429BC) (490-429BC) (1889-1945)

These three people have certain essential traits in common. Firstly, in their physical appearance, Ramses and Hitler have distinctive long upper lips, which Hitler covered with a moustache. This feature characterises good and convincing talkers and serious thinkers. Secondly, the personality can be deduced from the hand as belonging to one out of 120 types. Ramses and Hitler fall into the Neptune Division (or active water) personality type, which means such people like to live to the full and always reflect their surroundings, if not like to be in charge of their surroundings. They like to put their ideas into action, which in their case was through building projects, as Hitler had his architect design a new city. Such people also tend to over-dramatise, but like to live a very simple existence on a day-to-day basis at the same time.

Pericles was a celebrated Athenian statesman and orator. He strove for

the unification of Greece, but the hostility of Sparta prevented its realisation. He raised the status of Athens in the sciences and arts, and built the Parthenon. Under his guidance the city achieved its greatest glory and prosperity. He was not so much a military person, for his main fields were diplomacy and politics. There was no equal to Pericles in oratory. However, at the height of his power he was seldom seen in public. He spoke only when matters of great importance lay in the balance. Then his great powers of persuasion always carried the day. He was always dignified and aloof, and the Athenians nicknamed him the Olympian.

Hitler was a World War One hero decorated with the Iron Cross. After a gas attack he was lying in the hospital and saw a vision of his future life. He used to sleep in a doss house after the war. It was when war reparations drove Germany into anarchy, that Hitler started to speak out. Then, in 1923 Adolf Hitler tried to overthrow the Bavarian government, with a small party called the Nationalist Socialist German Workers Party. The Beer-Hall Putsch was unsuccessful, and Hitler was arrested, and served a short prison sentence. During his imprisonment he wrote *Mein Kampf* (My Struggle), which stated that the Germans belonged to the master race, and must conquer territory in the east in order to achieve living space for their people.

The historical Jesus was also similar to Hitler in that he spoke out in pursuit of the truth. Adolf Hitler initially made more progress than Jesus in changing his respective society for the better, but Hitler was a mixture of good and bad, and before he became a murderer at least demonstrated what needed to be done to make a better society. It was just over a hundred years ago when he was a 20-year-old who had lost both his parents and was sleeping on park benches in his native Austria, and had to join long shuffling queues just for a bowl of soup and a piece of bread to eat.

A few months later the new year had come around in 1910, and the young Hitler had progressed to a Spartan life by finding a dose-house to stay in. This provided a wire spring bed with two sheets and a blanket. This was offset by an orphan's pension, combined with his ability to paint water colours of street scenes, or carrying bags for travellers at a nearby railway station to provide a meagre income. He touched no alcohol and rarely smoked, but he did like to read a lot and debated politics with the other residents at the charitable institution where he became a respected figure among the other residents in

the shelter.

That was his life for three years until 1913 when he moved to Munich to escape conscription into the Austro-Hungarian Empire under the Habsburg regime, until trench warfare broke out in 1914. Hitler volunteered on the day Germany declared war on France, even though he was initially rejected as being too weak and unfit to bear arms. Then aged twenty-five, with just eight weeks training he was sent to the Western Front as a rifleman, headed for Ypres in the part of Belgium known as West Flanders. The slaughter starting there would in time leave Ypres surrounded by a vast ring of forty cemeteries.

On the morning of the 29th of October 1914, the Bavarians moved forwards through thick fog towards the lines held by the British, just five miles east of Ypres. Machine guns opened up on them, and the platoon commander, Stower, was wounded. The men of the Bavarian regiment were wearing caps that looked like those of the British. In the fog, the German regiments coming through the mists behind the Bavarians opened fire as well at what they thought was a surprise counterattack. Private Ernst Schmidt was lying beside Hitler under a hedge, trying to escape the murderous crossfire, when an officer appeared through the fog. He asked them to volunteer to go back the way they had come, across terrain where other Germans would be shooting at them to find the regimental headquarters and report what was happening. Realising that the caps were the problem, Hitler threw his away, and both men made it back to headquarters; even though it took another half hour before the firing from their own side could be stopped (Western kirchner interview, Toland Papers, Container 48).

Hitler rejoined his company, and by ten in the morning had experienced an eternity of combat. At one point he was at the edge of a wood being jolted by incoming British artillery shells, which sent up fountains of stones, earth and sand, tearing enormous trees out by their roots and smothering everything in stinking yellow-green smoke (Jackel & Kuhn, 67).

By that time his company commander, all the lieutenants and all but one sergeant were either dead or wounded. The major commanding the battalion appeared through the smoke and led them in a final dash to an enemy trench. Hitler leapt in, and wondering why he had landed so softly, realised that under his feet was a carpet of “dead and wounded English soldiers.” Then the German artillery started firing, hitting a British trench 250 metres away,

until the British started “swarming out like ants out of an ant-heap and then we charged across the fields and after some bloody hand-to-hand fighting we cleared one trench after another.” (Maser, Hitler, 81)

Hitler and Schmidt were attached to headquarters as runners, messengers who carried dispatchers on the front line. While other runners were discussing whose turn it was to take a message to a command post under chattering machine-gun fire, Hitler would put the message into his pouch and be gone. Adolf was known as ‘Adi’ by his friends. “Often the telephones did not function, the heavy fire had torn all the cables, courier dogs and carrier pigeons no longer returned; everything failed, so Adi had to dare it and carry a message out in danger of his life. His companions said to each other, he won’t come back! But he came back in good condition and could give the regiment important information about everything.”

For his heroism and courage Hitler received the Iron Cross Second Class, which by the end of the First World War was upgraded to First Class. This was equivalent to the British Victoria Cross and Bar, for example that Charlie Upham won in World War Two.

There never was a man so broken by grief and suffering in 1907 when his mother died. And yet there was never a man so jubilant to receive the Iron Cross in 1918. Hitler was obviously a very emotional man, and a person who thrived on drama. This explains his soul or personality type as a ‘Neptune Division’, which others felt through his raging blue eyes. His Iron Cross boosted his confidence, and this justified as far as he was concerned taking all of Germany’s problems on his shoulders, because in the trenches he learned he could only rely on himself to get things done.

It was for power and greed that America and Britain let Germany rot after the First World War, and a war which Germany did not even start. They did not even bother sending in food supplies. If they had helped, Europe could have become unified as it is today. Instead the Weimer Republic, founded on the ruins of the defeated German Empire, was beset by political instability and violence. Munich had seen a series of short-lived revolutionary governments in 1918 and 1919, the last of them put down with considerable loss of life by rabidly reactionary para-military forces, followed by a conservative government that allowed the state of Bavaria to become a playground for anti-semitic movements of the far right.

The 1917 Russian Revolution had spread to Germany and the Reds were trying to take over the country. The 1918 flu pandemic was also killing hundreds of thousands in Germany alone. Into this evil melting pot the whole country was a hotbed of political agitation, anarchy and mounting chaos. Inflation was turning into galloping inflation, and ultimately hyperinflation. With a personality like that, Hitler was in his element. After lecturing in the beer halls, he became the leader of the most active and radical party on the far outer fringes of political right throughout the 1920s. But throughout this period Hitler had few friends and was desperately short of money. To his advantage, was his extremely strong personality shaped by previous lives, and by that life in the trenches of World War One that had also brought out the weaknesses of Western Civilisation. In other words, Hitler was the right man for his times, with so much passion that lay behind his glowing eyes.

Attempting to take over Munich and its governmental institutions by force in November 1923, Hitler and his fellow-Nazis were repulsed by the police in a hail of gunfire. His subsequent imprisonment only tended to draw sympathy from the German people.

From 1923 to 1929 Germany felt the greatest effects of a world boom, enjoying some prosperity and stability. But the depression saw the death knell of the Weimar Republic. In 1930 a political crisis developed over plans to cut government spending on welfare services, and President von Hindenburg began to rule by decree. Hitler immediately took advantage of the crisis. A master at oratory, he denounced the politicians for stabbing the undefeated German army in the back at the end of World War I by signing the treaty of Versailles. He blamed the Depression on Jewish financiers. The Nazis began to receive support from people of all classes who longed for a firm government. By 1930, Hitler was no longer an isolated figure on the far right, but the feted leader of a party with mass popular support, backed by able and fanatical lieutenants. In the 1932 election the Nazis won 230 seats to become the largest party in the Reichstag, or German parliament, and in January 1933 Hitler became chancellor. After an unsuccessful campaign to seek election as Reich President, Hitler became Reich Chancellor in January 1933, and after the Reichstag was burned down in February 1933 the Communists were blamed.

Hitler was reborn again in Auckland in February 1996. He has the same

mother and father as in the previous life, with a younger brother and two sisters. When he stands on the podium talking to hundreds at his school, he holds his arms out straight as if pushing his notes away, in the same way as he did in his previous life. This means he knows what needs to be said and says it. He is very happy in the high mountains near the snow-line in the same way as the retreat of his previous life. He also walks with a slight waddle, or slight swaying gait, as in his previous life, which represents a slight unbalanced emotional makeup, typical of the Neptune Division personality which can also be determined from his hand. At the time of writing he was a student at Otago University.



Amenhotep III → Jesus
(1390-1352BC) (~44BC-32AD)

The two images shown above indicate a well-built and thick-set individual, which is often characteristic of the passive-earth personality. In this case, Jesus was an Apollo passive Division (or pass. Earth) personality, who had a wife and his so-called brothers and sisters were his children. Such people have both sides of their personality in conflict, which leads to an interesting combination, and such people never fail to arouse interest and curiosity in others. However, Jesus would have been able to overcome many of the limitations of his personality. He used to say, ‘arguing is falsity’.

Amenhotep III was called ‘the magnificent’ (1390-1352BC). He was the ninth pharaoh of the 18th Dynasty who ruled at a time when Egypt was at the peak of its glory. The reign was peaceful and uneventful, with unprecedented prosperity and artistic splendour. He built huge temples and statues, but

unlike his predecessors, encouraged realism in art; which was a rarity among Egyptian kings.

He married Tiye. Most royal marriages were not ordinarily love matches because they were normally politically motivated. But there is evidence of Amenhotep's genuine regard for Tiyi. It is recorded that, in her Town of T'aru he made a large lake for her, upon which he then held a festival with Tiye and himself sailing a boat called the 'Disk of Beauties'. One of Amenhotep's greatest surviving achievements was the Temple of Luxor, the largest of its kind ever built. Unfortunately, it was destroyed by Rameses II who used it as a quarry for his own temple. Only the two colossal statues that stood at the entrance survive.

His son Akhenaten had a Mercury Addition-pi (Idealistic Water) personality, and was an even more unusual character, being both an intellectual and philosophical revolutionary who had the power and wealth to indulge his ideas. Based on some of his father's ideas, he tried to change the Egyptian people to a concept of god that was both monotheistic and more abstract (or idealistic). He worshiped the Sun (Aten) as the one true god, from which the Hebrew prophets derived their universal God.

However, the ancient Egyptians were a deeply religious people who loved their ancient traditions and were not ready to embrace such radical changes. Akhenaten (1352-1336BC) simply put his father's ideas into a more practical shape, by introducing a more intimate form of expression into art, and the monotheistic religion that gave origin to Judaism. Born as Amenhotep IV, he changed his name to Akhenaten. Amenhotep III and Akhenaten both demonstrated a sophistication and creative freedom which was certainly revolutionary in its time.

The life of Jesus followed exactly the same pattern, because Akhenaten was reborn as Saul and changed his name to Paul, who was mainly responsible for starting Christianity. Thus, people behave in the same way over different lifetimes and interact with each other again also, because the same souls are involved.

Originally Saul belonged to the Sanhedrin, which was a Gestapo-type organisation. One of the first people he arrested in Jerusalem was Jesus. While in jail and under interrogation before his trial, Jesus had a great influence on Saul. When Paul was on death-row himself in Rome many years later he

collaborated with and influenced John Mark in writing the original Gospel of Mark, but needed to cover-up his involvement in the arrest and crucifixion of Jesus. This was the reason Jesus was portrayed as receiving a fair and very public trial. However, the way Paul conveyed his information to John Mark was really his own life story disguised as the works of Jesus. For this reason, it was Paul who was born around the year zero, not Jesus. Paul was reborn in 1949, and is an eloquent and articulate speaker and fundamentalist Christian with his own ideas on Jesus. He married Jesus' wife, and after the marriage failed met up with 'Nefertiti' again. One of his close friends is 'John Mark' who has a Mars Addition (or active Air) personality.

John Mark listened intently to the idealistic, well-spoken story teller Paul, because he really wanted to know Jesus, and consequently gave his Gospel a practical basis for the Good-news Testament. For that reason, and as far as the Bible is concerned, Jesus is an unknown man. However, Jesus will be a very beautiful baby when reborn in the year 2015.

Obviously the advanced civilisation knew Amenhotep III and Ramses II well, and ventured to engage their advanced machining technology in carving statues & temples.



Queen Tiye → Tash Wiseman
(~1398-1338BC) (1986-)

Various portraits of Queen Tiye over her lifetime show she had a powerful physical presence, and this is exactly her most outstanding feature today. The name 'Tiye' is a pet-name for Nefertari, just as although her name today is Natasha we call her 'Tash' for short. She still has a strong will or physical

presence and her decisions depend upon the emotions.

Tiye's father was the wealthy landowner Yuga, of Asiatic descent, and commander of the chariotry under Thutmose IV. Her mother was Egyptian, and this gave her a slightly dark complexion. In the same way, Tash is of mixed European and Asian parents today.

Tiye was born of royal stock in 1398BC, and married at about twelve years. Amenhotep III lavished a good deal of attention on his wife and devoted shrines and built palaces for her. She became one of Egypt's most powerful and conspicuous consorts. She was the king's trusted adviser, confident and played an active part in international politics. She was wise, intelligent, strong and fierce and soon gained the respect of foreign dignitaries. Foreign leaders were willing to deal directly with her, and she continued to play an active role in foreign relations and was the first Egyptian queen to have her name recorded on official acts.

Tash today carries the same potential attributes. She has always been very strong willed and where most people stumble on everyday life problems, hers seem to resolve and disappear like water off a duck's back. By the age of 27-years she was fully independent, gaining a Bachelor of Arts Degree, became a hostess at Emirates. She has visited most countries around the world and has presently landed a job with a Television Production Company with apparent ease.



Amenhotep III was a fine sportsman, lover of the outdoor life and a great statesman. He favoured an elegant colour scheme of dark blue with a light blue inlay; but items that graced Tiye's royal bedroom indicated she preferred

the complementary opposite colours of a cheerful yellow embellished with blue, which also reflected her personality type of Mars Division. Tash today wears a bold mixture of bright contrasting colours in her dress habits that also reflect her personality. At the other end of the scale in that previous life was a colossal statue showing the king and queen seated side by side.

After her husband's death, Tiye became a worldly-wise woman with down-turned lips with heavy eye-lids that shaded her almond-shaped eyes. But images of the younger queen, as shown above, show a more youthful and rounded face, and her full lips appear sensual rather than surly as shown in both photographs above. In real life her eyes are very expressive.

As Amenhotep's reign progressed, he developed a growing interest in Egypt's various solar gods through contact with foreign traders who were also skilled stone carvers. With the desire to offset the growing power of the priesthood, Amenhotep III emphasized both his and his consort's own divine solar status. He built the barge for Tiye in tribute to the ancient sun god, the Aten.

Tiy had an ever-developing role within the royal family, and her influence eventually spread beyond Egypt's borders where she played a dominant role in the diplomatic correspondence that linked the Near Eastern states, because her reputation grew as the true power behind the thrown that endured beyond Amenhotep III's death. Consequently, Tiy influenced her son, Akhenaten, in the same way as she had influenced her husband. She paid a visit to Akhetaten in year twelve of Akhenaten's reign to view the festivities taking place there, and where Akhenaten had commissioned a large shrine for his mother. She fell victim to a plague circulating Egypt in about 1338BC.

The American Egyptologists David O'Connor and Eric Cline noted:

"The unprecedented thing about Tiye is not where she came from but what she became. No previous queen ever figured so prominently in her husband's lifetime. Tiye regularly appeared besides Amenhotep III in statuary, tomb and temple reliefs, and stele while her name is paired with his on numerous small objects, such as vessels and jewellery, not to mention the large commemorative scarabs, where her name regularly follows his in the dateline. New elements in her portraiture, such as the addition of cows' horns and sun disks—attributes of the goddess Hathor—to her headdress, and her representation in the form of a sphinx—an image formerly reserved for the king—emphasize her role as

the king's divine, as well as earthly partnership. Amenhotep III built a temple to her in Sedeinga in northern Sudan, where she was worshiped as a form of Hathor. The temple at Sedeinga was the pendant to Amenhotep III's own, larger temple at Soleb, fifteen kilometres to the south."



Queen Nefertari → Aspasia → Nadia Wiseman
(1244-1199BC) (470-400BC) (1997-)

Nefertari had just been born into her present life in early-1997. She was only three months of age in May of that year and lying on the main bed when I took the opportunity to lean over and look directly into her face. I was rather surprised when she gave a beautiful big smile, something that little babies don't usually do, as they are usually only interested in drinking the mother's milk or sleeping. But this was like an adult smile, the smile of two souls recognising each other again, and reuniting from down the corridor of time. For an instant, time had no relevance, and naturally I was rather taken aback. Amazed, would be the better word.

Of course at that time we did not know she was the soul of Nefertari and I was once her son Khepeshef, so we called her Nadia. But what we did know was that as Nadia grew up she developed an unusual interest in ancient Egypt. She was fascinated with the place. That was when I bought her a book called, '1001 Facts about Ancient Egypt'. At one stage she could answer any question on the subject. By her last year at Primary School she had won the school public speaking competition, and then at Secondary School the subject of her speeches were always about Egypt. She knew for example, how many two-and-a-half ton blocks went into making the Great Pyramid

and if it took twenty years to construct, how many blocks per hour needed to be transported to the site. These facts aroused my own interest in the Land of the Pharaohs, and so we travelled there in mid-2012.

Exactly the same thing happened to Adolf Hitler, who felt a strong relationship to one of the New Kingdom Queens. In this case it was the bust of Nefertiti, perhaps because very little was known about Nefertari and Nefertiti was a very beautiful woman. It is no secret that Hitler was smitten with love for Nefertiti. Through his ambassador to Egypt, Eberhard von Stohror, Hitler informed the Egyptian government that he was an ardent fan of Nefertiti: "I know this famous bust," the Fuehrer wrote, "I have viewed it and marvelled at it many times." Hitler boldly claimed Nefertiti had a focal place in his dreams of rebuilding Berlin as 'Germania'.

Nadia had just turned five-years and had gone on a school field trip to the gannet colony out at Murawai in West Auckland. The ranger asked the children if anyone knew how long the birds lived for and the colour of their eyes. None of the children could answer, except little Nadia who put up her hand saying, "They live for 30-years and have blue eyes." Everyone was amazed, but it shows that children can have knowledge from a previous life.

The reason so little is known about Nefertari, is her tomb was completely looted in antiquity, except for a pair of sandals discarded because of the broken straps. These sandals would have been made specially for the queen, where the side straps joined to the front of the sandal like a modern jandal (NZ trademark sandal), except there are two holes that formed a ring through which the second and third toes fitted and attached the front of the foot to the sandal. The foot imprints on the sandal indicate the big or first toe was only slightly longer than these attachment toes, while the fourth and fifth toes were both short. This arrangement is the key to Nefertari's personality, because a short fourth toe represents the 'double-moon' personality. This is also called the Moon Addition-pi personality, which is to say generally these are very social and likeable people, who can reveal the beauty in other people as well as in things. Their lives depend on the social acquaintances they make because of the beautiful combination of these two idealistic forces (refer p128, ToE).

Ramses II had a Neptune Division personality, which is brought into balance in combination with the double moon personality, which in turn explains the stability of his reign. Hitler did not meet Nefertari in that life and

consequently it got a bit out of control.

The two principle wives of Ramses II were Nefertari and Isetnofret, who both played an important role in his reign. Isetnofret was a Syrian princess due to the fact her first daughter had the word Anat in her name, which is Syrian. Ramses II's first, and best attested consort was Nefertari, who he married at the age of 13 before becoming king. Nefertari belonged to Ay's wider family, and was most likely the grandchild of Pharaoh Ay, learned from evidence in her tomb of a glazed knob decorated with Ay's royal characters.

Nefertari was completely coequal to her husband, which was very unusual in ancient Egypt. She produced Ramses' four sons and two daughters, the most well-known son being Amun-her-khepeshef. Nefertari lived to the age of about 45-years. Her death was caused by an illness sometime after the great temple of Abu Simbel was inaugurated.

Near the beginning of this chapter is a statue carved in the likeness of Nefertari, and to the right is a photograph of Nadia in her ball gown mid-2013. With Nadia the face is in proportion to the body at the age of 16½-years; cut with Nefertari they are out of proportion. The body is slim and the face is larger and round. This shows the statue was done with an artistic effect that concentrated on a rejuvenated body and a stylizing of the face. Of course the hair line is lower which makes the face look rounder, but one cannot help thinking that Nefertari was much older than Nadia in this comparison. The statue, like the sandals, would have been done from an original sketch drawing. They had to rejuvenate the body because Nefertari had already had some children when the statue was made.

Nefertari spent twenty years appearing alongside her husband as a dutiful, beautiful, but passive wife. She supported Ramesses on all appropriate ceremonial occasions, and even accompanied him on his military campaigns. During the year-five battle of Kadesh, Nefertari and her children came close to being captured by the Hittites. Many years later, with the Hittites and the Egyptians reconciled, Nefertari corresponded by letter to the formidable queen of the Hittites called Pudukhepa, who played a more dominant role in state affairs than her Egyptian counterpart.

Pudukhepa wrote first, and Nefertari replied in a formal tone that reveals something more about her character as follows:

“Thus says Nefertari, the Great Queen of Egypt, to Pudukhepa, my sister

the Great Queen of Hatti: All goes well with me, your sister, and all goes well with my country. May all go well with you too, my sister, and with your country may all go well also. I have noted that you, my sister, have written to me asking after my health, you have written to me about the new relationship of good peace and brotherhood in which the Great King of Egypt now stands with his brother the Great King of Hatti. The Great and the Storm God will bring about peace, and he will make the brotherly relationship between the Egyptian king, the Great King, and his brother, the Hatti King, the Great King, last for ever ... See, I have sent you a gift, in order to greet you, my sister ... for your neck (a necklace) of pure gold, composed of 12 bands and weighing 88 shekels (88=704gms.), coloured linen maklalu-material, for one royal dress for the king... A total of 12 linen garments.”

(WEIDNER 1917, 78; FRIEDRICH 1925, 23; Ün 1989, 3-6 (Kbo 129+Kbo XXIX 43)
(Edel, E. 1994. Die Agyptisch Hethitische Korrespondenz aus Boghazkoi-iii, Opladen)

The above letter reveals the following points about Nefertari:

- [1] She generalises and comforts people
- [2] She uses short sentences.
- [3] She also uses those features (from 1 & 2) in repetition
- [4] She writes from the general to the personal
- [5] She does not offend people, ie., is very diplomatic
- [6] She develops the letter by linking the relationship between the two countries with the relationship of her counterpart ‘sister’
- [7] She likes and enjoys giving gifts to people.
- [8] She was aware that the Storm God represented an evil force, which the ancient Egyptians could control with goodness, truth and wholeness; ignoring the small irritable events and only picking to fight when favourable.

These eight features are typical of the double moon personality and Nadia today. The entranceway of her tomb describes her as: “Hereditary noblewoman; great of favours; possessor of charm, sweetness and love ...”, which is accurate for Nadia and we are fortunate to have her in our family.

Ramses II was devoted to Nefertari and wrote at length of his love and her beauty. He called her, ‘the one for whom the Sun shines’, and built her a magnificent tomb - the finest in the Valley of the Queens.

Guess who Nadia’s best friend is at her new school she attended for her last year 13? Her name in the present life is Laura and she was one of the most influential Queens in the ancient Near East!



Queen Pudefauwa (13th Century BC) → Nadia (1997-)



The photograph above shows a painting of Nadia on one of the walls of her bedroom, and as she said, “I feel really connected with the quote”

Although the tomb of Nefertari was later looted of its treasures, its decoration was exquisite. The walls were covered with intricate paintings using a vast array of colours. It also featured ‘relief carving’, a tricky process where the design is carved to stick out from the surface of the wall. The brilliantly coloured scenes and hieroglyphs on their white background make it difficult to believe that they were produced more than three thousand years ago. The tomb and its decoration are of an exceptionally high quality, with almost every surface being decorated in vibrant colours. It was therefore of no coincidence that both Hitler and Nadia became artists and used vivid colours in their paintings. When Nadia was at primary school she used to paint a blue sky with yellow stars. At twelve years she painted the picture top right.

When Nefertari died, she was sealed into her tomb as was customary.

Ramses then ordered two enormous temples to be built, carved out of the cliffs of Abu Simbel in Nubia, south of Thebes. The tomb of Nefertari (known as QV66), is the most important and famous of any of Ramesses' consorts, and was discovered by Ernesto Schiaparelli in 1904. Although it had been looted in ancient times, the tomb of Nefertari is extremely important, because its lavish and magnificent wall painting decoration is regarded as one of the greatest achievements of ancient Egyptian art.

A flight of steps cut out of the rock gives access to the antechamber, which is decorated with paintings based on chapter 17 of the Book of the Dead. This astronomical ceiling represents the heavens and is painted in dark blue, and spangled with a myriad of golden five-pointed stars. The supplication of Nefertari is addressed to the great goddess: "Descend, mother Nut, spread yourself onto my body so that you can place me between the eternal stars which are inside you, and that I do not die."

And the goddess replies: "I spread onto my daughter's body, the Osiris, the king's great wife, mistress of the Two Lands, Nefertari, beloved of Mut, justified, in the very name of Nut, Ra himself has purified you. Your mother Nut is pleased to lead you towards the horizon, you are justified by the great god".

I asked Nadia what she thought about the above supplication. "The Egyptians believed in the afterlife to make what they did seem relevant and justified," she replied. "It also provided hope for many people. Something we do not have in the modern world. It shows that the people can become gods because they had the animal gods, which made things more possible and in that way related to ordinary people and nature where the people worked. "Of course, the pharaoh would use the ideas of religion and wealth as a 'power-tool' to get the necessary social control required. Today, the power-tools are money and politics, and we are taught to accomplish things with violence."

The east wall of the antechamber is interrupted by a large opening flanked by representation of Osiris at left and Anubis at right; this in turn leads to the side chamber, decorated with offering scenes, preceded by a vestibule in which the paintings portray Nefertari being presented to the gods who welcome her. On the north wall of the antechamber is the stairway that goes down to the burial chamber. This latter is a vast quadrangular room covering a surface area of about 90 square metres, the astronomical ceiling of which is supported by

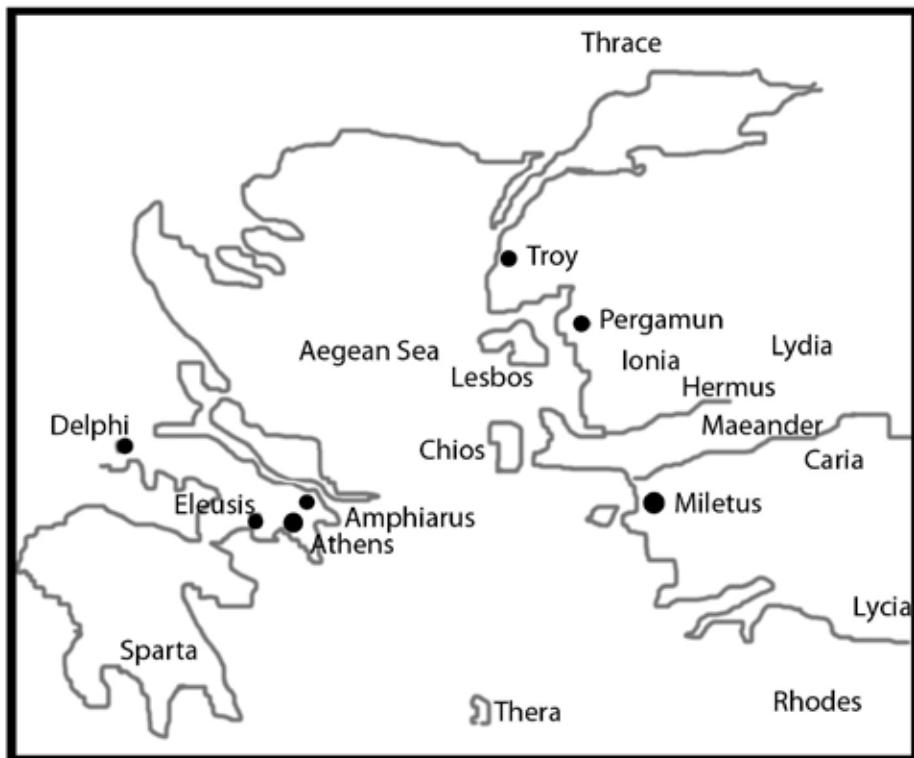
four pillars entirely covered with decoration.

Originally, the queen's red granite sarcophagus lay in the middle of this chamber. According to religious doctrines of the time, it was in this chamber, which the ancient Egyptians called the golden hall, that the regeneration of the deceased took place. This decorative pictogram of the walls in the burial chamber drew inspirations from chapters 144 and 146 of the Book of the Dead. In the left half of the chamber, there are passages from chapter 144 concerning the gates and doors of the kingdom of Osiris, their guardians, and the magic formulas that had to be uttered by the deceased in order to go past the doors. On the north side of the west wall after turning left on entering the tomb, Nefertari is shown making an offering of linen to the Creator god of weaving and crafts. One text states: "Giving cloth to the lord of truth on the sacred land". I asked Nadia how this text related to everyday Egyptian life.

"It was basically saying the system was correct, because Nefertari was a judge," she told me. "Ramses would make a decision, and it was Nefertari's job to make peace with the people that had to live with that decision. Today, it is just like the Prime Minister selling the assets of the country to foreigners, so the spin on television makes the decision look more favourable. Today the Egyptologists can only give a material description of the tomb, and there is not much understanding of the spiritual knowledge behind it; similar to the way the Great Pyramid is treated. However, the tourists continue to come to Egypt looking for answers, and for that reason tears come to my eyes because there must be some truth in what the ancient Egyptians said!"

Following her life as Queen Nefertari, Nadia was reborn in the Ionian Greek City of Miletus, on the eastern shores of the Aegean sea in Asia Minor (Turkey) in 470BC. Her father was Axiochus, and he named her Aspasia. Axiochus was from a wealthy family, and she received an excellent education.

Miletus was the southernmost Ionian city that had eight colonies and became the richest city in the Greek world. The Kingdom of Lydia, with its capital of Sardis, lay to the east of the Ionian coast and slightly to the north of Miletus. Sardis functioned as a centre for trade and ideas between Mesopotamia and the Ionian Greek settlements. They were on peaceful terms around the time of Aspasia's life.



Map showing main towns in ancient Greece

However, the historical background for the Lydian Empire starts with King Alyattes who ruled from 619-560BC, and for several years after becoming king he continued war against Miletus. He was succeeded to the throne by Croesus from 595-547BC, and became a figure of myth who stood outside the conventional restraints. Croesus was renowned for his wealth, and gave gifts to the Temple at Delphi. He formed an alliance with Sparta and prepared a campaign against Cyrus the Great of Persia. Before setting out he consulted the Delphic oracle and the oracle of Amphiaraus to find out if his campaign would be successful. The oracles answered that, “If he attacked the Persians, he would destroy a great empire.” It so turned out that the powerful empire Croesus was about to destroy was his own, because the Persians won and Croesus was burned alive on a pyre.

“Why do you think the oracle was ambiguous, Nadia.”

“This was to teach Croesus to think and interpret the message properly, which he didn’t do.”

About 500BC the Ionian cities rebelled under Persian control, and lost a battle in 494BC. However, ten years before Aspasia’s birth in 480BC, a Greek victory at the Battle of Salamis enabled the Ionians to regain their independence, and helped form the Delian League with Athens.

Viewing the three photographs shown above of Nadia’s different lives, it can be seen that Nadia falls between the two other images in appearance. All have the same mouth/lips, chin, nose, and distance between the nose and mouth. The eyes have a slightly slit appearance in all three cases as well. The overall proportion of the different features is the same. The Greek version shows a slightly more serious face, while the Egyptian face is obviously older and bears a slight smile. Next we can consider the characteristic behaviour during the different lives that also demonstrates a pattern.

Pericles met Aspasia through his close connections with the household of Alcibiades II of Scambonidae (Grandfather of the famous Alcibiades) who was exiled to Miletus. Alcibiades II married the daughter of Axioches and returned to Athens with his new wife and her younger sister, Aspasia. There she became a mistress of Pericles in the early-440s after he divorced his first wife in circa 445BC, and Aspasia began to live with him. Aspasia’s status as a non-Athenian meant they could not marry, so they lived together. They were very much in love and had a son named Pericles.

Aspasia distinguished herself in the public sphere and influenced Pericles in the composition of his speeches. Kagan describes Aspasia as ‘a beautiful, independent, witty woman capable of holding her own in conversation with the best minds in Greece and of discussing and illuminating any kind of question with her husband (ref. D. Kagon, Pericles of Athens and the Birth of Democracy, p182)

In social circles she was noted for her ability as a conversationalist and advisor. According to Plutarch, their household became an intellectual centre in Athens, attracting the most prominent writers and thinkers, including the philosopher Socrates. Athenian men would bring their wives to hear her converse (Plutarch, Pericles, XXIV). Aspasia was also mentioned in the writings of philosophers Plato, Aristophanes, and Xenophon.

Aspasia’s intellect and influence in matters of administration were quite threatening to other Athenians, and she and Pericles were often the target of

gross personal attacks, because Athenian women were expected to only stay in the household, while Aspasia liked to live her life on her own terms as an independent woman and spoke out on important issues. A faction of Athenians however held Aspasia in high esteem including Socrates, who listened to her intently and was influenced in the early development of his ideas.

It is very strange, but Nadia is always on her mobile phone looking up new quotes and applying them to her present lifestyle. “I always like to read Socrates’ quotes!” she said one day.

Pericles died of the plague in September/October of 429BC. After his death, Aspasia lived with Lysicles, an Athenian general and democrat leader of Athens, with who she had a son. Lysicles was killed in action in 428BC, and she died about one year before the death of Socrates who was executed in 399BC. The Athenians sent out twelve ships to levy subsides from their allies on the Ionian coast with Lysicles and four others in command. Lysicles set out across the plain of Meander, just north of Miletus, and was attacked by the Carians, and was slain with many of his soldiers (Thucydides III, p19).



Princess Meritamenis → Elisabeth Haich → Deborah Reed
(1279-1240BC) (1897-1994) (1997 -)

The New Kingdom of Egypt had been blessed with three generations of increasingly influential queens. There was a lull as Nefertari's forceful personality completely eclipsed that of her daughter Meritamenis, who was the daughter of Ramesses II and his favourite wife Nefertari. She was the fourth daughter out of five and had at least four brothers of which Amun-her-khepeshef was the eldest.

Meritamenis well known for her beautiful limestone statue, the White Queen, found at the Ramesseum, the temple complex her father had built.

This statue was discovered in 1896 in a chapel north-west of the Ramesseum in Thebes. It is a master piece of its period and demonstrates the sensitive nature of the artist.

She became the Great Royal Wife of Ramesses II after the death of her mother Nefertari, sometime after the 21st year of the Ramesses reign. She was known only as the “White Queen” until the discovery in 1981 of a colossal statue at Akhmim in Upper Egypt besides a similar statue of Ramesses II at the entrance to the New Kingdom temple. The Akhmim statue has a closer resemblance to her Deborah photograph, while its inscribed epithets and titles are the same as princess Meritamen, daughter of Nefertari and Ramesses II.

Both inscriptions say that Meritamen was the beloved of her lord, the great one of the harem of Amun-Ra, a musician, a chantress and a dancer of different divinities at Thebes and in Upper Egypt. She is wearing earrings, a broad collar and a bracelet. Her Right breast is ornamented with a rosette and her left hand, resting on her left breast, is holding a musical instrument, symbol of Hathor, the goddess of beauty, love and music.

The painted decoration of the statue is still very well preserved. The yellow of some of the facial features and decorative elements combines well with the blue of the wig, both of which are enhanced by the brightness of the extremely fine limestone used for the sculpture.

The face has a serene expression. The eyes are almond shaped, elongated by a line of cosmetic shown by two thin incisions, and set below heavy eyebrows. The full mouth is set in a slight smile, similar to those seen on a number of statues of Ramesses II. The lobes of the ears are covered by large hemispherical earrings.

The delicate face is framed by a three-part wig, from which the natural hair emerges, and is held in place by a diadem featuring two cobras wearing the White and Red Crowns, the symbols of Upper and Lower Egypt. On top of her head the queen wears a circular royal crown; its base decorated all the way round with a frieze of sacred serpents with solar discs. From this base would once have risen a double plume with a solar disc at the centre, a prerogative of the Great Royal Brides.

Meritamun wears a tightly fitting tunic. Around her shoulders is a broad-collar necklace consisting of six rows of beads, five of which are in the form of small amulets of the hieroglyph nefer meaning ‘beautiful’. The last row

consists of drop shaped beads.

The next photograph shows Elisabeth Haich, born in Hungary and who became a spiritual teacher and author of several books on spirituality. Her best known book was titled, ‘Initiation’ and described her earlier life in Hungary, as well as details of another past life than the one already mentioned, this time in the Old Kingdom of Egypt; in which she received instructions from the High Priest Ptahhotep.

Ptahhotep was the city administrator and vizier, or first minister, during the 5th Dynasty. He is credited with authoring *The Instruction of Ptahhotep*, an early piece of Egyptian “wisdom literature” meant to instruct young men in appropriate behaviour. He had a son named Akhethotep, who was also a vizier. He and his descendants were buried at Saqqara. Ptahhotep’s tomb is located in a mastaba in North Saqqara where he was laid to rest by himself.

Ptahhotep wrote what is believed to be the first book in history entitled *The Maxims of Ptahhotep*. As the Vizier, he wrote on a number of topics derived from the central concept of Egyptian wisdom and literature which came from the goddess of Truth (Maat), closely aligned with the Sun god Ra. She was the daughter of the primordial force and symbolized both cosmic order and social harmony. Ptahhotep’s instruction was written as advice to his people in the hopes of maintaining the “social order”. He wrote insightful advice covering topics from table manners and proper conduct for success in court circles to handy hints to the husband for preserving his wife’s beauty. Ptahhotep also wrote more social instructions such as ways to avoid argumentative people and cultivate self-control.

There are authors who claim the *Maxims of Ptahhotep* were written much earlier than the 25th century. For instance, Pulitzer Prize winning historian Will Durant dates these writings as early as 2880 BC. Durant claims that Ptahhotep could be considered the very first philosopher in virtue of having the earliest and surviving fragments of moral philosophy.

In the photograph shown above of Elisabeth Haich, her most outstanding feature are the eyes, which Nadia describes as ‘hopeful, curious and genuine’. There were other people closer to her in that life who often described her eyes as being the ‘gaze of infinity’, and it was difficult for some of them to bear if a person were to steer into them for too long. This may have been the reason her personality type was Pluto Passive Multiplication. Such people have a lot

of potential spiritual energy and are able to come forward at opportune times with good ideas. These people make good companions on an adventure.

Elisabeth Haich used to do a lot of meditation in that life and reached the Moon knowledge prophetess level of consciousness. This was based upon her love of Indian culture and Raja Yoga. She died in Zurich, Switzerland in 1994, and was reborn just a few years later in 1997 to an Indian mother and European father in New Zealand, where she attended the same Henderson Valley Kindergarten as Nadia. Deborah moved to Rotorua High School, but is doing her last year of school in Henderson and wants to become a journalist.

Princess Meritamen, known as the ‘White Queen’, grew up in the same palace complex as Moses. She had a great influence on his spiritual development because she became his adoptive mother. It may be remembered that Meritamen was the Pharaoh’s daughter who came down to bathe in the river Nile. She was walking along the riverbank with her servant girls, when she saw the basket containing the baby Moses among the reeds. She opened the waterproofed basket made of papyrus reeds and found the baby boy. His helpless cries touched her heart, so she had him brought into the Egyptian palace to show Nefertari, where he was cared for and named Moses.

By the time Moses had grown up and reached Mount Sinai in the Exodus story his spiritual development had come to full fruition because this was where he received the Ten Commandments. It is stated that he disappeared for a period of time near the summit of Mount Sinai. Many biblical scholars say the Ten Commandments resulted from an inter-tribal moral code worked out over centuries. Certainly, Moses received a good education due to his Egyptian background in the palace of the Pharaoh. Then at the other extreme, one should not discount how the advanced civilisation was overseeing events at this time. We know they were present and influencing events because of what was narrated about them in the Exodus account. The Ten Commandments may have meant more to the advanced civilisation than it did to the Israelites, who only applied this moral code to specific cases with some misinterpretations. At the same time, Moses would have been in communication with ‘god’ through his own visions. Given our present knowledge of society now on a par in understanding with the advanced civilisation, there appears to be a more general application for this moral code. The restored commandments with their original meanings follow a planetary spectrum as follows:

1. ‘*You should have no other Gods*’. The advanced civilisation would have had knowledge of the T0E and known the ultimate truth of the universe is ‘everything comes from nothing,’ which is another name for god.

2. ‘*You should not make idols*’. The advanced civilisation would have known that people should not bow down to graven images on coins and bank notes, what we call today the god of Mammon. Therefore, do not serve any elite who try to control everything with money.

3. ‘*Do not establish your innocence by taking God’s name*.’ No matter which god you choose, your excuse should not be, “I was only following orders!” One has to take individual responsibility for one’s own actions. False religions also replace the needs of the body over those of the soul, which ends up feeding earthly desires, sense gratification, and pecuniary gain.

4. ‘*Remember to keep the seventh day holy*’, means it is necessary for every person to think, speak and act in accordance with the correct reading of the social contract and incorporate those things into their everyday lifestyle; not just in church, on Sunday or at Christmas time. It also means to listen to the enlightened ones and recognise the truth for ourselves.

5. ‘*Honour your Father and Mother*,’ recognises the fundamental importance of the family, extended family and community as the basis of a god faring, sharing and giving society.

6. ‘*Do not kill*,’ or suppress knowledge. Even arguing is falsity. This means do not try to solve problems with violence or stage warfare for the ultimate purpose of dominating trade, indoctrinating populations, or embark upon mass spying for the control of nations.

7. ‘*Do not commit adultery*,’ refers to the ‘run-away affect’ that promiscuity can have on society.

8. ‘*Do not steal*’, also refers to the ‘run-away affect’ big business has on society when not properly controlled, which reduces entire populations into economic slavery. The ‘system’ then restricts, represses and exploits people.

9. ‘*Do not bear false witness*,’ is foul-play and corruption in business.

10. ‘*Do not covet another’s possessions*’ means materialism should be avoided at all cost, and people should be content with what they already have without having to turn consumerism. ‘Another’s possessions’, also means god is the ultimate owner because everything came from the ‘light’, and should be shared equally and generously.

17

Who was the real Jesus?

Jesus lived in Jerusalem, the Middle East, two thousand years ago. Of any person that has ever lived, Jesus has had the greatest impact on civilisation. It is not surprising whole libraries of books have been devoted to his life and works. So, the inevitable question arises as to the point of writing yet more? The fact is the first Gospel was written 35 - 40 years after the death of Jesus. The author of the first Gospel never knew Jesus personally. And the account of the life and works of Jesus was based mostly on those of Saint Paul. Unravelling the New Testament has been one of the most difficult tasks for the author, who has undertaken seven attempts over an eleven year period to complete this work. Discovering the real Jesus is a compelling account of Mark's Gospel, and if you will let him, the author will walk you through the doorway of time to reveal what really went on in the compiling of this first and original of the gospels. Consequently, Discovering the real Jesus is the closest to the truth of Jesus you are ever going to get! And this chapter will put you in touch with the person he really was.

He is a man of wisdom from Great Kauri Island in the Hauraki Gulf and comes as yet unknown to Auckland SuperCity. He has a full beard and wears second-hand clothes obtained from the Salvation Army free-bin. I have even seen him eating cicadas with wild honey in the summer months, but he does not look like the usual down-and-out you often see shuffling through Henderson these days with a supermarket trolley full of possessions and sleeping under a bridge at night. No, this man is either passing through on his travels or restocking supplies, but either way he often stops by my house in the Henderson.

For this very reason I built an extra room onto the small fireside outhouse at the back of our section and furnished it with a bed, a small round table, an arm chair, and a side lamp. That way he has a place to stay whenever he comes by.

My friend Peter is like one of the apostles, because he could quite easily have walked out of the pages of the New Testament into our own times. Strange but true. He is a severely independent man and seems to know the bible from back to front. Given half an opportunity he talks about it giving a contrasting picture in today's world.

Why Peter should have such strong convictions about the truth of Jesus is probably due to his experiences over several life times. The things that happened to Peter in the present life came almost close to complete disaster. Started from nothing he became one of Auckland's top businessmen, and after reaching a peak he was lucky to get away with his life and virtually nothing more.

As for why he started out on such a journey, the reasons are unclear. For him, as for many other people who throw themselves into long and stressful business ventures that will inevitably lead to major personal changes, the matter is scarcely worth reflecting on. He did it because he was young and wanted to be a millionaire, or perhaps because it was what society expected of ambitious men in those days.

Yes, he was highly ambitious, and in his twenties. Certainly there are answers in his past. Peter's early years were exceptional. I first came to know of him in 1953, when he was just out of the toddler years. He hit the Auckland headlines as a four-year-old who tried to sneak aboard the cross harbour Ferry at Devonport in his pyjamas, because his parents had gone to England on holiday leaving him in the care of a very strict and over-ruling nurse-maid. This indicates he had a high degree of self-confidence, was prepared to stand up for injustice and what he knew to be the right course of action. By the age of 20-years Peter reached London by the overland route.

Next I met Peter on a Sunday evening as he was walking out of a picture theater in Cathedral Square, Christchurch in early-1969. He was just 20-years old then. After I introduced myself to him he proceeded to tell me about his adventurous travels in Asia. So I invited him to stay in the small shed I had built for my studies at the back of a student rental property. We became great friends, and hitch hiked around New Zealand together.

Peter is an idealistic person who is emotionally orientated, and with a

Mercury Addition-pi personality. He has a tremendous sense of humour, and always works to bring out the best in others. He always looks after the things he owns, which tend to acquire a sentimental value. He cares desperately for his closest friends, while all the time trying to formulate new concepts in the volatile situations he faces. He has a very quick mind and can run circles around most people in a discussion or argument.

By 1974, Peter's brother had returned from South America and they decided to start their own business together in the textile trade with two other friends, Gordon and Gerald. Gerald had a Jupiter Passive Division personality, and was an impressionable, earthy man of simplistic mind who had worked for a private detective.

Peter, Gordon and Gerald had been salespeople working for a textile company just off Queen Street, in the Central Business District, before they changed allegiance to set up their own business with the help of money Peter's brother brought back from South America. The whole operation was masterminded by Peter. Peter and his two friends comprised the original sales team, working out of a small eight-square-metre office in Marua Road in Ellerslie. By that time, I had returned from three-years overland travel across Asia and Europe and started to build a 30-foot yacht, when Peter called me in to construct a desk and shelves for their fledgling business.

Peter is an eloquent and articulate speaker. He has always attracted some very pretty girlfriends. One special girlfriend he had for several years was called Jan, whose father was a well-known lawyer from Tauranga. She had a Neptune Division personality and looked like an actress, similar to Emma Peel of Avengers fame. I said to Peter "You have known Jan for many years now. She is like a goddess sent from heaven. Why don't you marry her?"

"I'm too busy developing this company to become attached to just one girl," Peter replied.

One day Jan was giving me a ride home in her car and she said, "Does Peter have any other girlfriends?"

"I don't know what he does in the evenings, I'm too busy building my 30-foot bilge-keeler, but he may be a bit poly-erotic. After all, this

is the swinging '70s," I replied.

"It's not anymore," Jan said. After dropping me off she went straight back to Marua Road, stormed in the door and gave Peter a good kick in the balls. Peter took a week to recover after that 'accident'.

A few months after that, the relationship got back on track again, and Peter flew down to Wellington especially to propose to Jan and even had a beautiful and expensive ring all ready to slip onto her finger. He got down on bended knee and proposed to her. Jan replied, "Sorry mate, I've found somebody else." Now she lives in Canada. But in about 1977 he met his future wife, who did not fit the usual pattern one would expect. I was being dropped off and happened to be in the car when he collected her on the first date. She was several years older than him and had the appearance of being plastic, probably because she lived a hard life. I said to Peter, "I hope you're not going to marry her!" Sure enough he did.

Peter's wife has what is called a Mars Division personality. She is tough as nails and strong willed, but gentle when she wants to be. Mars type people are difficult to live with at the best of times. Most of her life she has worked as a school teacher at intermediate level, and was very good at managing little boys.

I visited Peter in 1980, after his first few years of married life, which seemed to be going quite well. I noticed there were a few disagreements beginning to surface on small unimportant things during light conversations, but thought nothing of it at the time. But what I did notice and what seemed more important, was his strong conviction about Jesus. That is what really surprised me after all the years I had known him. What was a big businessman like that taking such a strong, almost fanatical interest in the truth of Jesus? Years later he explained he should have followed my advice in not marrying, "I was deeply involved in the business world at the time. When she came along she seemed to fit the projected image of what I thought the perfect wife would be like".

Certainly, the textile business had grown exponentially during its first ten years, and Peter was the genius salesman. Walking in his shadow were a capable team that toured the whole of New Zealand

gaining orders and putting rivals out of business.

He was close to becoming a millionaire. Just a few more years would have done it. But the pressure and the stress began to take its toll. Several of the new sales people died in head-on car crashes, the original four were beginning to have disagreements and their wives or girlfriends did not help.

Not least, Peter's wife felt neglected and she was competing for his attention. Then after a while she began to humiliate him in front of relatives, friends, guests and business people. Peter is not the man to shrug his shoulders and keep quiet to save a marriage either. He got so wound-up that his doctor even had to put him on drugs so he could continue working under the strain and keep up the performance. But one day after a doctors appointment, he staggered next to the car foaming slightly at the mouth. I had collected him from the doctors and drove him down to St Heliers beach because he was not allowed to drive. "Ross," he said, "If this gets any worse I'll give you a call, and want you to drive me away from here, where no one will find me, including the doctor!" The 'new' drugs being prescribed were having serious side effects and his breath smelt like a sewer pipe.

One day Peter was in a hotel room feeling suicidal. He closed the curtains and prayed in the darkened room. A calm overcame him and he saw a blinding light. From out of the light a kind voice spoke to him saying, "Everything will work out Peter!" It was Jesus.

Another time it was an overcast day, Peter was sitting on the porch of his house with Gerald discussing business, when both men looked up into a clear patch of sky and saw a vision of Jesus' face. Peter later remarked how calm and beautiful the face of Jesus looked.

Gerald had a girlfriend too. She truly loved Gerald with all her heart and soul. She used to cook his dinners and did the ironing without complaint, but he was very mean towards her. One day Peter said to Gerald, "Why don't you start to treat that beautiful girl nicely?" By the 1980s she died of cancer. It was all very sudden, and Gerald didn't even bother going to the funeral.

"Why didn't you attend her funeral?" asked Peter. "I don't believe in god or funerals and can't pull her back from death!"

Over the next ten years Gerald became a wealthy businessman in Christchurch with a farm after the collapse of Peter's business. However, he began to suffer from a brain degenerative disease and died during the late 1990s.

During the last few months of Gerald's life, Peter had him transferred from his private hospital in Christchurch to Auckland, where he could be by his bedside as his own family didn't care much for him. There, Peter comforted Gerald through the last few weeks of his life, and always encouraged him to believe in Jesus. One day, as Gerald lay on his death bed, Peter was there holding his hand. Gerald drew one last breath, and as he exhaled said to Peter, "I believe ..."

I attended Gerald's funeral service with Peter on Lincoln Road, in Henderson. The church was packed with people. After the service we had a nice feed of club sandwiches and sausage rolls with a cup of tea. While Peter went to the crematorium, I waited in the church alone, where I saw a vision of Gerald as a Roman soldier at the crucifixion.

In 1995, after the break-up of his marriage and the winding down of the business, he was back on the street with nothing except enough money to buy a small section well away from Auckland. He was staying in a youth hostel for a while, and then came to me asking where would be a good place to go. "You're looking at three options Peter; the West Coast of the South Island, Chatham Island or Great Kauri Island; you might find something," I told him.

Peter bought a section on Great Kauri Island where he built a simple house with a fire-burning stove that also heated the water for a bath, and started to live on ten dollars a week. Peter had finally learned his lesson: girls, gold, and glory don't mix, and money has its price. Peter had also pushed Jesus into the background of his life long enough, and now was determined to follow what he called 'the living Jesus'. So one day he wandered down to the local community church on Great Kauri Island, and that was where he met David.

David had a Pluto Multiplication personality. He was an ex-school teacher who wrote several books on the colonial history of Great Kauri Island, and was equally proficient with the New Testament. They became great friends and met for bible readings every

Wednesday evening at the local Church.

David is a very up-front person, rather competitive at times, but likes to tell things the way they are in an active and up-beat practical manner. He has a gregarious social disposition that tends to bring others together in friendliness. The fact that he writes books on pioneering history and hunts and collects artefacts with the same regard for the New Testament, shows that he has a general knowledge based personality. This figures well with Peter, who also loves the outdoors, is a survivalist, and adds a certain emotional urgency.

Peter is much happier on Great Kauri Island, because he can live independently in his own simple back-to-nature environment, where he can participate and engage his own rugged struggle within what is actually an extraordinary mentally tough and austere personality. In this sense, David often finds it difficult to keep up with Peter, and often finds it necessary to apply the breaks on many of his ideas.

One night about this time, Peter fell down some stairs and received a bad head injury requiring an emergency helicopter ride to Auckland Hospital, and has been trying to slow down his thinking ever since.

But then in April 2011, nestled in the foothills of the Waitakere ranges, Peter wakes in the outhouse room, and sits by the fire side in the old armchair with a cup of hot tea. Kakadu the cat is still curled into a furry ball asleep on the floor beside him.

"I enjoy these fires so much. Wonderful to sit with a cup of tea and feel the warmth of the early morning fire; nothing like it," Peter croaks.

We sit there in front of the warm glittering fire, watching with wide-open eyes, while the clock on the wall goes tick, tick, tick; and a passing shower goes rata, tat, tat on the new tin roof. Peter throws some more split tea-tree on the fire, and after a pause I say to him, "Look at the seven different flames Peter; the red earthy flame amongst the embers, the snake-like orange dancing flame, the flickering yellow flame, the influential green flame, the first blue flame so soft and airy, the rare purple flame, and the flashing white sparkling flames."

"And although the flames are made of atoms that give out light, belonging to the plasma state of matter, it is not the complete

picture; rather atoms and sub-atomic particles are still underpinned by Wave Theory, because the seven colours blend in with each other and behave as One. What this means for society is an overall closeness to nature and the wealth of human relationship together.” “Yes,” adds Peter, “The truth is god made the seven rays of light out of which the whole universe was made including humankind.” Peter continued, “Without the Apostle Paul, the Christian Religion would not have survived.”

“If I had a time machine I would love to go back and visit Jesus.”

“What is your basic philosophy Peter?” I asked him. “It is being able to make the changes that come to the fullness of who we are in God. In order to develop our full potential we have to let go of everything and ask God to come in. God says, ‘unless you do that you can’t know him.’ This is the integrated message from outside our own time domain.”

The next day is a Sunday, and I drop Peter off at a local church service near Henderson. Sometimes he will even stand-up and challenge the minister delivering the sermon, claiming the minister of the Church does not really know the ‘living Jesus’, and afterwards he is always approached by people saying, “Good on you for standing-up, you are like a fresh breath of air in this church.” Others want his contact details to e-mail keep in touch, so he gains a small following.

“I can’t think why the priest sprinkles water over people. That achieves nothing!” he growls. “I think it best you organise some cards for me with your printer Ross, so I have something to give to these people.”

During the week Peter is out walking for the exercise, and meeting people while at the same time shopping for supplies. He is looking for codliver oil pills this time. While crossing a bridge by my house on the way home he notices a large tea tree washed down stream after a storm and caught under one of the bridge supports. “Lets cut this tree into six-foot lengths and get it home for free firewood Ross!”

No sooner do we collect the lengths of wood, than he appears with a chain saw and they are all cut into one-foot lengths. An axe soon splits them into quarters while green, and we stack them to dry. “Get these away for next winter Ross.”

“Look at these Macadamia nuts on this tree, let’s get them sorted and extract the nuts.” By the time we pick some grapefruit, oranges, and figs that go into the frying pan with eggs traded with a neighbour and a round of bacon, Peter has sorted out a nice breakfast. “You live here like a king, Ross!”

“Certainly this is paradise for the simple reason we appreciate the basics of life. Yes, you might be right Peter; water seems to just fall from the sky, we have good food and clothing, and a roof over our heads with a fireplace. What more do we want?” I retort. “And because of you Peter, most of it is free.”

“And don’t forget, you have the most important thing of all, which is the love and understanding of God,” Peter again adds. “I think we can all live in paradise here in New Zealand as long as we don’t allow our minds to wander away from appreciating the basics.” I reply.

After the two major earthquakes that destroyed Christchurch this year in 2011, Peter said, “Why are they arguing and rushing in with money to rebuild exactly the same city as before? They should be thinking of new concepts in design and constructing houses on a concrete pad, giving each house its own water tank, self-composting toilet, solar cells, bicycle and a self-watering vege-garden so those people don’t have to depend on the ‘system’ again. Ants have better teamwork than we do.”

“Yes, and if the council really cared about the welfare of the people, fruit trees could be planted down every street so that no one need ever go hungry again. Remember, I said those exact words nearly fifty years ago in Christchurch when I met you,” I replied.

“Look at the Japanese! They have been slaughtering whales in the Southern Ocean for decades, and now they have had a nine-point earthquake on the seismic scale that has destroyed their whaling ports. Do you think it was an act of god?” I asked Peter.

“This year is certainly an ‘annus horribilis’; especially with the social revolutions across the Middle East in seven countries so far triggered by first; Egypt, Algeria, Tunisia, Libya, Yemen, Qatar, and Syria. The seven revolutions of Egypt are like the seven plagues of

Egypt all over again. We are certainly living at the end times, Ross," Peter replies.

On the last Friday of April 2011, Peter came into the main house to watch the Royal Wedding at Westminster Abbey between Prince William and Kate. Unfortunately, the whole wedding was living under the cloud of Lady Diana and her mysterious death exactly thirty years before. She had an unhappy marriage in what may be described as a dysfunctional Royal Family.

Kate wanted a simple wedding, and that meant a simple dress for the bride. But for simplicity and beauty, Kate was out-performed by her younger sister who is now considered to be the most eligible woman in the world.

Speaking first was the Lord Bishop of London, who emphasised how the couple should behave towards each other, considering what happened to Lady Diana and Prince Charles. However, it could be seen that Prince William and Kate were just sitting there not really taking much notice of what was being said.

The planning and timing of the huge event, including the service in the Abbey watched by two billion people around the world, went like perfection. It demonstrated to me that the Royal Family seem a little scared of the uncertainties in the outside world. The overwhelming feeling was they do not want the couple to go down the same road as Lady Diana and her mysterious death. Rather, the uncertainties the Royal Family seem so scared of, could well eventually occur, bringing about the dismantling of their whole Institution one day. Next, Kate's brother read from Chapter 12, on Paul to the Romans, in the New Testament as follows:

'And so, dear brothers and sisters, I plead with you to give your bodies to God. Let them be a living and holy sacrifice, the kind he will accept. When you think of what he has done for you is this too much to ask?

'Don't copy the behaviour and customs of this world, but let God transform you into a new person by changing the way you think. Then you will know what God wants you to do, and will know how good and pleasing and perfect his will really is.'

'As God's messenger, I give each of you this warning: Be honest in

your estimate of yourselves, measuring your value by how much faith God has given you.

'Just as your bodies have many parts and each part has a perfect function, so it is with Christ's body. We are all parts of his one body, and each of us has different work to do. And since we are all one in Christ, we belong to each other, and each of us needs all the others.

'God has given each of us the ability to do certain things well. So if God has given you the ability to prophesy, speak out when you have faith that God is speaking through you.

'If your gift is that of serving others, serve them well. If you are a teacher, do a good job of teaching. If your gift is to encourage others, do it! If you have money, share it generously. If God has given you leadership ability, take the responsibility seriously. And if you have a gift for showing kindness to others, do it gladly.

'Don't just pretend that you love others. Really love them. Hate what is wrong. Stand on the side of the good. Love each other with genuine affection, and take delight in honouring each other. Never be lazy in your work, but serve the Lord enthusiastically.

'Be glad for all God is planning for you. Be patient in trouble, and always be prayerful. When God's children are in need, be the one to help them out. And get into the habit of inviting guests home for dinner or, if they need lodging, for the night.

'If people persecute you because you are Christian, don't curse them; pray that God will bless them. When others are happy, be happy with them. If they are sad, share their sorrow. Live in harmony with each other. Don't try to act important, but enjoy the company of ordinary people. And don't think you know it all! 'Never pay back evil for evil to anyone. Do things in such a way that everyone can see you are honourable. Do your part to live in peace with everyone, as much as possible.

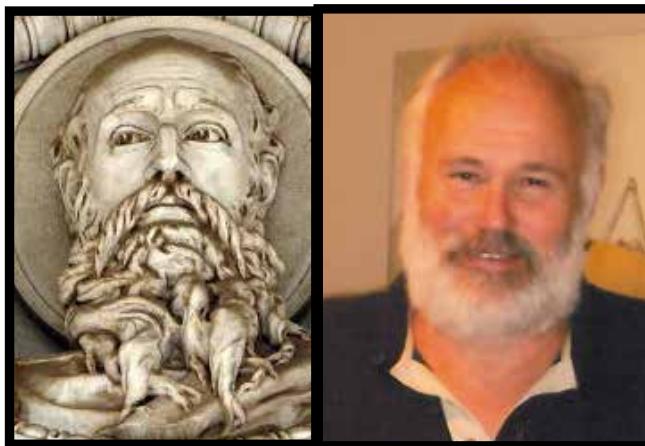
'Dear friends, never avenge yourselves. Leave that to God. For it is written, "I will take vengeance; I will repay those who deserve it," says the Lord. Instead, do what the Scriptures say; "If your enemies are hungry, feed them. If they are thirsty, give them something to drink, and they will be ashamed of what they have done to you."

‘Don’t let evil get the best of you, but conquer evil with good.’ If the Royal Family and friends in Westminster Abbey lived by those words, it would certainly be a perfect world by now!

“Are you happy?” Kate asked Prince William after the service and as they were mounting the carriage outside Westminster Abbey. The reason she probably wanted to know, was she probably felt they weren’t in control of their own wedding, as a ‘normal’ wedding might feel. The wedding was so controlled, so Kate wanted to know if he felt the same way too.

All these subtle signs completely escaped the attention of the media, who unfortunately tend to gloss over the deeper meaning of events in the world.

However, the most amazing thing to come out of all this, was the way the train of the Apostle Paul’s thoughts were connected in Romans 12, which also makes for a striking similarity to the way Peter talks today.



Saint Paul the Apostle → Peter
(~5BC/5AD-67AD) (1949-)

The photograph shown above is from Saint Paul’s Basilica, Appian Way, Rome.

Both Peter of Great Kauri Island and the Apostle Paul seem to have followed the same life patterns as follows:

- (i) Both men use words and phases in the same way when speaking
- (ii) Both start respectable business careers with few prospects of promotion
- (iii) Great love of travel and movement is a key component to their lifestyles

- (iv) Changing allegiance satisfies the need for ambitious self-betterment
- (v) Both experience blinding and life-changing visions
- (vi) Both fall down and receive serious head injuries
- (vii) Both live at the centre of a cosmic drama between good and evil
- (viii) Both have the same idealistic approach to the realisation of God
- (ix) Both have a social need to act as God's messenger.

Expanding on 'point-vii', I have found in many ways Peter of Great Kauri Island, and indeed Paul of the Gospel, seem to have lived at the centre of their own cosmic drama, through which they are able to reach out to the core of everyone, as they experience the forces of good and evil battling within themselves.

On top of all that, both men seem to have the same physical appearance: they both are tall and well built, with the same beard and high forehead with receding hairline. And knowing Peter for nearly sixty years, a person such as myself could easily mistake them for the same individual, but separated by two thousand years. David of Great Kauri Island also corresponds in personality to John Mark who wrote the Gospel of Mark in the New Testament. If nothing else, these parallel personalities certainly opened an important doorway into the past for me with their parallel lives in discovering the real Jesus.



Evangelist John Mark → David

A few days later at the beginning of the first week of May 2011, Osama ben Laden was apprehended sixty kilometres north of Islamabad, Pakistan. American Navy Seals landed on the rooftop of

his house in two helicopters. He was then shot twice in the head at point blank range in his bedroom. An extremely rich Saudi businessman who once did construction work for the Americans in Saudi Arabia, Osama had been accused of carrying out the 9/11 terrorist attacks on the World Trade Centre in 2001 and was considered the world's most wanted terrorist.

I said to Peter, "Surely, Osama was entitled to a fair trial, and the American people cannot be so stupid and gullible as to believe two planes destroyed the WTC, when it was quite obvious for everyone to see with their own eyes that three buildings collapsed on that day in nothing less than what was a demolition job." I said this to Peter before he left for the airport.

"That's American justice for you mate!" he snorted. After arriving back on Great Kauri Island, Peter wrote a letter thanking me for all the hospitality, the persimmons I picked, and all the laughs. "Everything in Auckland is more expensive than when I visited in December 2010. And it's so busy over here too, I had a threehour delay to the flight at the airport. The place is crawling with tourists with bright coloured suitcases, sunglasses, and designer cloths. New flash four-wheel drives are on the tar-sealed roads pulling expensive boats and trophy wives. The planes are full and on overload. They have to put special freight planes on to try to carry the backlog over the holiday period. It's a far cry from the pigeon post they used to have that was upgraded to the manual telephone exchange and lovely gravel roads. My bach is constantly under the flight path of these tubes droning like bumble-bees overhead and its time to get out of here," Peter wrote.

I wrote this chapter with some trepidation. Even my friends from Great Kauri Island, David and Peter, were against it; Dave because he thinks John Mark should be left alone and considered many of my ideas 'go over the top', and Peter because it would be a complete waste of time when people are not prepared to make 'changes' anyway. That was probably the reason he eventually left the Church on Great Kauri Island and started travelling further afield.

"Ross, why don't you write a book on how to live on twenty dollars

a week?" David said.

"What brilliant ideas you come up with, David. Yes, its good. But what about the set-up costs of such a lifestyle? A person with house and property would have to invest in a vege-garden like Peter's place, and some fruit trees, and chickens, and go fishing like Paul does in his small boat that he got free. And then encourage neighbours to do the same thing so food could be shared. If you get any other good ideas like that be sure to let me know," I joked with him. Jesus lived mostly in Jerusalem where his mother was born over two thousand years ago and would have set-up a similar lifestyle as Peter and David are now living. But some people eventually became jealous of his lifestyle, all the friends he attracted, his social standing and the knowledge he attained.

Because of the events that followed after his death though, of any person who has ever lived, Jesus has had the greatest impact on civilisation. It is not surprising that whole libraries of books are devoted to the subject of his life. So, the inevitable question arises as to the point of writing yet another book on Jesus? It turns out there are four main reasons for writing this chapter.

Firstly, in February of 2000, while doing meditation one afternoon I had a clear vision of Jesus. He was floating in mid-air, wearing a white robe, stretching his arms out to me. In another vision when he was a young man, I noticed his build was solid and muscular, and he had a full brown beard. A clear vision like that is just like a person standing in the same room as you for a few seconds that you remember for a long time afterwards.

I also noticed his attitude; he was an earthy type of person, the type of person who would not just sit around and watch the world deteriorating around him, he had to get up and do something about it and even try to bring about some important changes. It was for those reasons while writing the last chapter of my book in search of the One (the-1), which included a description of the 120 different human personalities, Jesus was classified as an Apollo Passive Division personality (refer p393, the-1).

An Apollo Passive Division personality is likened to the

interaction between the Sun and the softer land beneath. When the Sun shines down on the land for any length of time, that land will crack and become unproductive. Consequently, one side of the personality is in eternal conflict with the other. Such people are constantly trying to find themselves. They are always shifting around and restless, because the Sun's forces are too strong for a passive division. When young they are quite rebellious. Nevertheless, they are very interesting people, as they never fail to arouse curiosity by the simple fact that you cannot hide the Sun. It can only be eclipsed for a short time. Jesus learned to control his personality, he turned it around to his advantage and become one with God.

Then secondly, in November of the same year 2000, an angel asked me in another vision, "Ross, I want you to re-write the New Testament!"

I was quite surprised at the request, actually astounded, and said to her, "I am not qualified to take on such a task". She replied, "You would be doing it for the next civilisation."

That was when I wrote a book called Only One, first published in May 2002. It went through several more editions in the years that followed, but I found it very difficult to break through the superficial layering to find the real Jesus behind. The book was based on the Gospel of Mark of course, which was the earliest and original gospel written somewhere between 65 and 70AD, at least thirty-five years after the crucifixion of Jesus.

It narrates the story of Jesus as portrayed in Mark, as a heroic man of action, an exorcist, healer and miracle worker. Jesus was apparently executed between about 30AD and 33AD, either on Friday 7th April 30AD, or Friday 3rd April 33AD, so scholars tell us.

Thirdly, since those days I have found a major problem in the Gospel of Mark, and it became a major and fundamental breakthrough I could not ignore considering the angel's request. It was one I had been patiently looking out for and waiting a long time for. It is known as Mark's literary cycles. This will need some explaining, and for me it was one of the tipping points that encouraged me to take this book on.

Fourthly, then there was Saul, whose Greek name was Paul, who had been born into a strict Jewish family at Tarsus in present day Turkey, and he also inherited his father's Roman citizenship. Following in his father's footsteps as a Pharisee, he came to Jerusalem to begin studying under the Great Scholar Gamaliel. He apparently felt Jesus was undermining his ancient faith, and became committed to a strong opposition to Jesus in Jerusalem. He was even prepared to bribe one of Jesus' more influential friends in order to reveal his identity; but in Mark's Gospel it was blamed on Judas. And contrary to what is written in the Gospels, Saul secured the authority from the High Priest in Jerusalem to arrest Jesus, and was present at his trial. Saul would have been good at fermenting public opinion.

Next Stephan was on his hit-list, and he was duly arrested and taken to court. "You stiff-necked people," Stephan called the judges directly, "uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did not your fathers persecute? And they killed those who announced beforehand the coming of the Righteous One, who you betrayed and murdered, you who received the law as delivered by angels and did not keep it."

After that address, the death of Stephen became more of a mob action than a legal execution. It also suggests Jesus took his trial more calmly. But in preaching Jesus' message, Stephen aroused fears and kindled antagonisms that were rooted in the disputes of the Diaspora. His stoning started a persecution in Jerusalem, which was carried out by Hellenist Jews, such as Saul, who was a consenting witness there also. Saul said, "When I saw the traditions of my fathers being threatened by such Hellenist Jews as Stephen, so extremely zealous was I, that I felt I had no choice but to try my best to stop them."

Stephen was a Hellenistic Jew who had been ordained by the apostles to oversee food distribution to the poor of the church. Before his conversion to Christianity, Stephen may have been a frequent worshiper at the synagogue of the Libertines, one of the perhaps 480 synagogues in Jerusalem at that time. Libertines were descendants of the Jews whom Pompey had captured, taken to Rome and sold as slaves in 63BC. Eventually freed, these former slaves came to

Jerusalem and established a synagogue where Jews from Cyrene, Alexandria, Cilicia, and Asia worshiped. Saul of Tarsus attended this synagogue regularly because he was from Cilicia in Asia Minor, but also used to tour around other ones depending on what he was doing at the time.

The fury of Saul had an effect he did not quite anticipate, for it caused the word to be carried around further, and after the crucifixion when his friends and disciples had fled Jerusalem, this only brought about the spread of the good news to Cyprus, Antioch, Damascus and other places beyond Judea.

To contain this most recent outbreak, Saul again obtained permission from the High Priest in Jerusalem to root out the rest of the followers, so he headed for Damascus. But on the road to Damascus Saul received a blinding vision in which a voice called out from the light saying, “Saul, Saul, why did you persecute me?”

“Who are you?” Saul replied.

“I am Jesus, who you persecuted!” Jesus replied.

Words to this effect establish it was Saul who really arrested Jesus. Other evidence comes from Paul’s friendship with John Mark when he was on death row in Rome, which will be discussed presently. Saul had fallen off his horse and received a nasty wound on his head. He was then led to Damascus by his companions, and required a three-day recovery period from his injuries.

Promotion was difficult on his chosen career path and the wages were not great. Let’s be practical! For what it was worth, Saul could not be bothered hunting down politically incorrect people in all their different shades of ‘grey’. It was too much effort, not true to his nature, and besides it was much easier to make a stand against the existing power structure that he knew so well. That way he could work more independently and realise his own ambitions, which suited his type of personality and the way he liked to do things. He would have talked his two companions around to the same way of thinking.

For these reasons, Saul decided to become baptised by the disciple Ananias, and started to proclaim Jesus in the synagogues around Damascus.

However, there was one outstanding problem Saul faced. To his surprise, the Jews of Damascus knew all about his central role in the arrest and crucifixion of the popular Jesus. So great was their resentment, they hatched a plot to kill him. This anger was so unexpected that the only way to save his own life and escape from his would-be assailants who were by then ‘hot on his trail’, was by having himself lowered over the city wall in a basket at night. He fled south of the Dead Sea and had to remain there for three years before returning to Jerusalem.

When Paul was finally arrested by the authorities, just as Osama ben Laden was apprehended in our times, Paul was taken to Rome and allowed visitors. This was when he narrated some of the events relating to Jesus, from which John Mark composed his Gospel. But some of the facts were changed. For one thing, Paul would not have been very candid about revealing his close association with the crucifixion of Jesus that would have even then weighed heavily on his conscience. The Apostle Paul, like Peter of Great Kauri Island was very good at keeping the secrets of his past life hidden. Instead, he preferred to model events around the adventures of his own life and cosmic struggle. Consequently, Paul was the first recorded person to put pen to paper.

In the 50sAD, Paul wrote virtually nothing about Jesus, because for one thing he didn’t believe in Jesus, and for another he was determined to get his own political ideas across. He was full of ideas. Nevertheless, he contributed nearly half the New Testament text. In this way, Paul also influenced John Mark.

John Mark came to Rome as a young man because he was attracted by the lights of the big city. And he was in Rome at the time of Paul’s execution, which had a deep and lasting effect on him. Consequently, he wrote a quasi-biographical narrative that emphasised the suffering and death of Jesus. John Mark didn’t do a very good job on this gospel and he must have known that what he was doing was not right. He also had to make up the story as he went along, to try and make church leaders listen. But at the same time his novel fulfilled his desire for publicity in much the same way as novels are written today. His

gospel then became the catalyst for further ‘novel’ or ‘good-news’ writings.

The other gospels had to be based on Mark’s workmanship for the simple reason of consistency and the purpose of saving the fledgling Christian communities within the Roman Empire by giving them some hope of survival.

The Roman Empire was rife with leadership struggles, corruption and money problems, much as our own civilisation is today. In such situations the authorities like to blame their own problems on others. One can see the parallels.

The gospels were written against a background of great uncertainty and repression that existed in the earlier pre-crisis times, but which developed into the Rome described above.

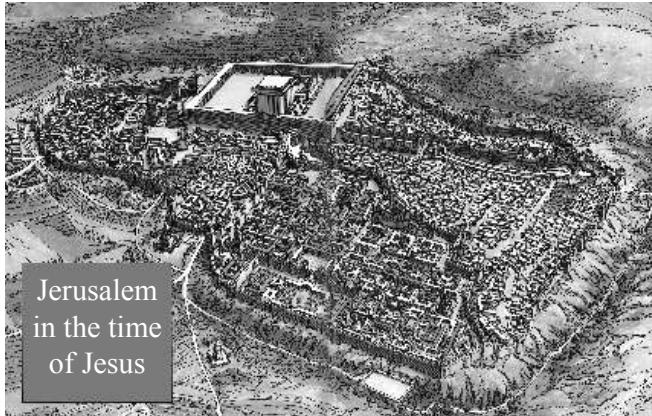
Jesus would have inherited his father’s house in Jerusalem, done odd jobs such as carpentry, some healing, and collected a network of friends much as Paul does today. Jesus also had five children.

The Gospel of Mark opens with Jesus walking along the Sea of Galilee. He looks out onto the water and sees a fishing boat. The boat is 26-feet long by 7-feet wide. In ancient Galilee wood was rare, and a boat such as that was a luxury. It was made with the planks of the hull edge-joined and held in place with wooden pegs. Simon Peter may have owned such a boat with a rounded stern and well-crafted bow. It could be both sailed and rowed. The traditional Galilean way of fishing was for large, edible fish called musht. These were shoal-loving plankton eaters required to be caught by two boats at night. This involved an all-or-nothing operation by fanning a trammel net for any shoals that may be found.

‘One day as Jesus was walking along the shoreline of the sea of Galilee, he saw two commercial fishermen casting their nets about in the sea, the brothers Simon Peter and Andrew. Jesus called out to them, “Come, be my disciples, and I will show you how to become fishers of men!” And they abandoned their nets and followed him.

‘A little further along the shoreline Jesus saw two more brothers, James and John, sitting in a boat with their father, Zebedee, mending their nets. And he called out to them in the same way, “Come follow

me, and I will make you fishermen amongst people!" They immediately followed him, leaving the boat, its crew, and their father.'



I have called this early passage Mark's Fisherman Literary Cycle, because John Mark is saying the same thing twice for its literary impact. It is the way Paul of Great Kauri Island and the Apostle Paul used to speak; and Paul influenced John Mark, especially at the beginning of his Gospel. It is not the way Jesus would have spoken. Jesus would have bought some fish from the fishermen on several occasions, became friendly with them over time, and only then asked them if they would like to become his disciples.

Paul's conversion happened in 34AD or 36AD. After he fled south of the Dead Sea into Arabia for three years he returned again to Jerusalem. Around 35AD, Saul stayed in Jerusalem for only two weeks, because of the opposition from Hellenists Jews, and the disciples were also very reluctant to accept him as one of them, but it is recorded he was soon 'preaching boldly in the name of Jesus'.

Paul met only with Peter and James, who had been acquaintances of Jesus. He fled to Caesarea and took a ship to his hometown of Tarsus, until Barnabas brought him to Antioch, where the two men laboured for a year to build the church.

When Claudius came to the imperial throne in 41AD, he appointed Herod Agrippa I as king over Judea. Herod was strongly pro-Jewish and soon began a persecution of the Christian community in Jerusalem because he felt they were a threat to Jewish nationalism.

The Apostle James was put to the sword, and Peter was thrown in prison under heavy guard. He escaped with the help of a friendly guard and sought refuge with Mary, the mother of John Mark, before escaping the city and going into hiding. But in 44AD, during a public spectacle in the amphitheatre at Ceasarea, King Herod had a heart attack and died a few days later.

During this persecution period there was also a famine in Judea, and John Mark was one of the people who needed to escape the persecutions by seeking refuge in Antioch. There, he met Barnabas and Paul, who responded by sending relief food to Jerusalem.

By about 44AD, the First Missionary Journey of Paul began when the Christian leaders of the Antioch Church chose Paul, Barnabas and the young John Mark to spread the Good News of Jesus westward. They set off from the port town of Antioch for Barnabas' home island of Cyprus by sailing boat across the Mediterranean, then a Roman lake.

At Paphos, on the southern coast of Cyprus, one incident stands out. The Roman governor Paulus summoned the missionaries in order to hear their message. This resulted in a dispute between Paul and a Jewish religious leader named Bar-Jesus who was also present, in which Paul prophesised that Bar-Jesus would be struck blind. According to Acts, 'Immediately mist and darkness fell upon him and he went about seeking people to lead him by the hand.' Seeing this, Paulus was apparently converted.

Paul was not a prophet himself, but he was a very convincing speaker. It seems the author of Acts has repeated Paul's blinding vision on the road to Damascus for want of a more original miracle. From Cyprus, Paul and his companions sailed to the coast of Asia Minor, to the narrow fertile plain of Pamphylia, which was a hot and humid strip between the sea and the Taurus Mountains. The missionaries preached in the main cities of the region before heading for the cool highlands in the north.

John Mark however, left them at the coastal town of Perga and returned to Jerusalem. Evidently, the rugged travelling lifestyle did not agree with him. At the same time, John Mark did not like to become involved in too much violence, but it was also the reason he

incorporated it into his gospel.

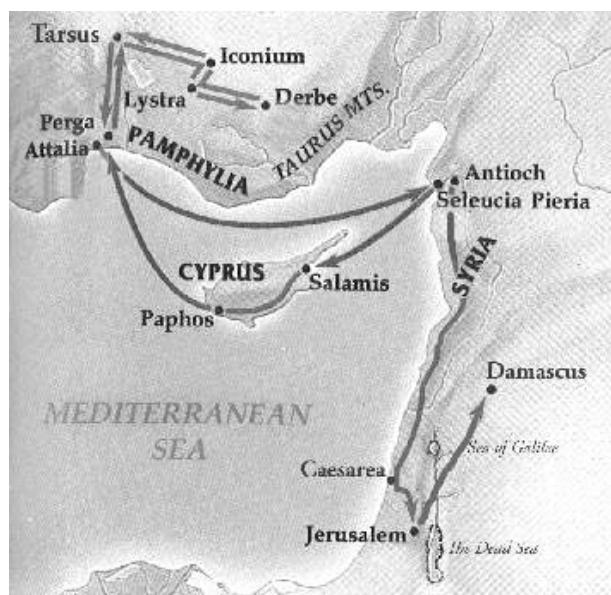
The above events may be summarised as follows:

- (i) Relief food sent to the brethren of Jerusalem
- (ii) Sailing across the Roman lake
- (iii) Dispute with the religious leader Bar-Jesus.

With Paul's execution and these three first-hand experiences behind him including the Lord's Prayer, Mark began the writing of his gospel not long after Paul's death as follows:

(i) *Feeding of the 5000*. Chapter 6:30-44. A vast crowd was there ... so he taught them many things ... his disciples said, "This is a desolate place, and it is getting late. Send the crowds away ... so they can buy themselves some food." But Jesus said, "You feed them ... Go and find out how much food you have." They came back and reported, "We have five loaves of bread and two fish." Then Jesus told the crowd to sit down in groups on the green grass ... Jesus took the five loaves and two fish, looked up towards heaven, and asked God's blessing on the food. Breaking the loaves into pieces, he kept giving the bread and fish to the disciples to give to the people. They all ate as much as they wanted, and they picked up twelve baskets of leftover bread and fish. Five thousand men had eaten from those five loaves!

Map showing the Holy Lands and the route of Paul's first missionary journey



The associations between Paul and John Mark point to a warm friendship in which Paul comes across as an inspiring, emotional and idealistic personality with his account of events in the Holy Lands. Such people are not concerned with the facts or the knowledge side of things so much as portraying an image that reflects their own youthful and adventurous ultra-ego. Consequently, Jesus was portrayed as a miraculous healer who travelled throughout Galilee because Mark and especially Paul liked to travel, when in fact the ‘no-frills’ Jesus was mostly based in Jerusalem, and while he would have done some healing, mostly imparted spiritual knowledge to his friends and followers.

If Jesus drew tumultuous crowds supposedly gathered according to the Gospel of Mark, he would have been another Spartacus mentioned by some of the forty-odd historians of the day. But Jesus was not mentioned once by historians, except for a few lines in Josephus (Book 18 of The Antiquities by Josephus Flavius) added to his manuscript after his death. The real Jesus would have lived into his sixties or seventies, because it takes a whole lifetime to understand the truth behind the world. Jesus would have been sensible enough to keep a low profile, and never talked to more than a dozen people at a time.

Contemporaneous with Jesus was Hanina ben Doza, who did draw big crowds. Hanina ben Doza and Jesus were different. Although both men were popular, with Hanina ben Doza being slightly more popular than Jesus, he wasn’t executed while Jesus was. The only explanation is that Jesus was more of a political threat. When Jesus healed the sick, he did more than make them better, he would have encouraged them to live a better lifestyle.

It can be seen in the ‘Feeding of the 5000’, that Mark’s gospel was not derived from a single witness, but instead was drawn from the personal experiences of John Mark himself who sent relief food to the brethren in Jerusalem after a famine.

Mark called Jesus a ‘teacher’, but reported few of his teachings, except for what can be inferred from a few clues filtering through into Mark from the days when Jesus talked to his friends in Jerusalem. If you add the number of loaves and fishes together they equal the

number seven. What this means is that Jesus used to talk about the number seven a lot. He would have known it was the whole basis of life, and in this regard the number seven was evidently a special number for him. And what Jesus was talking about over lunch with bread and fish on that particular occasion was how they could help the 5000 inhabitants who had become ‘economic slaves’ to the system in Jerusalem at that time.

John Mark would have been only a young boy overhearing Jesus talking to his adult friends in Jerusalem on occasion while explaining the number seven being made from three aspect forces and the four states. When the three aspects and four states are multiplied together instead of being added you get the number twelve, which was the number of baskets of leftover bread and fish after feeding the 5000. John Mark lived in Jerusalem with his parents who evidently owned a house; his mother’s name was Mary (Acts 12:12), and his father may have been Peter (1 Peter 5:13). They had a servant girl called Rhoda.

When Paul and Barnabas accompanied the ‘young John Mark’ on their missionary journey in 44AD, John Mark would have been no older than twenty-years. This means he would have been nearly fifty when he wrote the gospel, and only about seven or eight when he overheard Jesus talking to his friends in Jerusalem. The number twelve would have been significant to Jesus as the twelve human personality types; and as he would have explained it to his friends the states are earth, water, air and fire, whilst the aspects are active, passive and idealistic.

(ii) *Crossing of the Lake*. Chapter 6:45. Immediately after this, Jesus made his disciples get back into the boat and head out across the lake to Bethsaida, while he sent the people home.

(iii) *Dispute with the Pharisees*. Chapter 7:1-8. One day some Pharisees and teachers of religious law arrived from Jerusalem to confront Jesus. They noticed that some of Jesus’ disciples failed to follow the usual Jewish ritual of hand washing before eating ... So the Pharisees and teachers of religious law asked him, “Why don’t your disciples follow our age-old customs?” ... Jesus replied, “You hypocrites! Isaiah was prophesying about you when he said, ‘These

people honour me with their lips, but their hearts are far away. Their worship is a farce, for they replace God's commands with their own man-made teachings.' For you ignore God's specific laws and substitute your own traditions."

This first Literary Cycle demonstrates Mark was drawing from his own experiences in writing about Jesus, and was writing about Paul as he accompanied him on his First Missionary Journey as described in Acts. It means that John Mark really didn't know the Jesus at all who he was writing about, but wanted to.

The second Literary Cycle shows a similar idealised almost mythical conception John Mark had of Jesus not related to any events of Jesus, but still following Paul as follows:

(i) *Feeding of the 4000*. Chapter 8:1-9. 'About this time another great crowd had gathered, and the people ran out of food again. Jesus called his disciples and told them, "I feel sorry for these people. They have been here with me for three days, and they have nothing left to eat. "How are we supposed to find enough food for them here in the wilderness?" his disciples asked. "How many loaves of bread do you have?" he asked. "Seven," they replied. So Jesus told all the people to sit down on the ground. Then he took the seven loaves, thanked God for them, broke them into pieces, and gave them to the disciples, who distributed the bread to the crowd. A few small fish were found, too, so Jesus also blessed these and told the disciples to pass them around. They ate until they were full, and when the scraps were picked up, there were seven large baskets of food left over! There were about four thousand people in the crowd that day, and he sent them home after they had eaten.'

(ii) *Crossing of the Lake*. Chapter 8:10. 'Immediately after this, Jesus got into a boat with his disciples and crossed over to the region of Dalmanutha.'

(iii) *Dispute with the Pharisees*. Chapter 8:11-13. 'When the Pharisees heard that Jesus had arrived, they came to argue with him. Testing him to see if he was from God, they demanded, "Give us a miraculous sign from heaven to prove yourself." When he heard this, he sighed deeply and said, "Why do you people keep demanding a

miraculous sign? I assure you, I will not give this generation any such sign.” So he got back into the boat and left them, and he crossed to the other side of the lake.’

John Mark continues with a summary of his Literary Cycles: Mark 8:14-21. ‘But the disciples discovered they had forgotten to bring any food, so there was only one loaf of bread with them in the boat. As they were crossing the lake, Jesus warned them, “Beware of the yeast of the Pharisees and of Herod.” They decided he was saying this because they hadn’t brought any bread. Jesus knew what they were thinking, so he said, “Why are you so worried about having no food? Won’t you ever learn or understand? Are your hearts too hard to take it in? Don’t you remember anything at all? What about the five thousand men I fed with five loaves of bread? How many baskets of leftovers did you pick-up afterward?” “Twelve,” they said. “And when I fed the four thousand with seven loaves, how many large baskets of leftovers did you pick-up?” “Seven,” they said. “Don’t you understand even yet?” he asked them.’

John Mark really wanted to know Jesus, so he constructed his narrative around actual events relating to Paul, because he thought that Paul was the nearest he could get to Jesus. Both men met their death for similar reasons. He knew the Literary Cycles were fictional, but John Mark was still looking for a deeper meaning and this was the reason he introduced key numbers into the story. He has Jesus describing the key numbers in the boat as follows:

- (i) They have the one loaf of bread with them in the boat
- (ii) Then the five thousand were fed with five loaves of bread
- (iii) There were twelve baskets left over
- (iv) Then the four thousand were fed with seven loaves
- (v) There were seven baskets left over

John Mark would have been drawing partly from his subconscious and partly from his boyhood associations when he had Jesus describing the key numbers as follows:

- (i) Originating from the One is the number five
- (ii) There are two of these and when they are added makes ten
- (iii) Also originating from the One are the three aspects and the four states

(iv) When these are added they make seven, but when multiplied twelve.

Two millennia later in the modern world, it is known the number ten represents the numerical forces and twelve the arithmetic forces, which when added together result in the twenty-two fundamental forces of the universe, also known as the duo-vigesimal system. When the two numbers are multiplied the result is the 120 personality types described in my book in search of the One (refer pp368-429). As far as Jesus is concerned Paul wrote nearly half the New Testament text. Paul in turn influenced John Mark who wrote his gospel based on Paul; who prayed a lot, travelled a lot, and was a very good talker. The other three gospels were based on Mark, so nothing much was written about the actual Jesus.

John Mark continues his search to know the real Jesus in his gospel following the Literary cycles by exploring the concept of reincarnation.

It appears John Mark had some close association with Peter. Peter was in between the ages of John Mark and many of the friends of Jesus. He went to Rome and became a friend of John Mark, so that was the reason Peter called him his ‘son’, and Mark in turn called him the beloved disciple of Jesus. Both Paul and Peter were martyred in Rome in Nero’s persecution of 64AD, Paul by beheading and Peter by crucifixion on an inverted cross.

Peter’s Declaration about Jesus. Mark 8:27-30. ‘Jesus and his disciples left Galilee and went to the villages of Caesarea Philippi. As they were walking along, he asked them, “Who do people say I am?” “Well,” they replied, “some say John the Baptist, some say Elijah, and others say you are one of the other prophets.”

Then Jesus asked, “Who do you say I am?”

Peter replied, “You are the Messiah.” But Jesus warned them not to tell anyone about him’. This means if Jesus was Elijah or one of the other prophets that lived before him, then Jesus was one of those reincarnated prophets.

Mark has Jesus making his points, or ‘teachings’, in parables that were rooted in the reality of everyday life. In this regard, John Mark was copying from the Q-source whose author was essentially a practical man; but more than often the moral of the story was left out.

At first, Jesus' sayings were handed down by word of mouth, and then it occurred to someone it might be best to write something down, which became known as the pericopes innovation. A pericope is a 'cut off section', which means the full saying, or parable as it was called was not written down. For example, in Mathew 9:14-17 it says, 'One day the disciples of John the Baptist came to Jesus and asked him, "Why do we and the Pharisees fast, but your disciples do not?"' Jesus said, "No one puts new wine into old wineskins. The old skins would burst from the pressure, spilling the wine and ruining the skins. New wine must be stored in new wineskins. That way both the wine and the wineskin are preserved."

This saying appears to have its moral missing, so what has been excluded could have been expressed as follows: "And so it is with the soul that must take on a new body every new lifetime, so that both the soul and the body are preserved."

There were three separate sayings attached to the one question, so what emerged from the pericopes was a list of incomplete sayings of which the Quelle source, the Gospel of Thomas, and the Nag Hammadi codices were prime examples, making a coherent historical and spiritual Jesus difficult to recover.

The sayings in the Q-source had no mention of the crucifixion. Rather, it appears that Paul was most likely the source of the crucifixion as narrated to John Mark.

Mark's Gospel seems to have relied on the Q-source, written by one of the synagogue leaders in Jerusalem where Jesus' father was also a teacher. Paul must have obtained a copy of the Q-source as evidence while in Jerusalem, and handed it on to John Mark in Rome about 68AD while he was on death row. In John 3:1-12 a third example of reincarnation is given as each gospel builds on the one before: After dark one evening, the religious Pharisee leader Nicodemus came to speak with Jesus. "Teacher," he said, "We all know that god has sent you to teach us. The miracles you perform are proof enough." Jesus replied, "I can assure you, unless you are reborn, you can never see the kingdom of god."

"What do you mean by that?" exclaimed Nicodemus. "How can an

old man go back into his mother's womb and be born again?" Jesus replied, "The truth is, no one can enter the kingdom of god unless their soul is reborn. Humans only reproduce other humans, but the angels give souls from heaven. So don't be surprised by my statement that you must be born again. In the same way as you know the wind exists but can't tell where it starts and finishes, so it is very difficult to know which soul is born into a particular body."

"What do you mean?" Nicodemus asked.

Jesus replied, "You are a respected Jewish teacher, and yet you don't understand [the principles of reincarnation]. I can assure you, I am telling you what we know and have seen. If you can't believe what is happening on Earth, how can you believe what happens in heaven? For only I, yours truly, have come to Earth and will reach heaven."

Since the days when Jesus walked the sands of Palestine, the true historical Jesus appears to be much more remote than previously thought, because of the way Mark's gospel developed into a fulsome piece of priesthood propaganda following its compilation, and the Church claiming it recorded the intervention of God into Earthly affairs in the same way as the Old Testament did.

An original Mark gospel came to light with a spectacular discovery in a remote Egyptian monastery on the 4th of February 1859, when 346 leaves of an ancient codex were discovered in the furnace room at St Catherine's Monastery at mount Sinai. It is called the Sinai Bible, written in Greek on donkey skins, and has been dated to 380AD.

The Sinai Bible contains many errors and serious re-editing, which were exposed through months of ultraviolet tests carried out at the British Museum during the 1930s. Findings revealed replacements of numerous passages by at least nine different editors. Photographs taken during testing revealed the original ink pigments had been retained deep within the pores of the skin, and the original words could be read under the ultraviolet light.

The Sinai Bible starts with Jesus at about the age of thirty-years; and doesn't know of Mary or Joseph, an Immaculate Conception or virgin birth, or mass murders of baby boys under Herod. Words describing Jesus as 'the son of god' do not appear in the opening

narrative, the family tree tracing Jesus back to King David, or the ‘messianic prophecies’. It carries a conflicting version of the ‘raising of Lazarus’, but ends with the crucifixion of Jesus. The resurrection of Jesus and his ascension into heaven also do not appear. Once the ecclesiastical writings are recognised as a masquerade, Jesus appears to have been an original figure of humour and wit that took his life seriously. He would not be deterred from following a path to the end on the periphery of the Jewish society of his day. In other words, he thought outside the square and gained an understanding of how Roman civilisation operated.

Jesus would have started to ask questions about his own society as a ‘rebellious’ teenager, and from then on kept a very low profile, only revealing himself to the authorities very late in life when his lifestyle and friends became more at variance with Jewish society. This was the only way his prosecutor Saul would have noticed him, because Jesus was an open person who discussed his ideas openly in public. His friends and the people who believed the things he said, were the main catalyst that eventually brought him to the attention of Saul.

Jesus lived mostly in Jerusalem where his father was a teacher in the local synagogue, because the Greek word for ‘carpenter’ (tekton), stands for an underlying Aramaic term used metaphorically in the Talmud to denote a scholar. Most of his contemporaries could not read or write, but the local synagogue near his home was the place of his religious education, where he learned parts of the Torah: the commandments, prophetic instructions and predictions, and stories from the scriptures, which excited the pious people of the time.

The turning point came in Jesus’ life in the form of a series of visions and his newly discovered capacity for healing. A life-changing vision would have come in the form of a vivid picture of God flashing into his mind’s eye. God would have looked like a huge white ball or sphere of light. Thereafter, Jesus would have seen his life in a spiritual, simplistic, and practical manner. He felt at one with nature and was given the power to heal by god after he achieved enlightenment.

His enlightenment would have been achieved through the

knowledge he gained in his communication with god, a certain amount of meditation, and above all being able to put his ideas into practical shape, or a lifestyle that earthy people are so good at accomplishing. He best conveyed his knowledge under a tree.

Thereafter, Jesus preferred a non-materialistic lifestyle without a monetary system, and he would have encouraged his friends to live a similar philosophical lifestyle that was in full acceptance of one's fellow human beings with little supernatural baggage. In this way, Jesus always brought out the good points and considered arguing was falsity.

Jesus aspired to a social unity that would rebuild society upwards from its grass roots, on the principles of generosity and sharing the land and its natural resources. Such free compassion and open commensality was a challenge to Judaism's purity regulations and to the Mediterranean's patriarchal honour system, patronage and clientele. What we call today, 'bribery, corruption and nepotism.'

It was this very social disunity that caused the world's only Superpower to fail. The Roman world experienced a long slow decline repeatedly torn apart by civil wars, where political power was won by defeating rivals, and emperors were more afraid of ambitious subordinates than foreign enemies. None of these enemies were strong enough to defeat Rome until the empire had rotted from within.

It seems strange the Christian Church never went on and developed further the philosophy of the Greeks on wisdom and the soul. The Romans were the next civilisation and they were not as resourceful as the Greeks, so they became materialistic. Rome led to the Church. The Church turned evil. It had the external appearance of a religion, but it was internally totally corrupt. This fooled the people, so the flame of Western Civilisation could only burn on evil. The Church elite then allowed materialistic science to develop so they could pretend to find out the truth, while at the same time the Church developed its political hegemony in the guise of its spiritual function.

The Church Hegemony turned its religion into a social control devise in order to make the people intellectually dependent. This is the reason religion and the monetary system is based on a web of lies in the modern world.

Religion and the monetary system upon which it is based is like a spider that spins a web to trap and control its prey. This is the reason the capitalist

and politico-religious models are failing all over the world. This is the reason that after Rome collapsed, that period of history was called the Dark Ages; for we are still in the grip of that spiritual Dark Age.

In other words, Greek knowledge itself has been split into a duality, and the Queen of Science (philosophy) was dethroned. Science then served politics, commerce and trade; leading to globalisation, and the seriousness of the world situation we have now.

In this respect and when a piece of cheese cures, it develops holes. A religion is like a ‘piece of cheese’, because the ‘holes’ start to appear over time as the central truth is slowly lost.

Our soul is given a vessel to spread the truth, but most people ignore these holes in their religion because they are taught not to think, and it’s easier to accept something than to challenge it in a group situation.

The natural affinity for goodness that people possess is used with a religion, especially when other alternatives are not available.

However, the test used to find the central truth of a religion is called the *Reason Model*, because it was originally designed by a Professor Reason to find faults in aircraft design and detect serious accidents before they happen. The same engineering test can be applied to Christianity by finding out the truth through its holes. Religion is like a block of cheese; which has holes:

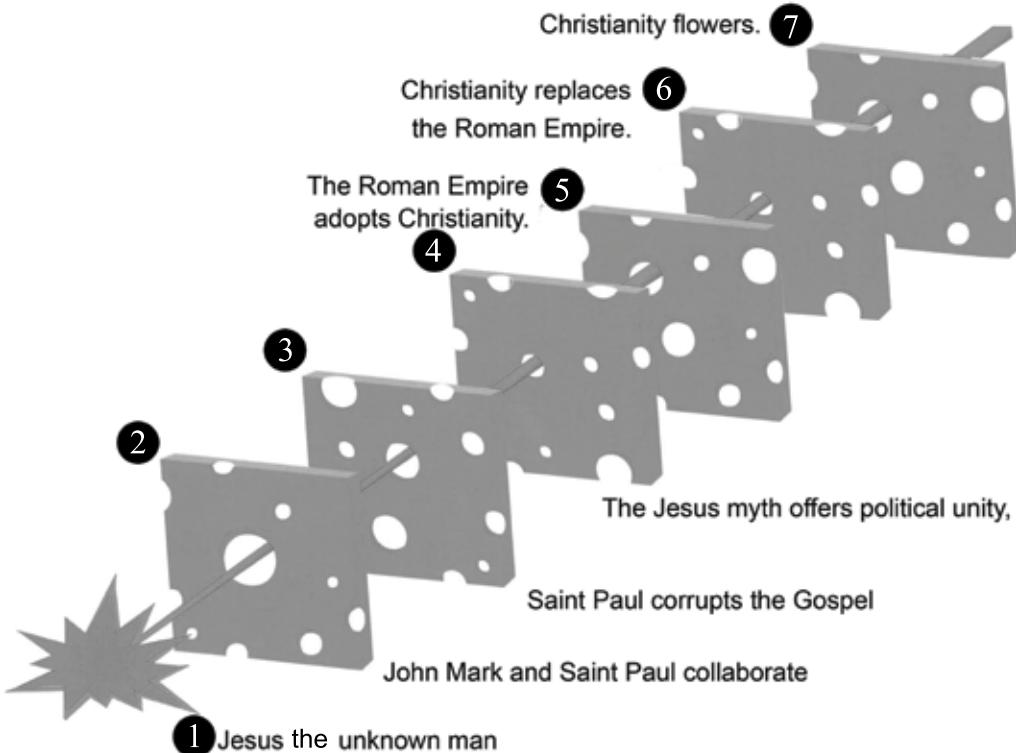
- (i) The central truth of Christianity is *Jesus is an unknown man*.
- (ii) *John Mark and Saint Paul collaborated* in writing the first Gospel in Rome at least thirty five years after the crucifixion of Jesus, while Saint Paul was on death row. They worked as a team with the common objective of getting their own story across disguised as the works of Jesus. John Mark was much younger than Paul, who greatly influenced him and was a good story teller, while John Mark gave those stories a practical basis because he wanted to know Jesus. John Mark didn’t do a very good job on his gospel, and he must have known what he did was not right.
- (iii) *Saint Paul corrupts the Gospel* by taking the ‘concept of Jesus’ to represent himself, because Paul belonged to the Sanhedron, a ‘Gestapo-type’ organisation, and at the end of his life wanted to cover-up his involvement in the arrest and crucifixion of Jesus. This was the reason Jesus was portrayed as receiving a fair and very public trial.
- (iv) *The Jesus myth offers political unity*, a distraction for behind-the-

scenes action, social control and provides the people with false hope. The theological interpretation of Jesus against a gilded background as narrated in the New Testament is one thing, and the brutal history of a failing Empire in the dust of the earth is another.

(v) *The Roman Empire adopts Christianity*, because Emperor Constantine realised the new ‘social-vehicle’ had the potential to bring some legitimacy the Empire needed.

(vi) *Christianity replaced the power base of the Roman Empire*, and empirical science developed out of its more practical material paradigm.

(vii) *Christianity flowers* into the dogmatic and oppressive socio-political faith of today, with its ‘concentric shells’ of misconception, deception, theistic innovation and cover-ups.



The theological interpretation of Jesus' life against a gilded background is one thing, and the brutal history in the dust of the earth is another. In order to achieve such an understanding of the workings of society to the extent that he did, the historical Jesus would have been born somewhere about the time of the assassination of Julius Caesar on the 15th March 44BC.

Jesus also would have had a wife, and the so-called brothers and sisters of Jesus were actually his children. Women were not respected in those days, so the wife of Jesus was never acknowledged. After Saul arrested Jesus and had him crucified, Jesus' wife eventually became born as the wife of Peter of Great Kauri Island. The mother of John Mark was called Mary, and that was probably the reason John Mark called Jesus' mother Mary.

The differences between John's Gospel and the other three called the Synoptics, bring them into direct conflict. On the one hand we have John Mark writing about his close friend and companion Peter, and on the other John writing about the same disciple Simon Peter. Just on those few occasions in John's Gospel it is possible to find gems, which I shall narrate in my own less formal language and give interpretation to find the real Jesus. The first is taken from John 1:35 - 51. In Jerusalem one day, John the Baptist was standing with two of his disciples, Simon Peter and his best friend Andrew, when he noticed Jesus walking by, so he said to them, "Why don't you catch up with that man over there and have a good talk to him because he is also a teacher?" So they caught up with Jesus and introduced themselves.

Jesus said, "Hi, how's your day been?"

They replied, "John told us you were a teacher."

"All I'm doing is trying to find the truth!" said Jesus.

Simon Peter then asked, "What do you mean by that?" Jesus replied, "Why don't you stop by my house for lunch and I'll tell you some more?"

This passage from John is in direct conflict to Mark, who described how Jesus first meet Simon Peter and Andrew by the sea of Galilee. Peter and Andrew may have been called 'brothers' because they were close friends.

Secondly, in John 6:1-15. Then Andrew the brother of Simon Peter spoke up. “There’s a young boy here with five barley loaves and two fish. But what good is that with this huge crowd?”

The young boy was probably John listening to Jesus and the adult friends talking over lunch in Jerusalem about 30AD. When you add the number of items together they are equal to seven. What this means, Jesus used to talk about the number seven and evidently it was a special number for him. But what Jesus was talking about over lunch with bread and some fish on this particular occasion was how they could help the 5000 people who had unknowingly become subjected to the ‘system’ in Jerusalem at that time.

Thirdly, in John 13:31- 38. Simon Peter said, “Jesus, where are you going?” Always trust in yourself and take any opportunity you have to find the truth.

Fourthly, in John 13:18 30. Leaning towards Jesus at the table, Simon Peter asked, “Jesus, who is it?” Here, Peter is trying to ask Jesus who is God.

Fifthly, John 20:25. “I won’t believe it unless I see the nail wounds in his hands ...”

John 21:1- 2. Later Jesus appeared again to the disciples ... Several of the disciples were there Simon Peter, Thomas Didymus (nicknamed the twin).

Evidently, Jesus survived the execution on the cross, because he was able to rejoin with his friends while he was recovering from his wounds.

Matthew 2:13-14. “Get up and flee to Egypt ... because Herod is going to try to kill (Jesus). It was not at the beginning of his life that Jesus fled to Egypt, but at the end.

In December 1945, an Egyptian peasant digging near the village of Nag Hammadi in Upper Egypt, found a red earthenware jar containing a papyrus. These papyrus scrolls were dated to no later than 50AD, and have Jesus speaking in the first person as follows: *“I did not succumb to them as they had planned. And I did not die in reality but in appearance, least they put me to shame. They thought they had nailed their man to death, it happened to them in their error”*

and blindness. It was another who drank the vinegar: it was not I. They struck me with a whip: it was another, Simon who bore the cross on his back. It was another upon whom they placed the crown of thorns, and I was laughing at their ignorance” (refer p332, The Second Treatise of the Great Seth, in Robinson, J., Nag Hammadi Library in English).

The reason Simon bore the cross for Jesus was because Jesus was too old to carry it himself; and the reason he claims he did not drink the vinegar, was whipped, or wore a crown of thorns was because the authorities/Saul told lies regarding the details of his crucifixion.

After Egypt, Jesus took the sea route to India, arriving at the seaport of Cochin. From Cochin he proceeded north to Orissa state on the Bay of Bengal. According to an Indian tradition, Jesus spent a short time in Orissa. The capital of Orissa is Bhubaneswar, near the delta of the Mahanadi river. A few hundred miles upstream is the town of Binka where Jesus stayed before returning to Egypt.

Knowing Jesus had left for Egypt and India, four of his friends tried to follow the same route. Judas the son of James and Simon the Zealot attempted the overland route to India, but were martyred in Persia. Bartholemew and Thomas Didymas took the sea route to India. Thomas landed at Muzuris in 52AD, and preached to the Jews in and around Cochin. Unfortunately, he met with a hunting accident and died at Mylapore near Madras in 72AD.

Sixthly, John 11:1-3. A man named Lazarus was sick. He lived in Bethany with his sisters Mary and Martha, so they sent a message to Jesus saying, “Your friend is very sick.” Lazarus was an overstressed businessman whose father had died suddenly of a heart attack, leaving the business to his son. Lazarus carried on the business with zeal but unfortunately after several years under the mounting pressure developed a debilitating lower back pain, leading in turn to acute sciatica that paralysed his legs. He would not have looked a pretty sight when the sisters took Jesus through the garden of their well-to-do home where Lazarus was lying asleep on a hammock.

As he was holding Lazarus’ hand the young man opened his eyes and looked at Jesus, who urged him to give up his relentless pursuit of money, which was really the cause of his health problem. Jesus told

him, “when you run after money you are dead, but when you know the truth behind the world you are alive.” This was how Jesus raised Lazarus from the dead.

Jesus remained in their house for about a week, while impressing upon Lazarus a more truthful worldview and how to avoid the economic slavery and its consequences he had become involved with. On some occasions they would remain talking together through the night while Jesus taught him about the mysteries of god.

Many years later and after the fall of Jerusalem, it was Josephus who accompanied the Roman troops that entered Masada in 74AD, and witnessed the carnage personally. Only three survivors were found, a woman and two children who had hidden in the conduits beneath the fortress. Josephus interviewed the woman and obtained a detailed account of what had happened the night before.

According to Josephus, the account stated the commander of the garrison was Lazarus, who by his persuasion and personal charisma, led the defenders to their decision to commit suicide rather than fall victim to the cruelty of the Romans. In his chronicle Josephus repeated Lazarus’ speech: “Ever since primitive humans began to think, the words of our ancestors and of the gods, supported by the actions and spirit of our forefathers, have constantly impressed on us that life is the calamity of humankind, not death.

Death gives freedom to our souls and lets them depart to their own pur home where they will no nothing of the calamity, but while they are confined within a mortal body and share its miseries, in strict truth they are dead. For association of the divine with the mortal is most improper. Certainly the soul can do a great deal even when imprisoned in the body: it makes the body its own organ of sense, moving it invisibly and impelling it in its actions further than the mortal nature can reach. But then, freed from the weight that drags it down to earth and is hung about it, the soul returns to its own place, then in truth it partakes of a blessed power and an utterly unfettered strength, remaining as invisible to human eyes as God.

Not even when it is in the body can it be viewed; it enters undetected and departs unseen, having itself one imperishable nature, but causing a change in the body; for whatever the soul touches lives

and blossoms, but whatever it deserts withers and dies: such a superabundance it has of immortality. They are people of true courage who, regarding this life as a service we must render to nature, undergoing it with reluctance and hasten to release their souls from their bodies; and through no misfortune presses or drives them away, desire for immortal life impels them to inform their friends that they are going to depart.” The Masada Account reflects a genuine Jesus.

In another vision in November 2006, an angel asked me to, “write about the truth of Jesus”. I did nothing for several months, because nothing could be done in that situation. Then, in January 2007 while out walking I heard the same voice again. I began to engage the voice in conversation, and to compare the false statements of the New Testament with those I was now witnessing.

“Tell me what the real Jesus was like?”

“Jesus used to always bring out the good points in people, never the bad. Who Jesus really was, wasn’t what the New Testament said. He used to say, ‘arguing was falsity.’”

I was on the verge of asking another question when the angel warned me to be quiet and listen, because I might not get another opportunity like that again. Then another voice began to speak. It was Jesus himself who said, “I did not do my teachings on Earth for people to become Catholics. My teachings were there for people to use, and not for people to use against me. Love should not be forced, but should be waited on. Enjoyment is most important in a happy life. No matter what the consequences and as long as you are doing good, even if you have been doing the right thing, it is still good if you die for something you believe in. Everything is good if it is balanced out. The food of life is love and knowledge.”

“Is there anything in the New Testament that you actually said?” I asked.

“Yes, when I was being executed I said, “forgive them god, because they don’t know what they are doing!””

“Well, if that were the case you would think the person who overheard your words was present at your execution and then passed them on to John Mark. So that person would have been none other

than Paul himself?"

"Yes!"

"Tell me about the incident when Pilot asked you, "What is the truth?" I asked Jesus.

"While I was being put on the cross a six-year-old boy came to me and asked, 'What is Truth?' Because when I was talking to his father a short time before the boy did not quite hear what was being said. However, I told the father, 'only you can find your own truth. If I told you, there would not be any point in living!' But when the boy asked me I said to him, 'Follow your heart and there lies the truth!' I was in much pain at the time, but one of the Roman soldiers [who became Gerald] overheard my short conversation to the boy and he said, 'I'll tell you what is the truth; It is putting Jesus to death!' The boy replied to the soldier, 'But everyone listened to Jesus!' Then the Roman soldier commanded, 'Put the boy to death as well!' And because of the boy's bravery, he went to heaven like me."

"But I thought you said to the two criminals executed on either side of you that they would be in heaven with you?"

"No, the guy said to me, 'I love you dear Lord,' And I replied, 'I love you too.'"

I said to Jesus, "Just after speaking with you, I was putting the garden hose away when I happened to look down and noticed a five-leaf clover in the grass. Finding a four-leaf clover after careful searching is rare enough, but a five-leaf by chance might happen once in a lifetime. What does it represent?"

"The five most important things in life, which are love, compassion, knowledge, truth, and respect."

"It says in the New Testament you asked your disciples, "Who do they say I am?" Could there be something else you actually said?"

"Yes, but everything I said and did, they turned it over and changed the whole thing!"

"Why didn't you write things down yourself then?" I asked.

"Writing didn't come into the matter, all I was there for was to bring peace and teach knowledge."

"What kind of crowds did you draw in terms of numbers?"

“Never more than about a dozen people at a time, and I spent most of my time in Jerusalem.”

“Well, if you were not that well known why did you attract so much attention and become executed?” I asked.

“The people that knew about me had connections with influential people and leaders.”

“How many disciples did you have?”

“Only a few, and others were close friends.” Jesus replied.

“Tell me about your healings,” I asked.

“I used to heal mostly men, but it worked best when both people [healer and patient] were the opposite sex and spiritual.”

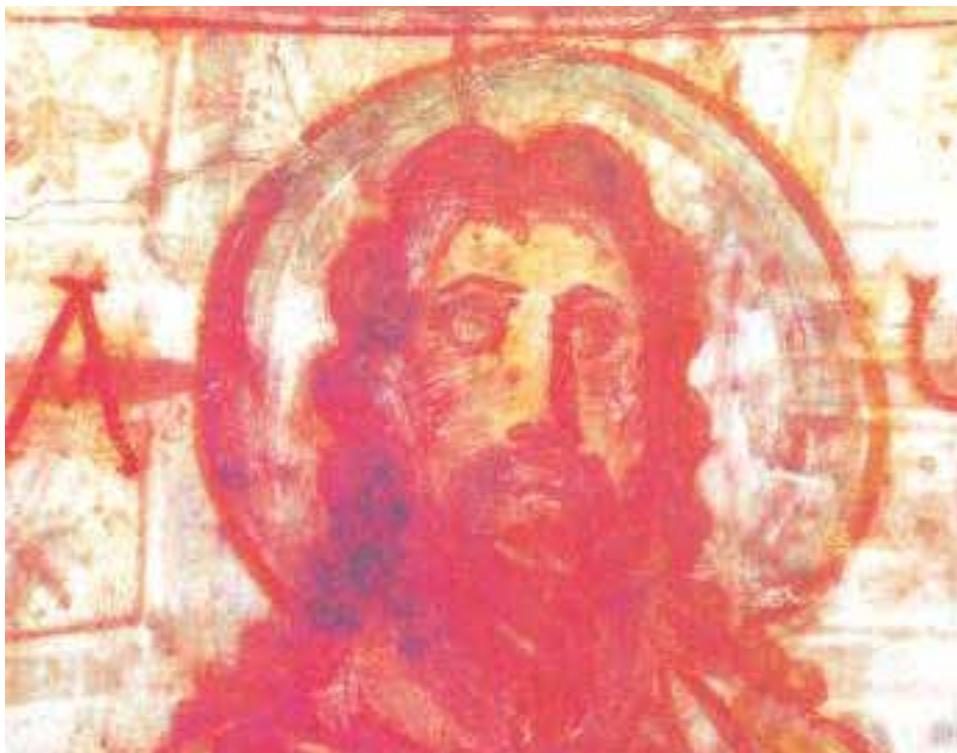
“What kind of things would you call evil?” I asked.

“Sex, drugs such as alcohol, and money!”

“What do you think of President George Bush?”

“He is there to show people not to let his kind take over America.”

“Would you be good enough to summarise your teachings?”



"I liked teaching the kids about the rocks. I loved hearing about what they had to say about the world. I loved to teach people how to eat the right food. My favourite foods were wine, bread, grapes, water, and shellfish. I didn't have much fish because it was popular and so it made the price too expensive for most people. I liked crabs because there were lots of them on the beaches in those times. But most of all I liked staying with the children because they would listen to me and were open to my ideas. I loved to teach people to be happy and to be free. Every night I often used to watch the stars and moon, and wonder what the next day was going to bring. That is enough for one day."

Then, on the 9th of January 2008, Jesus spoke to me again.

"My people, it is your choice if you believe me or not.

My people, do not let the evil overshadow your goodness,
for everything that is within us is god.

For, when you are in heaven your mind will change.

My love for you all is greater than evil.

Trust within yourself, and I believe you can do great things.

Have faith in god with love, knowledge, and wisdom,
and you will become my people.

and in heaven we shall rule the Earth.

So do not let evil cloud your mind,
for we are the people of god!"

"Look at my writings. Can you see a pattern behind them?"

"No, I can't think of one right now," I replied.

"Ok, I'll tell you the pattern. It is for loving each other and thinking about god. That's what I taught. Much is a dream, but the world is a dream anyway. You already have all the information, and people need to figure out things for themselves."

18

the five-goods

All civilisations started around the production of food for their villages. But some people in these villages learned how to exploit local farmers and hunter gatherers and took advantage of the food surplus. With the invention of money an elite group placed an artificial imbalance on food production and eventually reduced whole populations down to economic slavery.

Today in New Zealand there are only two supermarket chains controlling 95% of the grocery retail trade who enforce a code of silence on food suppliers. Supermarkets have increasingly learned to use hardball tactics, negotiations with suppliers have deteriorated into ultimatums, and orders already agreed upon are changed at their own whim. Suppliers are routinely discriminated against in favour of in-house brands amounting to a quarter of NZ products, and when local producers are pushed out of the market supermarkets turn to overseas markets to source cheaper products and ingredients containing preservatives, food colouring and health threatening chemicals.

What is worse the pharmaceutical companies encourage the big food manufacturers to produce high sugar content products, which creates overweight sugar addicted people a range of different diseases and often requiring antibiotics they don't need. Even the animals are fed antibiotics to increase food production. Whole industries have grown up around these health factors from dentists to chiropractors which the pharmaceutical companies can only benefit.

However, the social problems of food go a lot deeper. After World War II, the soldiers returned to New Zealand with a spirit of co-operation to build-up the country's infrastructural assets such as railways and roads, building dams, housing, electricity and communications, mining and trade, farming and forestry. The idea was that the government had the responsibility for the people to own and share in the nation's wealth. To protect this wealth the government imposed tariffs on imported goods such as cars and introduced

export incentives. The basic idea was that the people would pay taxes to uphold those ideals and where economic theory always followed the people. The people came first, not the people follow the theory. In those days New Zealand was a paradisiacal land flowing with milk and honey. A bottle of milk cost three cents, but now it is three dollars.

Then in 1984 it all changed with the Treasury Paper that introduced economics called Neoliberalism, copied the same policies of Thatcher in Britain and Ronald Reagan in America. The idea that the government should own anything was considered a mistake. The countries assets were sold off, Finance minister Douglas stopped tariffs and export incentives to pay the countries \$16 billion overseas debt after the debt ridden Muldoon Government Think Big projects that included an aluminium smelter in Invercargill and a large dam on the Clutha river in Otago. Ruth Richardson followed Douglas and broke the power of the Trade Unions by introducing the Employment Contracts Act. This meant a worker could be purchased at the cheapest price or disposed of at will to improve a company's bottom line. Company's thus took the short term gains to justify their astronomical salaries, and then executives would move on to greener grasses. The gap between rich and poor became greater. Consequently, there needed to be a coupling of the minimum and maximum wages as a powerful basis for solidarity in the economy, and the banks needed to pay their fair share.

Then Ronald Reagan deregulated the financial industry resulting in the biggest financial meltdown in a generation in 2007. Huge corporations collapsed and the government dug into the public purse to bail them out when things got bad, but when things were good those companies ran away with the profits in a trickle-up system. There were street sellers in Bombay and farmers in Africa paying for the mistakes of a few people on the floors of the financial houses in Wall Street and London. A person does not need to be an economist to know that Neoliberalism did not work. This was not even capitalism, because capitalism is responsible for its own profits and losses.

The 2008 financial meltdown should have taught everyone that deregulation, privatisation and trickle-down does not work; it really only supports the vested interests of the 1% of the very rich. It has become a society where the Middle income earners pay for the one third of poor New Zealanders while the very rich escape paying their tax. It has become one

law for the very rich and another for the majority. Neoliberalism has failed to deliver the best possible outcome for the greatest number of people. Why there are no large food-sharing co-operative stores is a mystery, when Fonterra is a co-operative business itself.

Consequently with the failure of selfish, narrow minded and anti-social criminals at the helm of government with their unbalanced economic policies have destroyed the whole fabric of New Zealand society. To break this cycle of economic control and dependency is to start living the simple life and understanding how such a complicated system works. Through lack of transparency people have become trapped in a vicious food cycle culture that teaches greed, selfishness and thirst for power. It is now time to start a more direct 'hands to the soil' approach for our food, where communities and villages can learn how to grow and share their own food. Fruit trees need to be grown along footpaths and large community vegetable gardens established.



The first photograph shown here is a good example of the latest innovations demonstrating self-watering gardens for growing vegetables in schools. Such gardens are watered from below and only require planting so

that the maximum success rates are almost guaranteed. Virtually no weeding is required, food is chemically free, water efficient and easy to access because it is raised off the ground. When the produce is well established marigolds are to repel insect pests and cover in netting to keep insects and butterflies away.

A better familiarity with the T0E will connect us with the fundamental energy that flows through the whole planet linking humankind with nature and food production, so breaking the cycle of dependency on Supermarkets.



The scene above shows a community garden in Henderson, Auckland. It has been fenced like a Maori pa using bamboo with treated pine posts every four metres. Marigolds follow the fence line to keep insects at bay.



The photograph on the previous page was taken inside the perimeter fence showing all the different community vegetable plots and varieties that are possible. When community planting is done this way ideas can be exchanged and people are able to encourage each other through cooperation and the teamwork it entails.

Nadia is very good when it comes to teamwork, but what I have found is so different about Nadia compared to other girls of her age, is she is so genuinely kind hearted. And kind hearted people such as her can often see the quality in things better than most, such as the importance of eating good food.

First I asked Nadia what got her onto eating good food, because it's one of the most important things we do? She thought for a while and then replied, "As I got older into the early teens I felt the need to take care of myself and the responsibility for my own good health. With exercise as well, you start to feel good about yourself. This means you can run your body and brain at full potential."

Then I asked Nadia's elder sister Natasha the same question, "Well, I was working full time in that jewellery shop and was going over to my boyfriend's place and feeling tired all the time. When I got onto better food I found I started to have more energy, and from there it became a weight management thing."

It's good that some of the younger generation are forming healthy eating habits, which was not so common in the older generation even though the food may have been slightly better then. However, the bad eating habits can catch up with the over-weight and over-fifties, especially if those people are under constant stress. Different people react to stress in different ways, but the effects of stress always attacks people at the weakest point. This can mean ending up in hospital with back pains, diabetes, a heart condition, vertigo, or the onset of cancer. Whatever the case in these more complicated health problems, the medical profession seems to make people dependent on pills, because doctors are really trained to be sales representatives for the American pharmaceutical companies and are really treating the effects rather than the cause of the problem, which is over-weight, over-eating and bad-eating habits. The medical profession starts to take control of your body because you have not taken on the responsibility for your own self. Much of the time

the medical profession are experimenting with medicines, and the pills you take have side effects, which may involve for example a loss of memory, and before long you have been called into the hospital for more tests.

These days doctors seem to hand out anti-depressants like lollies. When patients go ‘cold-turkey’ on their drugs and go on to commit murder, it is seldom reported the part the drugs have played in these grizzly family incidents. Perhaps the papers are trying to protect the drug companies.

Take the case of Ariel Sharon, who was one of Israel’s most famous generals known for his bold tactics and occasionally refused to obey orders. As the politician he became known as “the bulldozer”, by the way he used to get things done. He was elected as Prime Minister in 2001. A job like that took his attention away from his physical constitution and he suffered a small stroke in December 2005. He was put on a blood thinner called Warfarin, which is the same as rat-poison. This caused a severe brain haemorrhage in January 2006 resulting in a coma, where he remained in a long-term hospital care facility for eight-years until he died in early 2014.

Sales representatives from the American Pharmaceutical Companies hold conferences for the doctors, and like to push their drugs as cure-alls. The doctors then push the drugs like warfarin onto the patients, and working with the nurse’s call the patients in for regular tests. I was talking to a American biologist whose father died of a similar brain haemorrhage due to warfarin who said, “The best way to monitor the thickness of the blood is to eat the correct food in the right amounts with plenty of water and the body will do this job of monitoring its own blood!”

One nurse told me the cheapest way to find out if you are diabetic or you have too much sugar in the blood is to watch and see if ants will drink your urine, because ants love sugar. This used to be the standard test for diabetes in some parts of the world.

Don’t get me wrong, the medical profession is very good at dealing with cuts and broken bones; however, the next stage in health deterioration is to place you in a home for care, and you never come out of the system because they turn you into a vegetable or zombie. These medical pathways have low thresh-holds of accepting potential older patients into their system, which has happened to several of my friends, family and neighbours.

It is best to go along with what the doctors tell you to treat the effects

while you are working hard on the cause of the problem. A lot of it is in the mind also. Having a more relaxed lifestyle means you don't need to eat so much, smoke or drink. And eating good food helps you to lose weight. Having eggs, or porridge with fruit instead of sugar for breakfast helps regulate blood sugars. Very small quantities of quality dark chocolate or red wine can do the trick as well, and so do plenty of berries.

One neighbour said to me, "Ross, the secret is to eat like a king at breakfast, a prince at lunch, and a pauper at dinner," because the less you eat before going to bed the better. Always drink plenty glasses of water (with a few drops of lemon juice) throughout the day will keep the blood thin.

I next asked Nadia how she puts her health in her own hands? "I do it by choosing the right foods and living a balanced lifestyle. I eat as though I have already achieved my goal. I go shopping with my mother and make sure she buys the right foods, like fruits and vegetables, dairy products like yoghurt and calcium enriched milk, and wholegrain breads. We always make more dinner so we have vegetables the next day to eat because my mother likes to cook dinners, and eat less dinner."

"The balanced lifestyle is achieved by going to the gym, walks, swimming; playing social sports like ping pong, hanging out with friends and the cat, and just relaxing without the television, because I find television is very stressful. I try to cut these stressful activities to focus on health more, such as there was even one job I had as a salesperson. I quite that job because I found out earning money that way was too high a price on my lifestyle. If you eat bad one day, the thing is not to give up, because you can always eat the next day better. It's as simple as that, you have to make choices."

Natasha answered the same question by saying, "Instead of talking about it you have to just do it, by firstly watching eating, secondly doing the right exercise and then sleeping well." Sleep is important to Natasha after her two year job as a hostess on Emirates, because they sent her all over the world and she had to give up the job due to the stress on the body and the biological clock.



The photograph above shows Kakadu, which is Nadia's cat sitting on her bed grooming himself. Nadia considers cats are beings of love and she treats her cat as if it were another human being.

Cats have quite a good intelligence, but they mostly follow their feelings, and in that sense teach us a lot if we can take the time to observe them. Once we can learn to get in touch with our own feelings we can understand what the cat is saying when it meows, and you can tell what a cat is feeling by the way it moves its tail. The good thing about cats is they know how to relaxed, so having one around all the time is a lesson in relaxation. Their purr can also be very therapeutic.



The photograph above shows a plate containing silverbeet with a roti that Nadia cooked. The recipe is very simple, just like preparing a salad, except you cook it. Take a fresh bunch of silverbeet from the garden and chop it up finely. Place a dessert spoon of oil in a pot on the stove at medium heat. Place half a chopped onion into the pot until golden with two-and-a-half dried chillies and four cut garlic cloves. Add a pinch of salt together with the chopped silverbeet into the pot. Leave to cook for less than ten minutes and serve with wholegrain wraps.



The next photograph above shows a salad with salmon, beetroot and

microwaved potatoes with their skins on. The salad consists of finely chopped lettuce leaves, several chopped garlic cloves, sometimes pineapple, and almost a completely grated carrot. Have with a glass of water.

Salads should contain an apple, orange, tomato, carrot, lettuce and fish/chicken for the gradual release of sugars into your blood system over a period of time in the order suggested to prevent diabetes.



For breakfast Nadia sometimes has bacon and poached eggs on toast with a cup of tea. Poached eggs are the best way to eat eggs for the protein and to stay fuller longer. Figs, when in season may be topped and tailed, then cut in halves and grilled with a pinch of salt.

Simpler still are hard boiled eggs for breakfast. Place eggs in saucepan covered with at least an inch of cold water. Bring to boil on stove, then turn off heat and allow simmering for a minute. Remove pan from stove, cover, and let sit for about 10 minutes more. Remove one egg at a time, run under cold tap and peel.



Other times Nadia might have a diced banana on toast with coconut sprinkled on top with a cup of tea.



Or Nadia might have peanut butter on toast with strawberries in season

with a cup of tea as photographed here. Next to this dish on the outside table is a hydrangea flower, Nadia's favourite.



The two photographs show Nadia with a handful of nuts and raisins she will often eat between meals, and the second photograph (right) shows a dish of mixed berries- strawberries, grapes, and blueberries, which she often has with yoghurt either between meals or in the evening.

Nadia may also have carrot sticks with babaganoush hummus for a snack or with her lunch.



Fish pie is another simple favourite of Nadia's. The main ingredients include: 2 tablespoons of butter or margarine, 1 onion, bunch of celery, a 424-500g tin of smoked fish, drained and flaked, $\frac{3}{4}$ cup of flour, $1\frac{3}{4}$ cups milk, 4 or 5 potatoes. Method: Boil four or five large to medium diced potatoes in a

pot for about twenty minutes with a pinch of salt. Add a little milk, butter, and pepper and then mash.

Cut about 6 or 7 sticks of celery and the onion into small pieces. Add onion into pan with melted butter, then stir in celery and mix for about ten minutes until soft. Slowly sprinkle in the flour, then slowly add milk and the same with the fish. Add pepper for taste. The mixture is then poured into a pie dish greased with butter as shown in the photograph above and spread evenly. Spread mashed potatoes over the top of the fish mixture, sprinkle grated cheese on top of the pie and bake in the oven at 190 degrees centigrade for 20 to 30 minutes until pale golden colour. Will serve 4-6 people.



Nadia's Egg Plant Recipe: Take a large fresh eggplant from the garden. Peel and slice a large or two medium eggplants, four potatoes, dice an onion, and a large carrot. Pour a desert spoon of cooking oil in a pot and add the onion with two teaspoons of chilli paste. Add potatoes, carrot and eggplant with a pinch of salt. Pour in half a can of tomatoes or dice two fresh tomatoes. Garnish with coriander, add a teaspoon of turmeric and two diced cloves of garlic. Turn stove to medium to high heat until it heats up, add half-a-cup of water and then simmer on low heat for 10-15 minutes. Serve with roti, naan bread or small portion of rice, will feed two or three people.



Nadia's special bean-curry

Place a dessertspoon of oil in pot on stove at high temperature with half a chopped onion. Add three chillies that have been broken in half. Wait till onions are golden brown then add 500g sliced frozen or fresh cut green beans. Include two teaspoons of salt to taste. Add half a can of chopped or fresh tomatoes. Place lid on pan for about ten minutes. Add quarter of a capsicum and some coriander leaves if available. Serve with small portion of rice, garlic naan bread, wholemeal roti or tortillas (Pams Tortillas are \$NZ4.24 for a packet of ten at time of writing Jan 2014). Notice the Egyptian design placemat upon which the bowl of food is sitting.



Finally: Breakfast porridge is a warm Scottish dish made from oatmeal with a high amount of dietary fibre. This helps fill you up, which prevents you from overeating. If you do not overeat, you will maintain or even lose weight. Fibre also helps keep blood-sugar levels on an even keel and reduces the risk for high cholesterol. A cup of cooked porridge contains about 4 grams of fibre.

Pour one cup of Scotch oats into a saucepan with half-a-cup of cold water and mix until all the oats are damp. Add two cups of boiling water and place on stove at medium heat. Remember the formula: $\frac{1}{2}:1:2$. Bring to the boil and cook for a few minutes, stirring occasionally. You can also simmer for a few minutes after that on the lowest heat, while adding seedless grapes for taste. This will serve two people. Instead of adding sugar or golden syrup as a topping I like to dice an apple into small pieces, and pour on some milk.

The benefits of porridge are it's made of natural wholegrain, it helps lower cholesterol, and it has high fibre content. If high-calcium milk is used the calcium will bind with fat and is not absorbed. In winter you can also have non-creamed soup for lunch to keep fuller longer.

The secret is to not only to eat less, but also to eat good food such as the above suggested recipes. It is important to take health into your own hands through food by growing your own food, cooking your own food and being able to eat the right way. To do this it is necessary to reduce stress in one's life, such as reducing the amount of time one spends in front of the television screen. "What are the benefits of your good-food programme Nadia?" I asked.

"Once you can control your body you can control your mind!" She replied. "And if I eat good through the week and start to crave some of the bad foods, then I have some of the bad foods, and that keeps me on track for the rest of the following week. Eating good food eventually becomes a habit and it becomes difficult to go back to eating bad foods again, so it's one less thing to worry about. Once you establish the habit you can carry it on for the rest of your life, so it becomes part of your lifestyle. The more you get into the lifestyle and the longer you get into it, the more weight comes off," replied Nadia.

When Nadia went to Egypt in mid-2012 she weighed 77kgms, but after 18 months she got down to 62kms. I followed Nadia's diet half-heartedly for a year and lost seven kilograms. There is no hurry to lose weight because it

takes a long time to put it on and good things happen slowly. They also happen as part of your family social environment where you can receive advice and encouragement from those closest to you, so its easier if the whole family goes on the suggested ‘good food.’

Nadia says, “Every little thing plays a part in your health!” For example, there is a herbal tea that will prolong your life. It is commonly called the Horsetail Plant, or Equisetum. It is a very ancient herb, and it was one of the first original land plants. What you do is crush it with a mortar and pestle, place in a teapot, and brew like tea. If equisetum herbal tea is taken regularly it will help you to live longer in the same way as the ancient plant has endured. However, all things must go hand in hand with good food and heliotherapy. It is called the ‘five-goods’: good food, good exercise, good fun, good lifestyle and heliotherapy. So all these five goods must be practiced at the same time to be beneficial to health.

One day Nadia was giggling and laughing while at the family table. Once Nadia started laughing over a joke the rest of the family started laughing, even the most serious of us, but while Nadia was laughing she heard a voice saying to her, “Fill yourself up with fun, rather than food.”

For this very reason one must also balance the stress levels, because if everyday stress levels get too high it might cause a person to eat more and therefore gain weight.

19

finding paradise



Drawing of the ancient Greek philosophers searching for the light

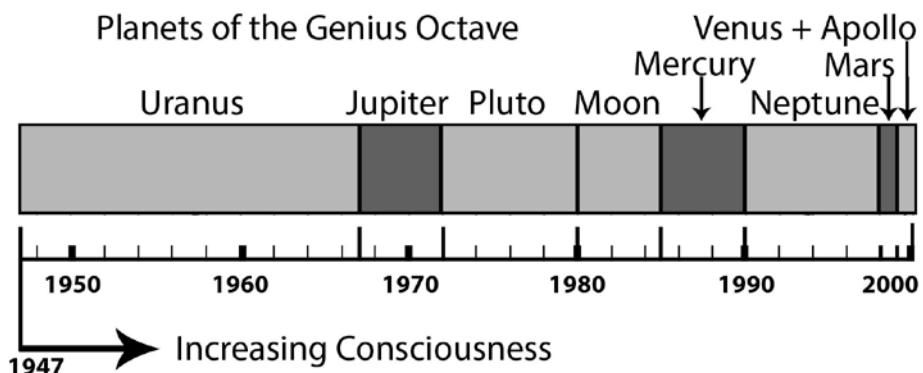


Diagram showing planetary levels of consciousness on the Genius Octave

Following the French Revolution in 1794, I was reborn as a Uranus

genius and where I was to remain for the first twenty years of my life. Uranus is at the lower end of the genius spectrum where the individual settles down to accepting intuitive thought as part of the everyday way of life. Intuition is no longer a thing apart from everyday life as it was with the Saturnian genius, the lowest genius level. Saturnians have inspired thought through momentary revelation. They like to take things seriously, but at the same time are made up of different layers, like a cake, but are not quite able to put the icing on the top, let alone the cherry. They become a little awe-struck under the effects of this spiritual vibration.

The vast majority of humanity living in the world today are at the higher end of the ideology octave of consciousness. Ideological thought is a level of consciousness that enables the bearer to combine a whole raft of basic thoughts and ideas into a thought system and so gain a world view called a paradigm. Also, this thought process gets a major boost from the imagination and the will power the thoughts will combine into an ideology mostly limited to materialistic thoughts.

The next higher octave is the genius who experiences the purest form of thought in the form of a profound idea that originates from the causal plane of consciousness. They are able to put those ideas into practical shape. Such people have exceptional abilities of a highly original kind. Only three-quarters of the population have actually been born in New Zealand. Of those New Zealander's born in the country their level of consciousness is slightly above the world average, and about a quarter of them are on the genius level; or in other words including those genius' not born here, about three sixteenths of the population.

The genius level of consciousness is different from most other octaves in that there are very distinct behavioural patterns that separate the different planetary components as I have already described for the first two planets. After a while one becomes aware of these different planetary levels by the changes in one's abilities such as problem solving or the small crises one will go through with each planetary change.

The first major change in my own life occurred in 1967 at the age of twenty years. I meet the Mercury genius Chris Nobbs, who helped me build the newly discovered alpha protein helix. It was about that time I moved upwards onto the Jupiter genius level of consciousness. I realised for the first

time how dull my thinking was under Chris Nobbs' supervision, because there was another mind to compare myself against when working out the orthogonal coordinates of atomic model construction. This level of thinking would later form the basis of theory of the TOE. But still I was a long way from any TOE.

With the Jupiterian genius, the intuitive flow becomes sufficiently sustained to allow the bearer of the vibration to gain an organised flow of intuitive knowledge, which in turn is often used to help others, so ranking them as leaders of other people's problems. This was the genius of Charles Darwin, the type of genius that hangs on tight, and does not give up easily. Such people do not mind being at the centre of an investigation, because they know they are leaders in their field.

By 1972, I had spent three years hitch hiking across 30 countries in Asia and Europe gaining first-hand knowledge of the different philosophies. Upon returning home I started practicing yoga and doing meditation for five to ten minutes a day, which allowed the mind to open out onto a different level. This was called Pluto.

The Pluto genius is quite scientific, like Sir Isaac Newton, because the mind goes beyond the everyday experience, and into the realm of pure thought. Pure thought takes the daily grind of every-day existence to be very dull. Consequently, upon returning home to New Zealand after travelling overseas for many years I found it very difficult to get back into a 'normal' lifestyle. Such people say of themselves, "My ideas are my ideas by themselves, I don't need reason or acceptance from anyone else!" Such is the threatening effect and bearing of confidence established under Pluto. At the same time it is a genius that likes to remain in the background working away at an idea without being disturbed or interrupted. Such people are not afraid to take risks. They are given life changing opportunities, but often do not take advantage of them, much to the surprise of their friends.

By 1980 and over a three year period, I had built a 30-foot yacht and sailed single-handed to Singapore. Being out on the vast Pacific ocean with the winds and the test of the elements brought about great changes in my thinking while 'land-locked' back in New Zealand. I spent another three years writing the first edition of Universe of Waves. In all it had taken eight years to cross the Pluto genius level to reach Moon genius.

The Moon genius or Lunar genius as it is sometimes called brings a high degree of sensitivity. These are soft and sensitive people, and like to involve love into everything they do, such as J. F. Kennedy. They are also known as the problem solving genius, like Michelangelo and Julius Caesar. The minds of such people are active in thought formulation, where a good balance in pure thought is established as a result of vast reserves of intuitive flow. Such people begin to notice for the first time their intuitive flow is distinctly different from their own person, which has its everyday existence. It is such an identity crisis that marks the breaking out onto this level of consciousness for most Lunar genius'. It is also the result of the sheer beauty and blissful state of the Lunar genius, who finds themselves in such a pure form of thought experience. It was the genius of Nelson Mandela. One day, JFK was about to present the first American astronaut with a medal, but it dropped. He quickly thought of an appropriate comment by saying the medal came from the ground up. But when a short time later JFK announced that America would place a man on the Moon before the 1960s decade was out and safely return him to Earth, few people believed it possible at the time – but that's Moon genius! Some people still don't believe how it was possible, since nearly fifty years later and no one has ever returned.

By 1985, I was the owner of an Auckland Suburban Newspaper, had married my wife Feroza, was by that time working on the first state wave vibration cycles, and was meditating for twenty minute periods at least several times a week before reaching the Mercury genius level.

This genius is good at finding a needle in a haystack, but can't find a worm in an apple. It is the absent-minded professor type of genius. It was the genius of Albert Einstein. Such Mercury genii are in a particularly relaxed state of mind, from which arises a spontaneous intuitive flow that finds its best expression through oratory, the arts and literature. This was the genius of Adolf Hitler, John Keats, and Steven Hawking.

By 1990, Mercury had been transcended, and in my own life I had discovered the first Socio-economic cycles and their relationship to the history of civilisation. This was a major breakthrough for me, but more was to come. On Neptune, I was able to work out the exact mathematics behind the planetary forces, and other fundamental forces.

The Neptune genius is called the 'Gee-genius'. Such people can throw

their entire being at a problem, much like Plato and Alexander the Great who solved the philosophers knot at the city of Tyre, considered invincible in his day. Such people have good memories, like an elephant, because this is the genius of actualisation and scientific precision. It was the genius of Douglas Bader, the legless fighter pilot of WWII.

By 1998, I had completed the Universe of Waves, and conceived the idea of the Battergenic Machine, which stores and generates wave vibrations. It was interesting to note that with very little meditation on an average for only twenty minutes most days, but working hard to increase my knowledge through the writing of books in the art and science fields, it had taken eight years to transit the passive planets and only five years for the other active planets. The only explanation was that I was more in harmony with the active planets due to the two active planets that made my personality. Many genius artists who work hard in the art field have taken eight years to transit similar planetary forces in consciousness.

The Mars genius is into everything, like Euclid and Leonardo da Vinci. Their strong minds are all over the place, and can deliver an entire knowledge system. It is a rare form of genius, and there are only a handful of them living in the world at any one time. If they need to know something they can just tap into the universal thought stream. Their feelings tell them a lot as well, because Mars is an emotional planet. There is the realisation that scientific knowledge by itself is not sufficient to provide the total answer to problems anymore. It is perhaps the genius that Einstein did not quite reach in the later years of his life while trying to formulate his Unified Field Theory. He was under considerable stress during this period, the FBI were hassling him, he was feeling increasingly alone in the world, and was sacrificing everything for his research. When he finally collapsed from the strain of it all in the northern spring of 1955 at the age of 76, he was taken to Princeton Hospital. He died four days later in his sleep, and beside his bed laid a page of unfinished calculations. He had still been working on his Unified Field Theory.

The Mars genius can solve any problem. There is always a certain defiance about such people in the way they like to deal with the world, such as found in the genius of Archimedes of Syracuse (287-212BC), in Sicily. When Archimedes was 75, the Romans were besieging his town, which had surrendered and the Romans set about sacking it. In the meantime, Archimedes

was busy working on one of his calculations, by drawing a diagram with a stick in the dust on the pavement. The soldier who finally came across him drawing on the pavement was immediately ordered to get out of the way. For that gesture of defiance Archimedes was put to the sword.

The Venus genius can concentrate in split seconds rather than minutes when searching for answers. This type of genius is more common in the world. They are quiet peaceful people who feel the need to return to Mother Nature and a spiritual consciousness, such as Marilyn Monroe and Elvis Presley, who became objects of worship for their adoring fans. Another was Diogenes, who used a lantern to look for an honest man, and who was not known to consort with kings. Once Alexander the Great made a pilgrimage to see him when he was in Corinth. Diogenes was sunbathing when Alexander found him. Alexander asked if there was anything he could do for him, and Diogenes replied, "Yes, you can get out of my light!" Alexander admired the plucky old man and later remarked that if he was not himself, he would have liked to be Diogenes.

The Apollo genius is like the sun in the sky of the mind. They are at the centre of attention, but don't like to be. They like to keep a very low profile, away from the glare of the media. There is only one or two of these types of genius born into the world per generation. Apollo shines adoringly in the sky of the mind for these beings. It is the true flowering of the human mind. It is the real awakening of the mind. Life is an open book for these people. There are no longer any puzzles. No mysteries can hide from the minds of these people. Even in abject poverty, such people never have to worry about money, because the sunshine of knowledge always shines in their daily lives. Apollo genius is to experience the purest form of thought, which often takes its expression in music. For example, this was the genius of Mozart and Beethoven. Such people are not afraid of death, because they know the soul never dies.

During 1998, I came to the realisation that it was not necessary to wait five or eight years to transit one of the genius planets. If I increased the meditation time to one hour per day it could be accomplished in 60 days. In other words, I reached Venus genius by getting up before sunrise and meditating for 40-minutes in the morning, fasting during the day, followed by another meditation of 20-minutes on Parekura peak in Dreamlands are of West Auckland near my home. Parekura peak is a very special place for meditation

that looks over Auckland with panoramic views. The forest gives away to a rugged track winding its way up to the ridge past a waterfall with glow worms at night. The step track then follows the steep ridge track past tree ferns, flax bushes, totara, kauri and lancewoods. The juvenile lancewood has long spiky leaves like a lance so the moa could not eat them. The straight stem continues to grow upwards to about fifteen feet and the leaves metamorphose and become smaller once out of reach of the moa. The main population of moa have disappeared nearly a thousand years, but the lancewood has not changed a bit. The stems look like a rope, so this tree is also called the "Rope-to-heaven." They are very beautiful trees that one can hold onto while climbing the difficult slope to 'Old Baldy', named because of the small clearing at the top of the peak.

Establishing a daily pattern of meditation for one hour enabled the rapid transit of Venus, which was accomplished by May of 1999. The same occurred for the transit of Apollo by September 1999, and from there was able to break onto the Knowledge Prophet Octave, the first planet of which was Saturn. Those next two octaves only required 40-hours of meditation per planet and could sustain longer periods of meditation at each sitting. Enlightenment was achieved on the next octave after that called multiplication, where the soul experiences great joy of being. Meditation lasts for only 15 hours per planet at that level, which can be accomplished in one day. As my spiritual eye began to blink open I was able to recall previous lives. There were two more octaves after that to achieve the second enlightenment, passive subtraction and subtraction-pi. These last two octaves in the creation took ten years to achieve. Performance was based only on good behaviour and passing everyday tests and no meditation was required, because the enlightened person is already in a state of being with the meditative state.

The higher in consciousness a person climbs the closer to paradise they become. When a person meditates they are putting the senses to sleep while the soul of that person remains awake. If the same person, particularly an airy personality, continues meditating on a regular basis 'across the rainbow' of octaves towards enlightenment, it is likened to getting on Einstein's tram that travels at the speed of light, and the mind changes. The only difference is that relativity theorists write papers about it and dream about it, while the person who meditates actually does it. When the mind changes so does the

interpretation of truth and one's own dream state that enables a person to understand what is really behind vision and the senses? The important thing to remember, which everyone takes for granted is that what we see through the sense of vision is the image or form of the object, not the object itself. Plato was right all along.

Unfortunately the modern philosophers don't seem to realise that Plato was talking about the dream pictures in the mind as opposed to the images from the external world. The mind is the greatest power we have, but there is a brain/mind barrier that needs to be overcome. And contrary to everything the Philosophy Department had taught, the practice of gaining knowledge was achieving enlightenment. The difference between the dream and the reality while ascending the different octaves of vibration was only what a person accepts as reality on one level of consciousness immediately turns into a dream when awakening on a higher level of consciousness and realising it wasn't reality at all, but merely the projection of a virtual reality by the mind, in other words a dream.

The ladder of knowledge is like a tram track. The soul is like Einstein's tram moving along the track, where certain relativistic changes take place to the soul along the journey as one looks out through the windows of the body into the illusion. The observer is the soul moving at the speed of light generated as wave vibrations from the soul and undergoing changes in consciousness was wave vibrations drop to lower shells in dimensional particles. The soul must negotiate the track according to the prevailing conditions and pass all the tests, but the goal at the end is paradise. Once reaching paradise the soul realises everything was a dream.

While meditating on Parekura peak on many occasions I became aware of a pulsating light before my inner eye that looked like the full moon, or if you like, a dull sun. It was clear and joyful, and I came to love it. There could be no better explanation. Slowly, I was able to recognise the outline of a majestic figure that stood there calmly looking at me. It was Shiva. One day I said to Shiva, "Why is it that there are millions and millions of people who worship you in the Hindu religion, and yet you are wasting your time talking to me on this isolated peak in the middle of the jungle, but don't get me wrong I feel highly privileged you are talking to me?"

Shiva replied, "Think of it this way. If a hundred people start worshipping

you, you don't feel any different and you would still talk to your friends from previous lives!"

I asked Shiva another question, "The Buddha said, 'It is your mind that creates this world', and 'love is based on true understanding.' What is your comment on this?"

Shiva replied again, "It was a time of need that we gave this knowledge to Buddha, but for you we are giving it ahead of time for the time of need to come."

That conversation with Lord Shiva was in the year 2000 while doing meditation on Parekura peak. However, in mid-April 2007, as I was writing the first line of a new book that read, 'In the beginning there was only god,' there was a vivid picture of god that flashed into my mind's eye for the first time in my life. God looked like a huge white ball/sphere of light, and that vision has changed my whole life ever since; as such visions do to many people who have experienced them.

The very next day after the vision I remembered a conversation my ten-year-old daughter Nadia told me she had with her next-door neighbour friend called Porsche, who was nine at the time, and in which Nadia said to Porsche, "Why do you want to go to Henderson Valley School instead of the Christian schools?"

Porsche replied, "Because I don't believe in God."

"Why don't you believe in God?" Nadia asked.

"I believe in you because I can see you. But I don't believe in God because I can't see God!"

What I love so much about that conversation between the two little girls was the simplicity and directness compared with how adults think. So according to that conversation I can say, "I believe in God because I saw God, and I don't have to rely on indirect evidence anymore."

There is another very important aspect to all this, and that is the remarkable and exact similarity between what god looks like in the mind's eye, the pulsating light we can often see before the inner eye while meditating on some occasions, and the Sun. This brings the reader to the question of the Sun itself, a brief history of the Sun and its role in the quest to find paradise.

Many billions of years ago the Sun was only two-thirds its present size, and it had the same planets as today. A smaller Sun meant the planet Venus received the same amount of sunlight as we receive on Earth now. With Venus receiving Earth's present quota of sunlight meant it became a biogenesis planet, and it even developed intelligent life. While the Earth was just a frozen 'snowball', intelligent life on Venus developed into a civilisation in which the people looked remarkably like us, except they were not quite so materialistic.

Meanwhile, some 4.56 billion years ago in another quadrant of the galactic arm a supernova explosion had triggered a starburst formation in a cloud of gas called a nebula. This star nursery was so dense it contained 10,000 stars per cubic parsec, which is a region of space $3.3 \times 3.3 \times 3.3$ light years, compared to the nearest star to the Sun today, Proxima Centauri, which is 4.3 light years away. Of those 10,000 stars produced by a nebula about 700 stars would be the same size as the Sun today, 2000 stars would be 2/3rds solar mass, and 7,300 red-dwarfs of only 1/3rd solar mass. The remaining 700 stars would be more massive than the Sun today.

The millions of stars in a nursery are so concentrated in numbers that by the time they are ready to disperse from their star nursery, the vast majority of stars would have formed into binaries or triplets (like our nearest star) with their own planets. Some of these stars remain singles and may become involved in three-body gravitational encounters. If a single star approaches a binary or multiple system the incoming star interacts with the system by losing its kinetic energy to the system and swapping places with one of its members. It's like a game of billiards. The ex-member then escapes at high velocity and can even escape the cluster altogether, because the smaller the mass of the ex-member the greater its escape velocity.

As the vast majority of stars from a nebula are red-dwarfs the chances of gravitational encounters, stellar mergers, collisions and solar impacts would appear to be more common than previously thought. As stated before, the Sun originally was 2/3rds its present size. This fact is known because the size of a star is proportional to the biggest Jupiter-type planet it produces. There have been over a thousand Jupiter-sized planets detected so far, and those stars of similar size as our Sun have much larger Jupiter-sized planets. This means our Jupiter must have formed around a smaller sun of 2/3rds the size.

The Sun impacted with the red-dwarf 3.9 billion years ago. This 3.9

billion year ago event caused a disruption in the orbits of planetesimals and asteroids belonging to both systems, including a spike in the crater forming impacts to larger bodies orbiting closer to the Sun, as lighter bodies dislodged by the sudden gravitational changes rained inwards. This is called the Late Heavy Bombardment. The reason it is known that the Moon was orbiting much closer to the Sun then, was that the Messenger spacecraft launched in 2004 found that Mercury and the Moon had exactly the same sized and quantity of impacts during that period. That amount of impacts on the Moon 3.9 billion years ago would have been significantly less if it was the same distance away from the Sun as the Earth was.

According to the latest calcium-aluminium radioactive isotope measurements the rogue red-dwarf as part of our Solar System now was formed 4.56 billion years ago. And as the red-dwarf was dispersed from a star nursery into the main stream of the galactic arm where the Sun was already an established member, then the Sun must have been one or two billion years older. The smaller red-dwarf had its own planets that became our moons such as Titan, Triton and Pluto. Mars received a direct hit called the Hellis impact that accounts for its presently highly elliptical orbit around the Sun. And Mercury has a wildly eccentric orbit around the Sun as well. There was possibly a planet inside Mercury's orbit called Vulcan that disappeared during the impact.

At that time the Moon was orbiting Venus. Of course it was an artificial body composed of Mascons brought together in orbit. It had been cooked like a pizza on one side because it orbited close to the Sun for a while before it was nudged into orbit around the Earth.

Meanwhile, the Solar impact brought serious problems for the civilisation living on Venus, which had already reached a level of sophistication only slightly higher than our own with respect to working out the Theory of Everything before developing the atomic bomb, and this led to the perfection of time travel and genetic engineering that our scientists are only starting to figure out now. First they had to jettison the Moon that was holding Venus' rotation in check, then they needed to buy more time by stopping the rotation altogether so the civilisation could survive on the dark side and twilight zones around the planet. The Moon was placed into an elliptical orbit around the Sun.

Their scientists had already started biogenesis experiments on Earth and Mars with simple anaerobic bottom dwelling bacteria, but when the Sun brightened photosynthetic aerobic bacteria were introduced. The additional hydrogen fuel supply from the red dwarf allowed the Sun to increase in brightness by seven percent every billion years. Then in the goldilocks zone, the Earth eventually became a vast biogenesis laboratory as demonstrated by the species footprint left in the fossil record that corresponds to the socio-economic cycles within their advanced civilisation groups.

While their Earthy Civilisation engineered single celled and colonial life forms, the advanced Water Civilisation engineered most of the invertebrate animals and non-angiosperm plants we see on the Earth today. The next to emerge was Airy Civilisation that engineered the dinosaurs, angiosperms for the mammals and eventually the primates, including the Australopithecines and Homo species. It was Fiery Civilisation that brought the concept of civilisation to humanity.

However, Earthy Civilisation was ultimately responsible for the construction of the Great Pyramid of Egypt from about 4500 to 5000BC, which was at the very beginning of the Zero Dynasty. When you study the Great Pyramid closely it has the same essential architectural precision as a modern skyscraper in which the concept of ‘tolerance’ was introduced, as it is called in modern engineering language. Certainly the bottom two-thirds of the Great Pyramid has been constructed from quarried two-and-a-half ton limestone blocks, while the outer casing stones and top-third blocks were made of precast limestone concrete blocks representing the red-dwarf component of our Sun. The height to circumference (on two sides) ratio is 7:22, representing the seven spiritual and twenty-two material forces of the T0E. The number seven consists of the four state forces and faces of the pyramid, together with the three aspect forces and sides of each face. Twenty-two represents the twelve arithmetic forces added to the ten planetary forces, which are the fundamental forces of the universe.

Of course the Great Pyramid required a tremendous amount of human labour, because over two million blocks had to be moved into position. This started at a time when the first civilisations were developing on Earth due to the first experiments in agriculture taking place in the Fertile Crescent and southern Egypt.

In southern Egypt the introduction of agriculture increased the output per worker and freed labour for use off the farm. That allowed a cunning would-be materialistic exploiter to figure out a way of using the situation to obtain surplus grain. Next the materialist would claim ‘ownership’ over 100 hectars of ‘improved’ or ‘very fertile’ land as a ‘protection’ for the local farmers in exchange for demanding rent. Often the different materialists would quarrel over their land rights, and before long local rule had to be established by military force. Surplus grains lead to a cereal diet in which increased female fertility lead to a population explosion, and trades people developed who could make weapons and pots while weavers traded their wares for extra food. This allowed materialistic leaders to form wealthy and powerful elites that became institutions for exploiting farmers. As states extended their control, demands for grain and labour forced more foragers moving in from the western desert to shift to farming. Their armies depopulated the desert frontiers and forced people to work on the farms, which also caused a defection of farmers and labourers northwards.

In Lower Egypt there was plenty of free land that provided economic opportunities beyond the reach of the Upper Egypt elites. The narrow band of fertile land along the river Nile provided the chance of escape for mobile labourers since they only had to drift downstream to free land. That was where they came into contact with another settlement at El Omari near Giza and those free labourers were recruited in building the Great Pyramid, because the project was being supervised by members of the advanced civilisation who treated workers in a kinder manner than the elites of Upper Egypt. The labourers would be given accommodation, medical care, cereal bars and fruit juices in order to perform their tasks more efficiently, while donkeys and rolling stone carriers assisted the labourers in the placement of blocks.

Naturally, members of advanced Earthy Civilisation supervising the construction of the pyramid had great reverence and respect for the ‘TOE’ and ‘the Sun’, having time travelled to Egypt and just witnessing the Solar Impact and the destruction of their home planet. For the advanced Earthy Civilisation the two esoteric concepts were intimately linked. There was some cultural assimilation, and by the time of the unification of Upper and Lower Egypt, ‘Ra’ had become the dominant Sun-god. In fact, through a process called hyperdiffusion, the advanced civilisation gave origin to the roots of all

cultures on the Earth through their simple, deep and self-empowering body of wisdom; which our modern controlling academic institutions, mass media and wealthy elite have managed to hide and keep those historical and spiritual truths concerning our ancient past from out of our reach for the simple reason that it would endanger their global hegemony. Over time religions deteriorate and the original truths are lost. This was the state of affairs at the beginning of the New Kingdom of ancient Egypt, there were hundreds of gods required to explain the creation of the world and religion became a complex power base controlled by elitist priests. During the reign of Amenhotep III however, a group of ‘foreigners’ were employed to supervise the carving of statues and temple complexes, and the Pharaoh’s son was responsible for negotiating with the foreigners, who seemed to be able to work miracles in stone.

At the start of the Old Kingdom all the basic myths agreed that before the beginning of the world there was a dark ‘watery’ chaos, ruled by the god Nun. This god Nun is equivalent to our word zero, and from Nun the sun god Atum was said to have created himself through some form of magic. Arising from the temple of the sun god at Heliopolis in the Old Kingdom (2686-2160BC), this creation myth appears to date from the construction of the Great Pyramid that was inspired by contacts with the advanced civilisation who had strong associations with the sun (refer Ch. 7 & 8, the TOE).

So it is not surprising to learn that when these same contacts were re-established with the advanced civilisation the same monotheistic religion emerged. This was during the reign of Amenhotep III (1390-1352BC) and Chief Queen Tiye, a group of ‘foreigners’ had been employed in carving the various statues and temples for the pharaoh. The eldest son, Crown Prince Thutmose, was recognized as the heir of Amenhotep III but he died relatively young and the next in line for the throne was a prince named Amenhotep. The future Akhenaten was a younger son, and for at least a few years before his father’s death there was a brief coregency he shared with Amenhotep III. It appears to have been Amenhotep’s duty to liaise with these ‘foreigners’ who were supervising the building projects.

The reign of Amenhotep III was generally peaceful and uneventful, with unprecedented prosperity and artistic splendour. Towards the end of his reign however, there were the beginnings of a politico-theological split.

Religion in ancient Egypt, although originally monotheistic, became polytheistic with over a thousand gods. Polytheistic means many deities

were worshipped at the same time. All Egyptian citizens believed every action on Earth was performed to earn the favour of those higher deities. The pharaoh kings, while human, were believed to have descended from these beings; even though the priesthood, who themselves were polytheistic, were gradually eroding the Pharaohs' influence. The priests had become an elite group with control over the source of knowledge for all the thousands of deities, which is much the same as our physicists today, whose use of a non-referential mathematics can supposedly explain the Big-bang Theory of the universe. The increasing power of this materialistic priesthood had to be curtailed.

So it was one day in the year ~1357BC, Amenhotep IV had become close friends with one of the foreign engineers and he talked to him about the problem they were having with the priesthood. That was when the foreigner took the opportunity to explain the concept of what today is called a variety of names such as Solar-Salutation, Heliotherapy or Sun self-empowerment; but in those days it just started off as a monotheistic Sun-cult. It would have been explained to Amenhotep IV that without the Sun or its energy nothing can move. The Sun is responsible for every movement of every creature, even wind and wave movements are directly or indirectly sourced from the Sun. Similarly, the plant kingdom uses the Sun's energy through photosynthesis to transform raw chemicals into food, and we eat those foods to release the Sun's energy again, but we are indirectly obtaining sun energy while eating food. This is secondary Sun energy. Food is not a necessity for the body to function, only energy is, because human's can get their energy directly from the Sun. This is the principle of Heliotherapy, in which the eyes receive the entire spectrum of the sunlight. The sun's energy moves through the optic nerve and charges the hypothalamus tract behind the retina which leads to the brain. The brain then, over time, becomes activated by the energy supply being received by the sun and distributes it to the different parts of the body on a need per basis. The first experience is a relief of mental tension and worry, since some worry is fuelled by the energy received by the foods we eat, but most by interacting with the money world. In both cases hunger diminishes.

Most religions are based on empty words. These empty words are written down and disguised as political thoughts to create a docile population so

that people can be easily exploited and controlled for the benefit of the elite. Such empty words are used to mask the materialistic actions to keep the elite happy. In this sense civilisation is a conspiracy against humanity and nature. However, a real religion is all about worship, because we worship through our actions, not our words, it's about spiritual actions to liberate the soul and encourage individual empowerment rather than materialistic actions. Consequently, Sun salutations is putting the T0E into practical shape.

Sun salutation is the strict practice of gradually introducing sunlight into ones eyes at the lowest ultraviolet-index times of the day: either half-an-hour after sunrise or half-an-hour before sunset. That is the first rule. On the first day, one can begin watching the sun for five to ten seconds by counting slowly on five or ten fingers. This increases by the same five to ten second intervals each subsequent day to make the practice safe, and eventually working up to no more than 44 minutes after many months.

The engineer would have emphasised that the important thing was to put this knowledge into practice, and only when they looked at the sun for the first few times would it have occurred to Amenhotep IV what an incredibly beautiful experience, in fact one of the most beautiful experiences a person can have by gazing at the sun disc. The immediate benefits would also have become apparent also. Firstly, it gets a person into the outdoors amongst nature (e.g., watching television today stops a person from experiencing life). Secondly, it gives a person a 'lone-time' in order to think about life and answer some of its bigger questions; and thirdly, the direct connection helps to calm a person down, but that is only the start. In fact fourthly, with the type of personality Amenhotep IV had, he would have become very excited with the effects of sun salutation, because there was a tremendous feeling of freedom attached to it, as if a person had no worries in the world. Fifthly, after a while Akhenaten would have found less need to eat the usual quantities of food, because eating is mostly a habit brought on by stress. And sixthly, one is eventually cured of most diseases, because the intermediate medical medium is avoided. A person can become his or her own master within 6 months. As a person continues gazing, the suns energy is utilized to attend to mental impairments, physical ailments and spiritual healing in the body. And those were the main reasons Amenhotep IV eventually changed his name to Akhenaten as he would have discovered the benefits as depicted in the

ancient relief shown below:



The relief shown above from the time of Amenhotep IV shows the sun-god with nineteen rays being ‘handed’ down to Akhenaten and his wife Nefertiti with their children. The nineteen ‘benefits’ is a very important prime number composed of ‘12 plus 7’, because when multiplied by itself you get the number 361, which is the number of degrees in a circle plus one, which in turn is equivalent to ‘everything plus the One.’

Another seventh benefit Akhenaton would have noticed is that people worship through their actions, which is much different from the so called religions ‘of empty words’ that held no value anymore. Akhenaton realised they had only political agendas behind them and whose main purpose was to control people and to even encroach on the Pharaoh and diminish his power.

Amenhotep IV changed his name to Akhenaton, meaning “the Servant of Aten” early in his reign. Whereas his father, Amenhotep III, had sought to reduce the increasing power of the priesthood, Akhenaton practically dismantled it. Akhenaton started his reign as most Egyptian kings. But fairly early in his reign he introduced the monotheistic worship of Aten, the Sun God. At first he attempted to place Sun temples next to temples for other gods. Eventually he closed all the other temples and took their revenues. Consequently, Akhenaten developed an intense religious fervour for the Aten or Sun-worship. For that reason he was deposed, but before this happened he had his followers to a new capital at Amarna in Middle Egypt.

This first monotheistic religion did not suit the entrenched polytheistic beliefs of the Egyptian nation as a whole, so Akhenaten was eventually overthrown and his devote followers reduced to slavery.



Photograph showing a sunset from on top of the Waitakere Ranges

One day in early 2014, I took Nadia to see the sunset on top of the Waitakere Ranges in West Auckland, and she looked at the sun for ten seconds. She reported she felt a warm energy in her eyes and head, which became crystal clear as if she had been meditating for a few hours. Everyone experiences the Sun differently, and Nadia said, “No wonder the Egyptians used to like it!”

A few days later while travelling on her first day to the new school (in year 13), she looked at the Sun again for ten seconds and while doing so heard a voice speaking to her, “You are going to have a nice day and the weather will be fine.”

When Nadia arrived home after her third day at the new school I asked her, “What did the Sun say to you this time Nadia?”

“It said I was going to have a good year at the new school, and at the same time I felt a nice warm feeling in my heart,” replied Nadia. Another time a voice said, “It warms your soul when the Sun kisses your skin.”

About a hundred or so years later under Ramses II, the Israelites became a significant part of the total labour force, including slaves from various other countries. His eldest son, Khepeshefhad died unexpectedly in 1255BC, due to a deep fracture in his skull made by a mace. Ramses and Nefertari were greatly saddened and distressed by these events. Meanwhile, the slaves were

breeding rapidly and had become too numerous for Ramses to control. If war should break out, he thought, ‘they might join the enemy, fight against the Egyptians and leave the country.’ For these reasons, Ramses II ordered every new born boy should be killed or thrown into the Nile River. This was the time when Khepershef was reborn as the baby Moses:



Amun-her-Khepeshef → Moses → Empedocles
(1288 – 1263BC) (b.~1260-1200BC) (490 – 430BC)

Right down the whole sequence of lifetimes this soul has had consistent behavioural patterns. For example, the soul was certainly not a good talker, but rather a man of action. In this regard, the life of Khepershef shared many similarities with Moses, because both became involved in political happenings in their everyday lives, primarily because they were tough action men. Also Moses and Empedocles tried to codify the social contract, they were humble, spiritual, and at the same time philosophers. They primarily went where their adventures took them and were constantly on a quest for knowledge. For the same reasons, Moses used to climb Mount Sinai on the Arabian Peninsula, while Empedocles climbed Mount Edna in Sicily. Both men shared these same behavioural patterns, and both mountains were active volcanoes that offered them places to think away from the crowds.

Moses was the son of Amram, a member of the Levite tribe of Israel descended from Jacob, and his wife, Jochebed. Moses had an older sister, Miriam by seven years, and an older brother, Aaron by three years. According to Genesis, Amram’s father Kehath immigrated to Egypt with 70 of Jacob’s household, making Moses part of the second generation of Israelites born during their time in Egypt.

In the Exodus account, the birth of Moses occurred at a time when the Egyptian Pharaoh (Ramses II) had commanded that all male Hebrew children born be killed by drowning in the river Nile. Jochebed bore a son at this time and kept him concealed for three months. When she could no longer keep him hidden, rather than deliver him to be killed, she set him adrift on the Nile River in a small craft of bulrushes coated in pitch.

Moses' sister Miriam observed the progress of the tiny boat until it reached a place where Pharaoh's daughter was bathing with her handmaidens. It is said that she spotted the baby in the basket and had her handmaiden fetch it for her. The baby was very beautiful and would have looked very much like Khepeshef, but the Egyptians would never have accepted Nefertari's son that had just died had been reborn as Moses, because their religious system with hundreds of gods was already in place and well established. That was when Miriam came forward and asked Pharaoh's daughter whether she would like a Hebrew woman to nurse the baby. The Pharaoh's daughter named him Moses, which means "I drew him out of the water."

Thereafter, Marium was employed as the child's nurse. Moses grew up and was brought to Pharaoh's daughter and became her son and a younger brother to the future Pharaoh of Egypt. Moses would not be able to become Pharaoh because he was not a 'blood' son.

After Moses had reached adulthood, he saw an Egyptian slave master beating a Hebrew. Moses killed the Egyptian and buried his body in the sand. He soon discovered that the affair was known, and that Pharaoh was likely to put him to death for it. Moses then fled from Egypt across to and down the Arabian Peninsula.

In Midian he stopped at a well where he protected seven shepherdesses from a band of rude shepherds. The shepherdesses' father Jethro, was the Priest of Midian who worshipped the Moon-god. The Midianites called their Moon-god Sin, the symbols of which were the crescent new moon and a young bull or calf because of its crescent shaped horns. Moses married Jethro's eldest daughter Zipporah. He then became a shepherd for his father-in-law who adopted him as his son. So Moses lived in Midian for many years as a shepherd, during which time his son Gershom was born.

Most modern scholars believe that the book of Exodus had various sources, one of which could well have been Moses himself, but whose words

were later put together by an editor living in Jerusalem into the book we have today. Certainly they wrote about Moses, who was not so well known in his lifetime, but it should be remembered that the main purpose of those editors was to enhance the Old Testament as a religious document. For this reason, many of the spiritual truths were left out.

Exodus 3:1 says Moses led his flock towards the “far side of the desert.” The Arabian shepherds traditionally led their flocks east or southeast from the Gulf of Aqaba and the coastal region of ancient Midian to escape the searing heat of summer to find better pasture in higher and cooler volcanic regions of Midian. Moses would have followed this same route near the active volcano of Mount Sinai (modern Mt. Bedr) in Midian, Arabia, which is east of the Red Sea. And for this seasonal journey he would also have probably been accompanied by his wife Zipporah.

Modern researchers place Mount Sinai in the Harrat Uwayrid mountain chain, where Moses and Zipporah came across the remains of a bush turned into charcoal that was burning due to gas coming up from the ground under the burning bush to keep it burning. Moses saw that the bush was on fire it did not burn up. So Moses thought, “I will go over to see this strange sight – why the bush does not burn up.”

When Moses came to look more closely, the text states that God spoke to him from the bush, revealing his name to Moses. The editors in Jerusalem certainly made it look as if Moses had direct communication with God in order to make the narrative look more important, rather than indirectly which was how it really would have happened.

Moses would either have heard the voice of one of the gods speaking to him while half-asleep in front of a warm glittering fire, and in particular on the occasion when he heard a voice speaking to him from the burning bush, he could have received communication through dreams that guided him; as many people have received down through the ages. For example, while leading his goats to new pasture in ancient Greece, a goat herder discovered a burning flame of gas on mount Parnassus in Delphi. The local people then regarded the spot as sacred and built a temple to Apollo around the burning flame. Animals were sacrificed on an alter to Apollo where the eternal flame burned. The priestess at the temple of Apollo was called the Pythia. She would concentrate on the flame and become the medium through which the god Apollo spoke. The fame of the Pythia spread far and wide, people came

from all over the world to consult her, and she was known as the Oracle of Delphi. Different priestesses filled the role of the Pythia for over a thousand years from about 700BC to 380AD, after which Christianity displaced Apollo worship in Delphi. The problem was that some of the Pythia charged a fee for answering questions, and because of that many Pythia slowly lost their spiritual powers.

In the case of Moses, an angel of God was described as appearing in the bush, and ‘God’ was subsequently described as calling out from it to Moses. When Moses starts to approach, God tells Moses to take off his sandals first, due to the place being holy ground, and Moses hides his face. This narrative obviously has the purpose of setting the groundwork of Judaism.

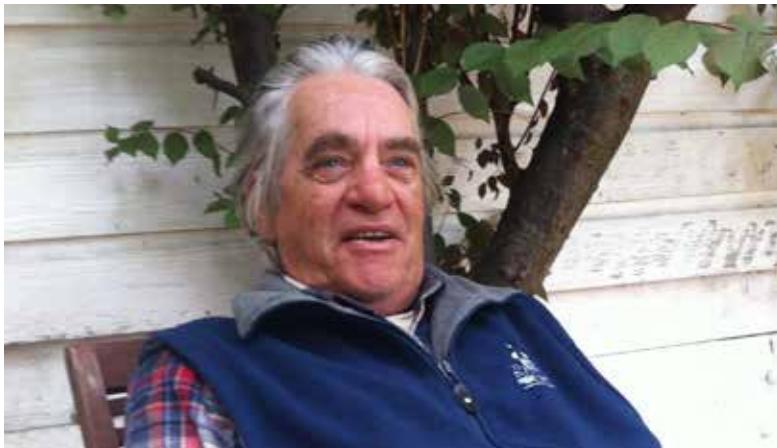
When challenged on his identity by Moses, God replied that he was the God of the Patriarchs. The text derives God from the Hebrew word ‘hayah’, meaning he who is he, or I am that I am; the Kabbalah takes this to mean that God himself is equal to his name. Today we might say that the One is equal to itself, in other words in a state of spiritual being.

The text portrays God as telling Moses he was sending him to the Pharaoh in order to bring the Israelites out of Egypt, due to the fact that the Israelites were being oppressed by the Egyptians, which Moses could easily haveworked that out for himself. God tells Moses to tell the elders of the Israelites that God would lead them into the land of Canaan; described as being a land of milk and honey.

According to the narrative: God instructs Moses to confront the Egyptians and Israelites and briefs him on what is to take place. God then performs various demonstrative miracles in order to bolster Moses’s credibility, such as a staff was transmuted into a snake, Moses’s hand was temporarily made to appear leprosy, and water was transmuted into blood. In the text, God instructs Moses to take the staff in his hands in order to perform miracles with it. As Moses was a spiritual person, the three miracles were a metaphor, or figure of speech in which a phrase is applied to an object that it does not literally denote, e.g., he was a lion in battle. In this case the snake represented Moses’ spiritual knowledge, leprosy meant the slavery background, and ‘water into blood’ represented Moses being the adopted blood-son of the Pharaoh. This was certainly a highly decorated narrative.

Despite the signs, Moses was described as being very reluctant to take on

the role, saying that he lacked the power of eloquent speech. “I am slow of speech and tongue,” said Moses and “someone else should be sent instead.” God then sent Aaron to assist Moses, since Aaron was an eloquent and convincing speaker and was already on his way to meet Moses. Aaron was described as being Moses’ mouth piece.



The picture above shows brother Aaron → Howard Moses, who came to visit the author in December 2013. Unfortunately, the material way of life we lead today does not suit Howard, and he seems to be a satisfied person within his own worldview, quite unlike myself.

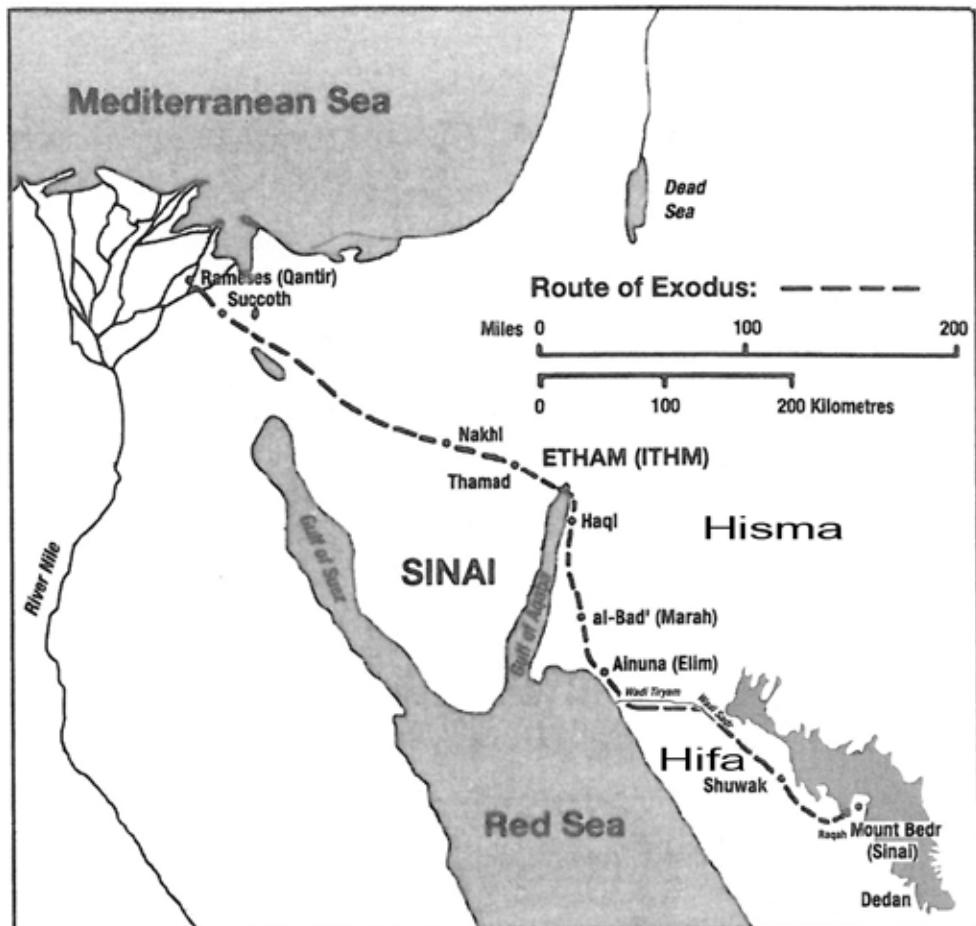
Moses went on alone to Egypt and Zipporah returned to Midian with her two sons, because Zipporah did not share the same spiritual values as her husband: for one thing her religion was completely different.

In contemporary times the same pattern of reincarnation has occurred: Jethro has seven children and built a mosque beside his house in Fiji. Five of his children are daughters of which Zipporah this time is the youngest, and the two sons of Moses have become ‘Jethro’s sons’, there is the spiritual son named Georgie (Gershom), and the material son named Boya.

Upon returning to Egypt, Moses and Aaron asked the Pharaoh to allow the Hebrew slaves a three-day break for a journey into the desert for celebrations and religious sacrifices. This journey would have included the freedom to discuss their situation in quiet contemplation. To have clear sightings of the Sun without obscuring buildings and temples, because it was much easier

to practice sun-worship in desert conditions due to the dust particles in the atmosphere that enabled followers to observe the Solar-disc over longer and safer periods.

At the time of these requests the Egyptians were experiencing a difficult season of plagues that occurred naturally during those times, but they were included in the narrative to spice-up the story, until Pharaoh finally gave permission and allowed the Israelites to leave. A pillar of cloud from the volcanic eruption on Mount Sinai served as a guide on their journey.



Map showing the ancient exodus route taken by Moses and the Israelites from Egypt to Mount Sinai

However, after they left Egypt, Pharaoh changed his mind and had his army pursue them, trapping them at the Red Sea. Remarkably a strong wind drove back the water so that the Israelites could cross the head of the Aqaba gulf. When Pharaoh's army followed the wind tide subsided and the waters returned and his army became trapped.

The Israelites were about 20,000 strong, free at last, they continued their journey south and then east along the coast towards Mount Sinai. Along the way Moses turned bitter water sweet by using charcoal pieces of wood to purify the water. The Israelites ate a mysterious substance called manna and ate large numbers of quail. Moses obtained fresh water at another spot from a large porous rock when the Israelites were thirsty. Finally the Israelites reached Mount Sinai and found it to be an awesome sight: emitting fire and smoke. There on Mount Sinai Moses received the Ten Commandments, and during his absence the Israelites rebelled and built a golden calf to worship.

According to the Hebrew Bible, the golden calf was an idol or cult image made by Aaron to satisfy the Israelites during Moses' absence, when he went up to Mount Sinai, first mentioned in Exodus 32:4.

Bull worship was common in many cultures. In Egypt, whence according to the Exodus narrative the Hebrews had recently come, the Apis Bull was a comparable object of worship, which some believe the Hebrews were reviving in the wilderness; alternatively, some believe the God of Israel was associated with or pictured as a calf/bull deity through the process of religious assimilation and syncretism. Among the Egyptians, Hebrews, Phoenicians and their neighbours in the ancient Near East and Aegean, the wild bull was widely worshipped, often as the Lunar Bull and as the creature of El. Worshippers of El were called Elites, from which our word 'Elite' was derived.

The Arabs at that time worshipped the Moon-god called Sin. Sin is an Arab word that became part of the word, "Sinai," which means the "wilderness of Sin." Sins title was "al-ilah," i.e., "the deity," meaning the chief god amongst the gods. The god "Il or Ilah," was originally a phase of the Moon-god. Thus, the Moon-god was called "al-ilah," i.e., "the god," which was shortened to "Allah" in pre-Islamic times.

Mohammed was raised in the religion of the Moon-god Allah, but he went one step further than his fellow pagan Arabs, because he liked to force

his ideas on to other people. While the Arabs at that time believed that Allah was the supreme deity in a pantheon of deities, Mohammed decided that Allah was not only the greatest god, but the only god.

Thus, the Arabs worshipped the Moon-god Allah by praying towards Mecca several times a day, running around the temple of the Moon-god called the Kabah, kissing the black stone (a meteorite), killing an animal in sacrifice to the Moon-god, and fasting for a month beginning and ending with a Lunar cycle. In this way, Islam became a revival of the ancient Moon-god cult, as ‘Jethro’s’ family still do today.

Moon-god worship started with the Sumerians, followed by the Assyrians, Babylonians and Akkadians who took the word, “Sven” and transformed it into the word, “Sin” as their favourite name for the Moon-god. The word, “Sven,” is where we derived our word for the number “seven” from. Moon worship was founded on the belief that the phases of the moon and the growth and decline of all plant, animal, and human life are related.

There are four moon-cycles described in my previous book, the T0E, (Chapter Six, pp159-198). These include the Annual Octave Cycle of 12 Moons, one moon being 28 days that is slightly shorter than a calendar month, which also multiplies and shortens the other cycles; the ‘seven-year cycle’, the Socio-economic Cycle consisting of seven 7-year cycles of about 45 years, and the Civilisation-cycle lasting about seven thousand years.

Moses has been a lot of places and seen a lot of things in his many lifetimes. He was even amongst the small party from the advanced civilisation that visited the Ishango village. But gazing at the sun disc is probably one of the most beautiful experiences a person can ever have. Time stands still, because in the face of the sun everyone is stripped naked and you are left just with your own soul. When the sun is just above the horizon it becomes a large yellow-orange disc moving like clockwork.

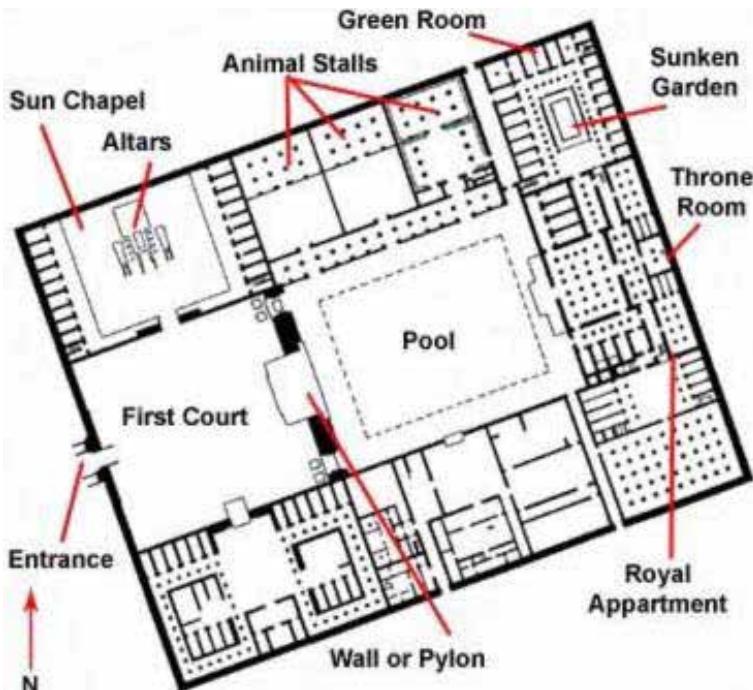


With the bliss of the morning Sun I rise

In conclusion there are four certainties in life:

1. We have a heart beat upon which to meditate
2. Death comes to everyone sooner or later
3. The Sun starts our day and ends our day for heliotherapy
4. Our life has a purpose, but we have to figure it out.

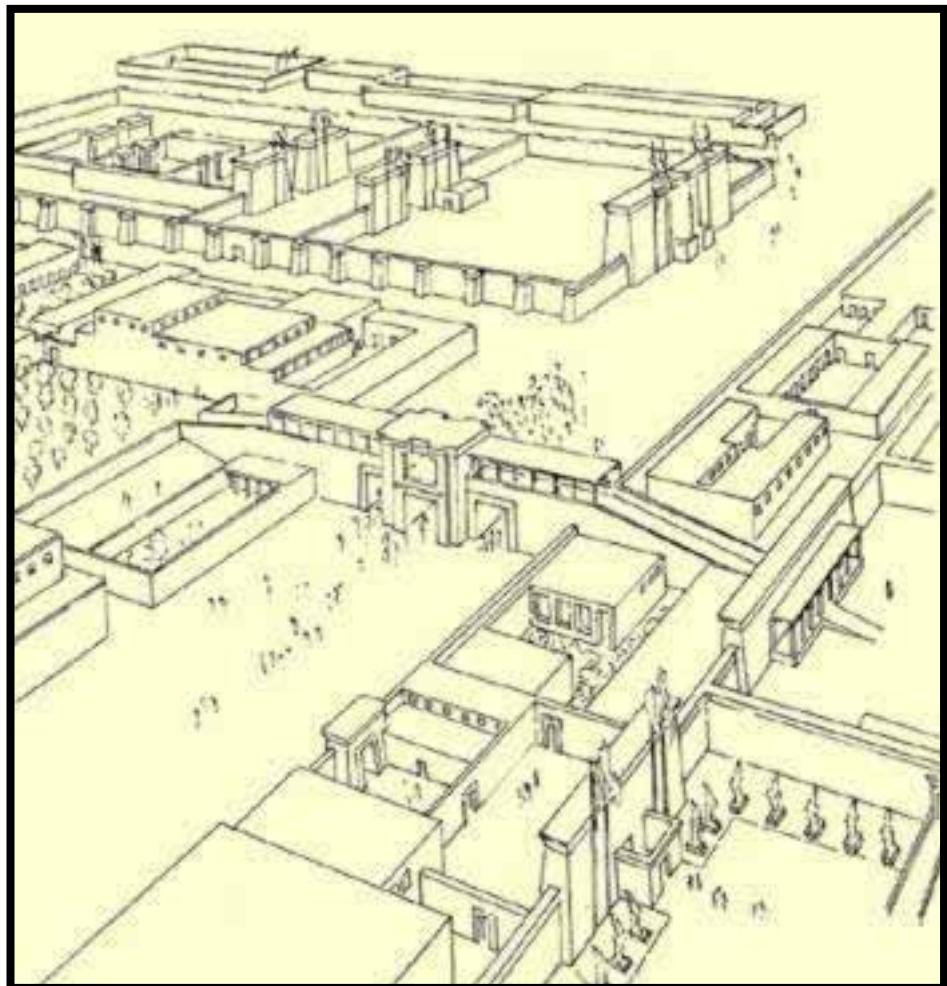
Genesis 2:10 says, “A river flowed out of Eden to water the garden; and from there it separated into four headwaters.” Josephus was referring to the Torah when he identified the four branches as the Ganges, Tigris, Euphrates and the Nile. However, the Torah does not actually mention these rivers and earlier biblical references do not support the claim either and point more to Egypt and to the Nile as being the river. The source of the Nile is central Africa, it runs through the valley of Egypt and in antiquity used to have four branches at its delta.



Map showing the layout of the Garden of Eden/Aten at Amarna

Both the names ‘Eden’ and ‘Aten’ (spelt with a reed glyph) come from the Aramaic word ‘ayin’, where there was a garden created in Middle Egypt at Amarna by Akhenaten for the god Aten. For this reason the biblical Eden

was connected with and based upon the Aten, because of Akhenaton's sumptuous paradise-garden. The word 'paradise' comes from the Greek, 'paradeisos' meaning 'walled garden' and is of Persian origin. This botanical and zoological walled garden was located in the Northern Palace at Amarna, originally serving as a retreat for Akhenaton and Nefertiti where they could satisfy their love of nature.



The city of Amarna occupies a large bay of almost flat desert hemmed in at its perimeter by cliffs that rise 100 metres to a high desert plateau. From the north headland to the south headland, both of which approach close to the Nile, is a distance of ten kilometres. The broadest extent, between river

and cliffs, is nearly five kilometres. Plateau and cliffs are cut by dried valleys and torrent beds (wadis) that lead further back into the desert. In the south-east the cliffs fall back to leave a broad flat valley three kilometres wide that begins above a low and very irregular terrace edge that continues the line of the cliffs.

Tell el-Amarna (often abbreviated to Amarna) is a modern name that applies to the extensive archaeological site that are the remains of the capital city built and abandoned within about fifteen years during the late Eighteenth Dynasty between about 1347 and 1332BC.

It lies on the desert close to the east bank of the Nile in the province of el-Minia, roughly halfway between Cairo and Luxor (and thus in ancient times between Memphis and Thebes). It was the heart of a sacred tract of ground dedicated to the cult of the sun (the Aten), which Akhenaten promoted to the exclusion of other deities. Much of the city lies easily accessible beneath a thin cover of sand and rubble, and due to the excellent preservation properties of the dry desert sand, Amarna is a valuable source of reference for the architecture and layout of cities in ancient Egypt and life during those times.

Using the great power and wealth at his disposal, Akhenaten made a bold departure from the traditional career of kings. He chose religious revolution and he sought to replace the complex and colourful theology which had grown up over more than two thousand years with the cult of a single sun-god, the Aten. Its image was the disc from which many rays descended, each one ending in a little hand. The Aten was seen as the universal creator of all life, and this was celebrated in hymns of which the longest occurs in the tomb of Ay (#25 at Amarna). The following extract illustrates the style and sentiments of this Solar Cult:

You rise with beauty in the horizon of the sky,
O living Aten, creator of life.

When you rise in the eastern horizon,
You fill every land with your beauty.

You are beautiful, great, gleaming, high above every land.
Your rays, they embrace the lands

To the limits of all that you have made.

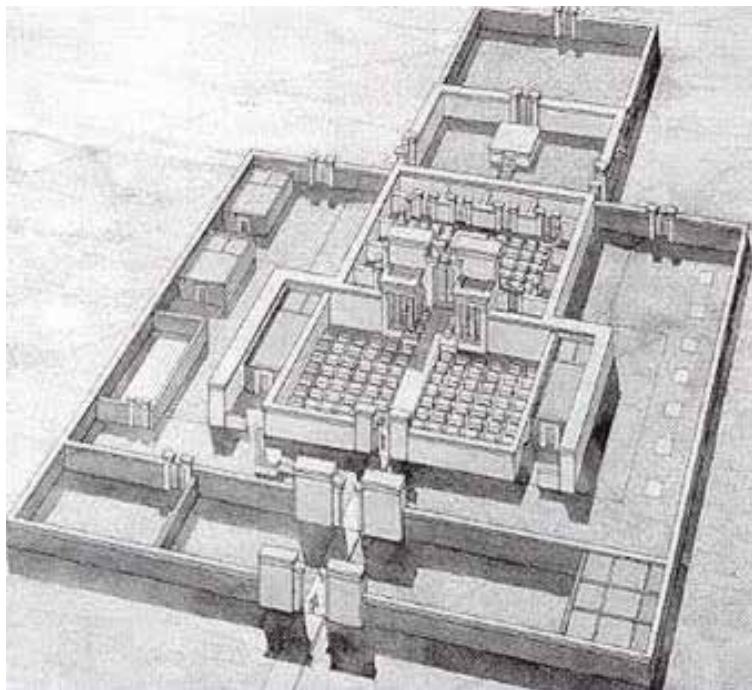
You are the sun-god (Ra) and conquer them all;
You subdue them for your beloved son.

You are distant, yet your rays are upon the land.
You are in the faces (of mankind), yet your ways are not known.
All flocks gambol on their feet,
The whole winged creation lives when you have risen for them.
Boats sail downstream and upstream.
Every path is opened at your shining.
The fish in the river leap in your presence.
Your rays are in the midst of the sea.

The first temples to the Aten were built at Karnak, of which one reconstructed wall is now in the Luxor Museum. But in the fifth year of his reign he chose Amarna as the site for an entirely new place of royal residence where temples to the Aten and palaces for the Royal Family could be built unchallenged by the works of the past. He called the new place Akhetaten, meaning "The horizon of the Aten".

Its boundaries were fixed by copies of his decrees carved on tablets in the cliffs on either side of the river. These show that Akhetaten included the fields and villages on the west bank as well as the city on the east. The city was built in great haste and occupied by a substantial population of around 30,000. Tombs were begun for courtiers in the adjacent cliffs, and a tomb for Akhenaten and other members of his family in what was intended to be a new Valley of the Kings.

Akhenaten died in his seventeenth year of reign. What happened immediately afterwards is obscure, although it involved an enigmatic person called Smenkhkara whose consort was Akhenaten's eldest daughter, Meritaten. But within only about two years Smenkhkara's younger brother Tutankhaten (later Tutankhamen) ascended the throne and moved to Memphis, and Akhenaten's cult was completely abandoned. For a city dependent upon the court for a large part of its existence this was a death blow.



Plan of the maru-Aten

From the wall that divided off the small front section of the northern enclosure, a quay extended along the enclosures axis to an artificial lake which dominated its interior space. The quay extended into the water and has a breast wall on both sides and presumably an awning at its end. The rectangular lake was about one meter deep and measured some 120 by 60 meters. It had sloping gravel sides. The lake in the northern enclosure was surrounded by a garden planted with trees in holes filled with Nile humus and enclosed within a low mud wall.

On the northwest end of the lake is a building on a symmetrical plan along an east-west axis with an entrance through a long passage between two screen walls on its western side. Its ground plan consisted of three adjacent courts divided by two transverse walls. In the first court were two rows of three columns. It may have contained a throne and a painting of the Aten on its back wall. The balusters were decorated with coloured stripes. In the southern section of this court stretched a long room and at the rear of it was

an alcove which may have functioned as a bedroom where the pharaoh might withdraw while worshipping his god, Aten. In the north part of this first court were three contiguous rooms with brick floors and whitewashed walls.

The second court of this structure was the largest. It had two rows of columns along two series of four contiguous lateral rooms. A brick sloping wall less than a quarter of a meter high was built against the column bases and enclosing the central part of this court, which was left open to the sky. From the west a central alley flanked by two smaller columns led to two mud compartments. The walls were decorated with painted patterns of grapes and pomegranate designs. There were also two staircases that led up to a roof terrace.

The third court was a temple palace having a central hall with three rooms, each having four columns. They are flanked by two series of three lateral rooms, probably used as cellars, evidenced by the quantities of broken wine jars found in their ruins. The walls of this area were plastered with cement and painted with vine patterns and pomegranate designs.

To the northeast of the lake, and running along its eastern side were the largest and probably the most important grouping of buildings, a temple and a kiosk on an island, flower beds and a water court. This was a religious building serving as the “viewing place” of the solar god so that members of the royal family could be rejuvenated by the sun’s rays.

The front temple was situated on a north-south axis with the remainder of this complex, and on an east-west axis of the large lake. This temple is in the typical Amarna style, with an outer court with four column. The lower parts of these columns were made from alabaster, while the upper sections were sandstone. There was also a pronaos (inner area of temple) with four columns and a sanctuary open to the sky, including a central altar exposed to the sun flanked by two columns along each side wall. It has been suggested that a window that opened in the east rear wall of this sanctuary just above the altar so that the Aten could be seen and adored during sunrise. This sanctuary was very richly adorned. The shafts of the columns carved with wreaths of grapes and ducks while the capitals had lotus carvings. The lintels were made of alabaster and the walls were adorned with inlaid reliefs and inscriptions.

This building’s connection with the lake is clearly indicated by the west-east axis that is common to both. The quay on the other side of the lake would

have formed the parallel element to view the Aten in the morning across the lake, and the sun disk could have been viewed at sunset from the temple as it went down over the lake. The lake symbolised the Nile River, which in the solar hymns of Akhenaten was created by the sun.

A kiosk forms the central area of this eastern complex. It was a chapel surrounded on all sides by columns and raised on a platform accessible by stairs. Four columns with reed style shafts connected by high screen walls formed the sides of the pavilion. In the middle rose a dais for an altar or throne. The outside of these walls were adorned with naturalistic designs of plants and animals. The kiosk would have served as a “sunshade” mentioned in a number of inscriptions.

The biblical ‘Adam and Eve’ were the first man and woman, but this might have had a different meaning than the literal translation, for just as the American president and his wife today are referred to as the ‘first man and first lady’ in that sense, so Akhenaton and Nefertiti were also referred to in the same way. They were famed for being innocently naked in their idyllic garden, and indeed probably walked around the garden in fine see-through robes and skimpy clothing. It was so hot in Egypt in the shade in those days it probably would have been easier to walk round naked just to catch a little breeze on the skin or keep cool by bathing in the water. Eventually, the royal couple were forced to flee from Amarna in the same way as the biblical account describes Adam and Eve being banished from the Garden of Eden. These facts form the historical framework upon which the Genesis story of the Garden of Eden was evidently based.

Into the framework of the Garden of Eden story narrated in Genesis fits an allegory, which takes the story to another level. In other words, although the story was based upon Akhenaten the characters and events also have a spiritual symbolism and meaning. This became a little clearer for me exactly seven years ago when Nadia was ten-years-old.

I was one of the dozen or so parents who went on a School Camp to Kawau Island in the Hauraki Gulf for a week on the 1st of December 2007 with the 60 children including the three close friends Holly, Paige and Nadia. Kawau is a fat ‘3-shaped’ island with two main anchorages on its western side. The Mansion House built by Sir George Grey is located at the end of the bottom inlet and the school camp on the topmost inlet.

Sir George Grey had a keen interest in the natural sciences and horticulture, and was an enthusiastic collector of plants and animals from around the world. Between 1862 and 1888 he spent a fortune developing Kawau as his island paradisical home, planting hundreds of different plant species and introducing many exotic and native animals including wallabies, kookaburras, weka, peacocks, zebras and monkeys. He considered the island his main residence and also tried to replicate the ideal society there.

The first night at the school camp turned into the perfect summers day and we all walked to Sandy Beach on the central northern part of the island by first walking to the very end of the top inlet and climbing over the ridge that was a bush-clad hill. There we gazed upon a very beautiful solitary beach with white sand, surrounded by the dense bush and sparkling green-water facing out into the gulf.

Everyone had a lovely refreshing swim in the clear water, and we were just drying ourselves next to a large piece of driftwood when Paige said to me, “This is paradise!”

I certainly couldn’t disagree, but it made me think for a while, “Well almost, but paradise is more to be found in the mind.” I replied.

That was at the beginning of the school camp, but one week later near the end of the camp, the three girls were practicing a song for the final night entertainment when Holly started crying and the teacher gave Nadia and Paige a telling off. Nadia ran to me and Paige ran to her father who was also at the camp. Before long the Head Teacher had become involved and was giving all three girls a talking to. There were many accusations and counter accusations because little girls tend to tell tails; it soon turned into a big drama.

The events of that week at the school camp got me thinking. The key words were ‘paradise and friends’, and then the opposite of those things turning into ‘drama.’

No sooner had the three girls returned to school and were in the classroom together than another drama unfolded. This must be how girls become slightly more socialised than boys. Paige’s hat fell off while she was busy doing something else. Without being aware of what was going on another girl called Letitia found the hat and picked it from the floor. In a playful mood, Nadia took the hat from Letitia and sat on it to hide it from Paige. Paige walked off in an angry mood from the group of girls to find her hat. Holly, Letitia and

Nadia went to see why Paige had walked away and seemed angry.

Then Nadia asked Paige, "Are you angry because you lost your hat?"

"No," replied Paige, "I'm angry because you and Holly were talking about me!"

Holly said, "You can't be our friend when you feel like it, and not be our friend when you don't feel like it."

Paige exclaimed, "You did have to talk about me (when I went away)."

Nadia then said, "If you don't trust your two best friends then that's your problem."

"Are you both my friends?" Paige then asked.

"No, because you won't tell us why you are angry, and you just walked off like that." Says Nadia.

The next evening after school Paige telephoned Nadia, "Hullo Nadia. What time is the religious mass tomorrow?"

"It's at 10 o'clock." Nadia replied.

"Are you still my friend?" Paige asked.

"Yes." Nadia replied.

After Nadia put the phone down I asked who it was.

"Paige just rang up for nothing," came the reply.

There had been little-girl dramas right through the year similar to the two described above. They seemed to go in cycles lasting about a week to ten-days. And after the big camp drama I started to put some ideas down on paper with a little diagram. When the girls were all friends with each other I drew the symbol of a heart-shape representing 'friendship.' From the heart-shaped symbol I drew a horizontal double-ended arrow to the negative and opposite situation when the girls were cat-fighting with each other; this was the 'clubs' symbol I called 'strife.'

I said to Nadia, who has now just turned 17 years, "What did you think of that situation at the school camp those seven years ago. One minute you were on the beach in paradise, and the next you were in a cat-fight?"

"Going through hell makes you appreciate paradise. For example, there must be pain before an artist paints, because you need the pain to be able to express yourself in the painting." Nadia replied, who is an artist herself.

The next problem was to work out how the little girls got from one extreme

to the other, from friendship one week to strife the next. The next idea came that maybe the two signs of hearts and clubs representing the two extremes in a cycle belonging to the four suits, and it was only after returning to Auckland that I was able to fully understand that if diamonds and spades belonged to the cycle they would help the cycle run to its extremes. For that reason, I called spades ‘arguments’ because getting too close to people in a material world not everyone shares the same opinions, so after friendship people tend to have differences of opinion and start arguing with each other. And then once an argument starts under the water sign of clubs it is very difficult to stop, and it draws more people into the conflict that was so clearly seen when the teachers and parents became involved. On the current international scene it has resulted in the Syrian civil war, which is the greatest human tragedy of our times. Egypt appears to be going down the same road.

Sooner or later people will start listening to what others have to say about their problems, because people cannot remain angry forever and before they often realise it there has developed an atmosphere of communication called diamonds, which is the airy sign. For this reason I decided to call the diamonds symbol ‘listening’, because once people have drawn apart they start to realise the good points. They start to realise through communicating with each other they really share a lot of similarities, which in turn facilitates the formation of new friendships with each other. Eventually, the little girls have forgotten after a week what the strife was all about and they became friends again. Adults can take between two to five years before friendship returns because they live within a different time-frame. For some adults though, strife lasts a lifetime and they only forget once they are reborn into the world again. On the international scene, America dropped the atomic bomb in 1945 on Japan at the end of the Second World War, but then they became close trading partners during the socio-economic boom of the 1960s. For all those reasons mentioned above, I decided to call the power behind these changing human relationships the *cycle of life*. So what was happening in the Genesis story in the relationship between Adam and Eve had everything to do about the cycle of life, which may be explained as follows:

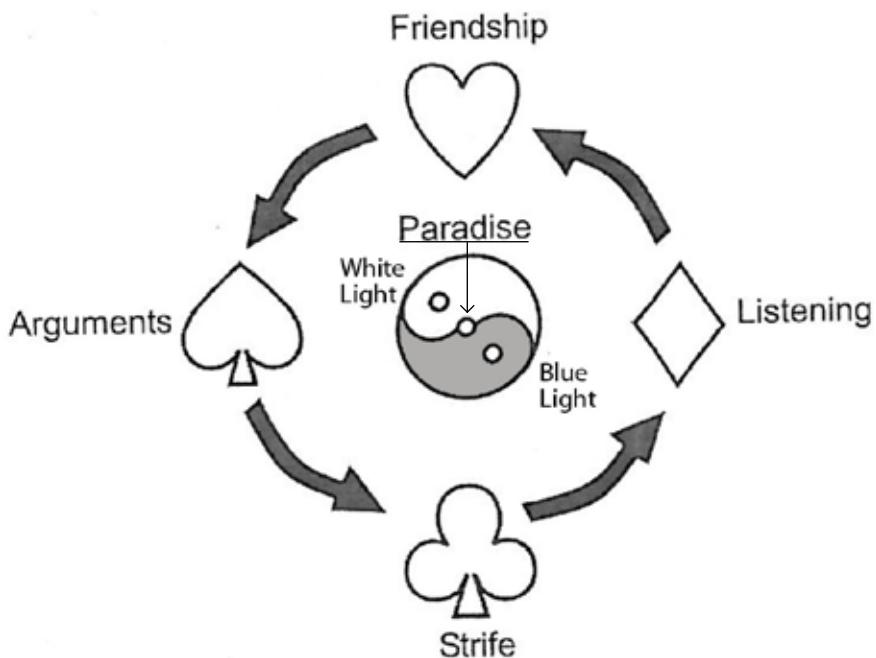


Diagram showing the cycle of life

The cycle of life and its four forces are manifestations of the soul. Everything that exists originates from a fundamental particle called the Dimensional Particle. Dimensional particles manifest both spacetime and the spectrum of life's wave vibrations. At the same time there are three aspect universes: the pi universe, the passive universe and the active universe. Each universe has four different spacetime dimensions and different spectra of wave vibrations. The pi universe and passive universe is what we call paradise because it is the home of the soul, and this material world is the home of the body.

The Garden of Eden consists of three concentric circles that are equivalent to the three universes. In the centre of the garden is paradise, which is the pi universe and from it flows the creative force stream. When the creative force, which is a unified spectrum of wave vibrations reaches the passive universe, it splits into a duality of forces. These forces are either material or spiritual. And by the time this stream flows out into the material universe, which is our

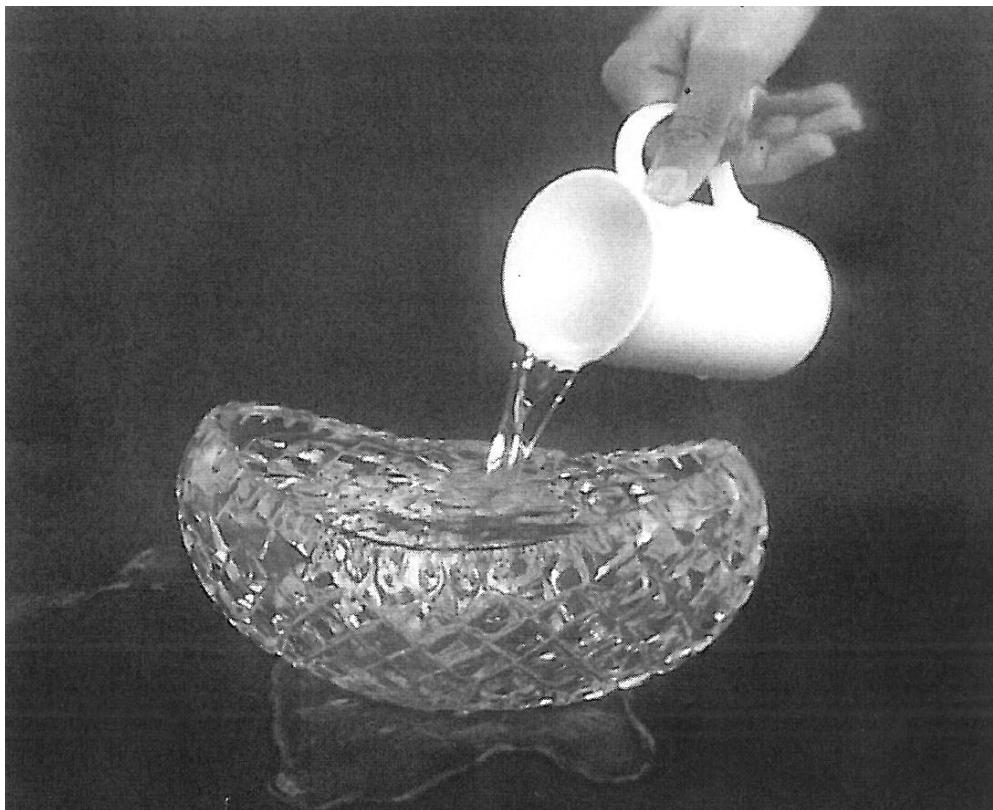
body, it has split into four streams that are named after the four suit signs, as shown in the diagram of the cycle of life.

The human body has positive and negative poles, from which are generated the duality wave vibrations. These north and south poles are located in the trunk of the body, which contains the main body mass. The south or negative pole is located close to the base of the spine near the solar plexus region, and generates a blue light that is predominantly materialistic. The North Pole is located near the top end of the spine near the heart region, and generates a white light that is spiritual or non-material.

These duality forces are generated within every creature at the seven different levels of consciousness, because the wave quantum is divided into seven shells. When the highest level of consciousness is manifested from the pi-universe there is a lot of light and it is called a 'day.' On the lowest level of consciousness such as in matter, there is virtually no-light, so it is called 'night.'

When the materialistic energy of the creative force starts to climb the spinal column in humans it grows like a 'tree', and is mainly experienced during sexual attraction and to a lesser extent in materialistic thinking. For this reason, it has been called in the Genesis story the *Tree of Knowledge*. What happens is that the blue light pervades the consciousness of the soul, it starts to grow, and may eventually envelop the entire body. It often puts people into a trance-like state, and it clouds or numbs the mind like an anaesthetic. Too much blue-light in the brain over long periods will set the mind like concrete. This is the reason it so difficult to explain the truth to materialistic people. Eastern cultures call the growth of this tree made of blue-light the Kundalini, which has the effect of pulling people out into the material world where they experience entrapment of their souls. Entrapment in turn causes reincarnation.

The opposite of the blue-light is the white-light. When the white-light envelops the mind it becomes crystal clear like a pond of pure water, because water is transparent just like the truth.



Water is transparent just like the truth

The photograph shows a cup of water being poured into a crystal bowl that is a vessel like the mind.

When the spiritual energy of the creative force starts to enter the spinal column it also grows like an upside-down ‘tree’ and has to do mainly with good health and spiritual thinking. For this reason it has been called in the Genesis story the *Tree of Life*. Both trees are represented as the Star of David.

When people interact socially they are manifesting the four periods of the cycle of life. When they form close and sexual relationships with each other or follow the consumeristic lifestyle they are manifesting the Tree of Knowledge and are eating of its fruit. When people become thinkers, discoverers of truth,

start living close to nature and experience a healthy lifestyle they are eating fruit from the Tree of Life.

An example of a fruit that is like the Tree of Knowledge are stone fruits, like peaches and plums. These stone fruits are soft and fleshy on the outside and hard and stony near the centre. This is an analogy of sexual attraction; it is easy to fall into a physical love relationship where eventually the majority of people experience life's everyday problems in the cycle of life.

Examples of fruit from the Tree of Life are the nutty-fruits that are the opposite, such as coconuts and macadamia nuts. These nutty fruits have hard stony exteriors, but are soft and milky on the inside. When you eat fruit from the Tree of Life you pay the price first and only reach the 'land of milk and honey' at the end.

People tend to be attracted to, while at the same time the 'system' encourages people to take fruit from the tree of Knowledge of Good and Evil, thinking paradise is found there because its fruit is more enticing, succulent and easy to acquire. Following this material path of action and 'worship' is the path of diminishing returns; but as stated in Genesis, paradise is found only in the Garden of Eden by eating fruit from the Tree of Life. The blue-light in the spinal column is the unstable one that needs to come under the control of the consciousness. For this reason, the best path to follow is to start eating the right foods and look after one's health when close to nature by walking and exercising to find a balanced lifestyle by not worshiping the money-god or being part and parcel of the present materialistic system. This can only be achieved by taking time out to do one's own thinking and rehabilitation.

Today, the 'trees in the garden' have been replaced and are called paradigms. The blue-light is strong but occasional, while the white-light is weak and more sustaining. These lights control their respective paradigms and work within the consciousness mostly inconspicuously. A paradigm is a small model of the world we build within the mind. The basis of all knowledge is numbers, and the material paradigm views numbers only in terms of their quantity. This leads to a non-referential mathematics, the monetary system, and non-integrated big-theory. Big-theories include the Theory of Evolution and the Standard Model of physics.

The Theory of Evolution is based upon the following premises: [1] Species produce more young than can survive. [2] Most population numbers

remain stable. [3] Most food sources remain constant, though they are limited. The inference taken from the first three premises is there will be a ‘struggle for survival’. [4] There is some variation amongst individuals of a species, and [5] most variation is inherited. The inference taken from these last two premises means there is the production of genetic variability. When there is a struggle for survival and natural selection takes place there will be an ordering of that genetic variability, so that given enough time a new species will emerge.

Unfortunately, the conclusion goes far beyond the support offered by the premises, which is its most serious flaw. The flawed conclusion arose within an artificial social environment during the Industrial Revolution rather than through serious observations of the nature of species. Many species have remained exactly the same over half-a-billion years, such as horseshoe crabs, innumerable insects like cockroaches and woodlice, and innumerable plant species like blue-green algae, green algae, dinoflagellates, fungi, clubmosses, horsetails and ferns. All that the conclusion achieves is what is called ‘neutral balancing’.

For a species to remain stable in a mostly stable environment with limited but reasonably constant food source over long periods of time there must be neutral balancing. Whereas natural selection allows some individuals to make a greater contribution to the next generation than others, neutral balancing allows most individuals to contribute to the next generation. However, when the neutral balancing mechanism is upset and a species is stressed or pushed over the stable threshold, most individuals cannot contribute to the next generation, so the species runs down in the direction of extinction such as the Dodo and the Moa. The whole secret to the key of evolution is found in a tiny wasp family called the Maaminga that originated during the early-Miocene and still lives in the kauri forests of Northland in New Zealand. (refer pp333-335)

In the field of fundamental theoretical physics there are even more serious problems concerning the Standard Model, which is incompatible with the Theory of Relativity, and according to David Gross who received the Nobel Prize for his work on the strong nuclear force, modern day physics is going nowhere. A typical problem was the ‘discovery’ of the Higgs Boson in 2013. The so-called discovery of the Higgs Boson would have been considered ridiculous by the greatest minds in physics such as Einstein,

Schrodringer or Durac. The standard model has become extremely, and unnaturally complicated, and is presided over by scientific elites that live in ‘ivory-towers.’ They have never solved the great riddles of nature that have persisted for the past hundred years. A good example of which has persisted for two-and-a-half thousand years, is the pattern of prime number distribution on the number line.

History suggests the Standard Model is as dead as the dodo, and all they are doing now is flogging a dead horse. With their ever more intricate experimental techniques, such as the Large Hadron Collider at CERN in Switzerland that claimed the discovery of the Higgs Boson, all they are doing is fooling themselves with alleged and unproven results, because the data analysis in its complexity can only be overseen by CERN scientists themselves. For this reason, the Nobel Committee must take the word of these particle physicists, who have simply lied about their results or at best seriously abused the English language. This in turn has been CERN’s attempts to justify the billions and billions of dollars of public money being spent. In other words, the scientists have been worshipping the money-god through their actions while millions starve in Africa. The other spiritual paradigm is called the *Theory of Everything* (T0E), which brings the big theories under one umbrella + costs nothing. (refer T0E by the author)

This brings into question the whole of big-science itself. Empirical science is based upon inductive observations needing a practical explanation called the hypothesis. An experiment is then carried out to test this hypothesis, but like the theory of evolution that ignores its crucial premise, empirical science ignores the human mind. It ignores the relationship between the hypothesis and the mind, and for this reason science is always subject to a material paradigm. Scientific thinking never accepts any personal experience derived from the mind as a source of knowledge because the mind is the ‘everything’ they seem so afraid of and the contradictions they would have to face.

Consequently, in trying to understand the universe, imaginative theorists have devised energy fields created by as yet unseen particles and forces beyond the visible universe. The model of a big-bang universe based on relativity fits the observations very nicely, as long as they are prepared to live a lie and make 95.5% of it up. They don’t know what they are looking for,

they don't have the right answers from what they think they have found out so far, and they ignore the non-material side of the universe, so they just make something up to explain it as they go along to justify the big money spending. This is called a nihilist philosophy because the basic mathematics they use is non-referential and the dreadful secret of all mathematical structures is that they are derived from the empty set (quote by the late physicist John Wheeler). And the empty set is not a number; rather it's more like the devil that is the origin of the material paradigm. It all seems to go around in a big circle.

It is necessary next to ask the question of how empirical science began in the first place. For the ancient Greeks their love of knowledge was called philosophy, so intellectual and social progress was rapid. Today, his philosophy is broadly divided into three fields: religion/politics, empirical science and the arts. But after the Greeks came the Romans, who were not very resourceful as a civilisation, so they became materialistic.

Rome led to the Church, and the Church turned evil. This meant when Western Civilisation grew like a 'tree' after the collapse of the Romans it could only nourish its roots on that evil, because a civilisation must grow out of the ashes of the one that went before. The Church elite then allowed materialistic science to develop so they could pretend to find out the truth. The Church developed a political hegemony and pretended to function as a religion in which a major schism in philosophy developed, whereby science became a material paradigm. Science then served politics, commerce and trade, leading to globalisation, while religion and politics intertwined like two snakes, and the arts served only the elite. In other words, following the Dark Ages there was a brief renaissance and enlightenment due to the initial advances in empirical science until suddenly the negative effects were felt, which threw the whole planet into the grip of a spiritual Dark-age we are still experiencing today.

Material people and spiritual people have different ideas of what they think paradise is. Material people like to include the material experience in their vision of paradise, while spiritual people think it is being close to nature, and one of these places can be found at the Pond of Dreams at Fairy Falls in the Waitakere Ranges.

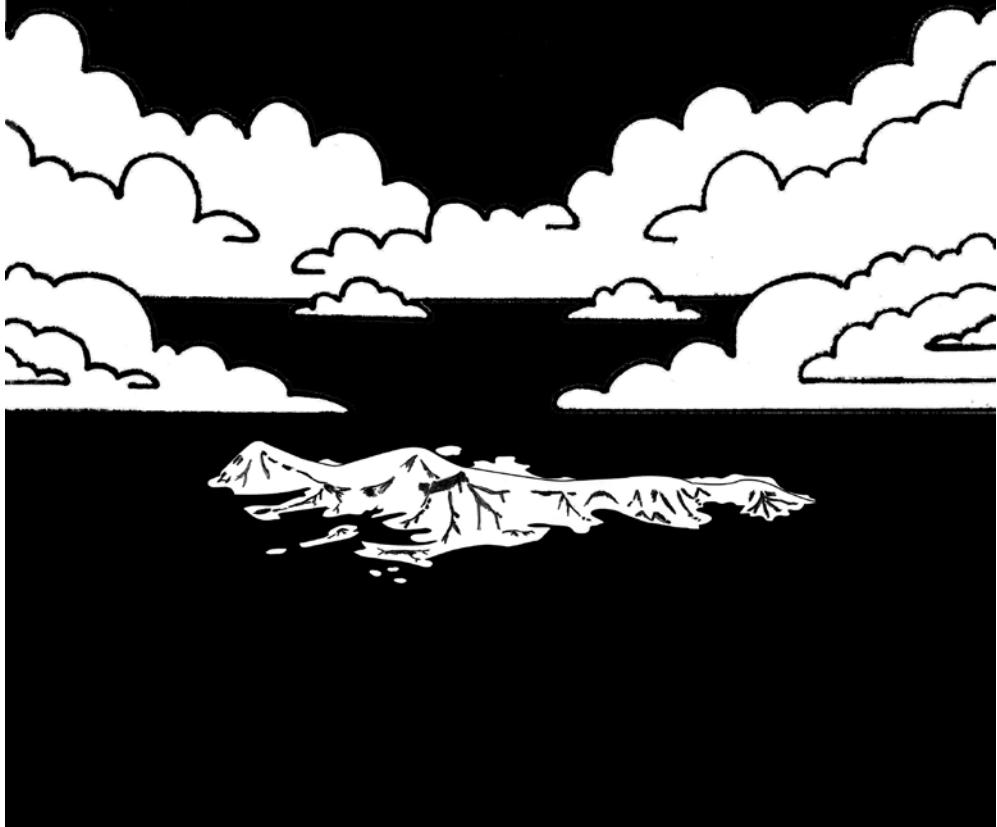


Photograph of the Pond of Dreams at Fairy Falls
in the Waitakere Ranges, West Auckland.

Yes, the Pond of Dreams at Fairy Falls could certainly be considered greater than any of the Seven Wonders of the World. Apart from heaven and god it is the nearest thing to paradise on Earth. When you are there bathing in its waters the energy given forth is like being in paradise, mainly because you are away from evil things and money.

What is so special about the Pond of Dreams is that god made it over millions of years for his sons and daughters, and put that special energy into it. That's what people feel when they look into its dark waters; and you could meditate beside it, or at the 'meditation pool' above it, and have a high chance of reaching god. Like the Pink and White Terraces, it's important to appreciate it and treat it right.

Getting to Great Kauri Island



Other places close to nature are many of the islands of the Hauraki Gulf, like Kawau, Rangitoto, and Little Kauri island. It was fifteen years ago after Peter (Akhenaten) went through a difficult divorce that he came to me asking a good place to live. I said straight away. "Great Kauri Island Pete, where the

purple shadows fall. If you're looking for paradise you'll find it there!" He has been there ever since, and it was not long before he met Penny (Nefertiti) and even Dave (John Mark). Both Pete and Penny set about building their Garden of 'Eden' and started living self-sufficient lifestyles independent of the system. So I went over there in early 2014 to see how they were getting on.

As soon as I arrived there Pete took me out fishing on Kaitoke Beach right next to the airport and the main town of Claris. The beach was deserted, the only activity were the waves from the Pacific Ocean breaking on the white sands.



Photograph of deserted Kaitoke Beach on Great Kauri Island

Before long Pete had taken out a fishing line and was casting into the waves from the shore line, and time after time he would land a large fish at our feet. I looked a bit closer at the waves, and to my great surprise the fish were sometimes stacked five high in each wave. It was a beautiful sight. Something I had never experienced in my lifetime before!



Photograph of fish stacked in each wave on Kaitoki Beach

Wave after wave broke onto that beach, and in each wave I counted fish stacked as much as five high time after time. It was hard to believe my own eyes, and I had to pinch myself to make sure I was not dreaming.

Another time we headed a little further north to a place called Okiwi, which was 40 minutes driving time from Claris. It was another large bay, but this time with a narrow inlet, and again it was mostly deserted with an expansive and sandy tidal beach. There we dug for cockles. The cockles were so abundant I had filled a bucket full of them in about five minutes. As before, we took them home to Pete's place and had a great feast. We boiled them in water until the shells opened and put the contents on a small dish with some vinegar to release any sand the cockles might have. Then they were put on buttered bread with a cup of tea. There was nothing like it?

That evening Pete arranged my sleeping accommodation in a 9.9 metres square cabin for the night. We called it, "Dream-breakers hut" because of the vivid dreams I experienced there on Great Kauri because the dream waves certainly came crashing through my head that night.

Upon waking next morning there was another surprise waiting outside the main house. Peter had been cultivating a grape vine over the previous ten years and there were over a hundred bunches hanging down from the back porch as shown in the next photograph with Nadia.



Photograph showing Peter's grape vine full of bunches of grapes

I started to look around Peter's garden. There were peach trees full of peaches, likewise plums and pears, feijoa, figs, banana passionfruit and cape gooseberries. He used seaweed to manure these gardens. In the vegetable garden there were silver beet, spinach, parsley, basil, tomatoes and cucumbers. Then I asked him what bulk food he got from Auckland, "This includes a sack of rice and the same with porridge, potatoes, pasta and tea. And then fish from the sea and shell fish all supplied by god. There is also plenty of free firewood for the fire, and water just falls from the sky. Any of the above could be traded with the locals for honey, eggs, grapefruit, marmalade jam. I have a solar cell for electricity and dig my own pit for the toilet."

“And how do you spend a typical day?” I asked

“I cut firewood for the stove, clean the house, go for a bush walk or go down to the beach. Occasionally, I might go to the small water fall and volcanic hot water pools near the centre of the island or visit friends. On Friday evening we gather at the local sports club, have a meal and meet other locals; or go to the local Church on Sunday evening and share a meal there. Yes, I grow my own potatoes, but buy carrots from Auckland and other vegetables in season when someone comes back from Auckland in a car on the ferry. I eat a dandelion flower every day because it’s very good for the blood. I drink a large glass of water with lemon every day. I fill a gas bottle from the local supplier for the fridge. For breakfast I have two weetbix with hot water and milk, or with butter, vegemite, marmalade and a cup of tea. About 60% of my food comes from Great Kauri Island. I have dinner at about 4pm that might include an omelette with spring onion, parsley and tomatoes.”

I thanked Peter very much for his hospitality and we returned to Auckland on the passenger ferry because Nadia had to attend her last year at school, but we were so much wiser than before about living on Great Kauri Island. Though we also knew that a lot of people come to Great Kauri with their broken dreams and never find paradise.



Reincarnation Investigations demonstrates our current life is just one of many. We have no control over where or when we are born or what family we are born into. But we know for certain there is an intelligence behind the parameters of the universe, so there must be the same intelligence behind our birth. The fact we grow up into this complex world and form personal relationships is also not a random process. The clockwork nature of the cosmos and the pattern of our everyday lives is not some kind of accident as superficial big-theories would have us believe. Rather, there is a meaning and purpose behind it all.

Once we can accept that this lifetime is an opportunity to grow spiritually and is just one of many, where we get the chance to make mistakes, but where change is just an idea away, the fear of death soon begins to fade. Our short time on earth becomes an adventure, because we come into the physical world in each lifetime for a host of human experiences and reasons, which play a vital role in our soul's evolution.

When you take all those things discussed in this book: from the nature of the soul, the many examples of reincarnation, Sun salutations and the five goods, the cycle of life and the search for paradise; when you put all those things together; then and only then, do you come to realise we can acquire the same knowledge of the gods who are behind this universe and who are the real rulers of the waves.

Most people don't realise how the One made the world. They think they know, but for a start it is an illusion and the events of our lives are designed as a test.

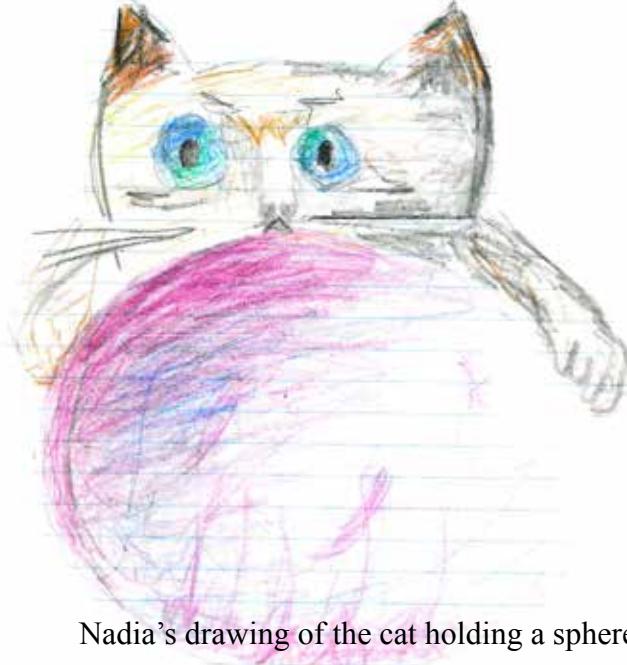
There are two main reason the exterior world is an illusion: There is a blind spot created by the optic nerve as it leads back into the brain. This blind spot obscures the visual field, so the mind has to make up the missing field so everything looks normal. We have vivid dreams and visions of the same nature when the eyes are closed, and even on rare occasions apparitions while wide awake so changing the visual imagery. And we see what we want to see. In other words, we create the world with our mind.

Secondly, when an image from the outside world impinges on the retina at the back of the eye it is upside down or inverted, which the mind changes around to look normal. But when we look at our reflection in a pond or look in the rear vision mirror of our car the image is horizontally reversed,

but the mind does not change this image around. This means the mind is inconsistent, which in turn means our mind creates everything we see; so its images, although mostly based upon the exterior world are not real, and at the most can only be called a *virtual reality*. This means the mind has its contradictions, because it is not meant to work in a material world. The material world is not its true home; rather, it belongs in the passive universe that is a spiritual world, and with the One.

Everything is just an idea, and how we put all our ideas together into a world view is called a paradigm. Nevertheless, people think it is all real and become very excited about their virtual realities. They think they are doing one thing, when in reality they are being tested by the One. Such is the complexity of the world, but the truth and the fact of reincarnation of the soul has always been there and has always been the same since the beginning of creation.

When Nadia was fifteen years of age she came to me saying she had just experienced an amazing vision. I said to her, "Why don't you draw down everything you saw on this paper and with this pencil, because when you have such a clear vision like that it's important to keep a record."



Nadia's drawing of the cat holding a sphere

After Nadia had drawn what she had seen in the vision I asked her, “It looks to me like you have drawn a cat holding a sphere. However, I would like to hear your opinion. What do you think it is and could you describe the feelings that also came with the vision?”

“That’s really close, but it’s the cat that made the universe.”

“Now, that’s really weird!” I replied and we all had a good laugh. So I finished off the drawing by adding some colour and stuck it on to the wall, where it remained for two years before we were able to work out the true meaning of the vision.

Now seventeen years of age at the time of writing, Nadia came into the room and casually said, “Dad, we have never worked out what the ‘Cat that created the universe vision’ really means.”

“I think it means everything comes from simplicity. Like for example, the cause of the universe is actually based on numbers isn’t it? What do you think it means.” I asked Nadia.

Nadia thought for a while, as if she was waiting for an answer from a higher plain. Then she replied, “That’s fairly close, but I feel we as humans really need to get back to basics in the same way as the cat lives it’s simple life, because that’s how we can find happiness, love and of course paradise!”

I finally replied, “That’s probably one of the reasons the Egyptians loved cats so much and had a simpler lifestyle closer to nature themselves!”



Photograph showing one of the many legal 9.9m square houses on Aotea

By March of 2014, the grape harvest was in full swing on Great Kauri Island in the Hauraki Gulf, or Aotea as it is known in Maori. It is the sixth largest island (285Kms sq.) in New Zealand after the Chatham's (900Kms sq.) and the Auckland Islands (510Kms sq.).

The following is a conversation I had with Peter while in this orchard gardens. The way he speaks in today's world certainly confirms in my own mind the soul behind his character and the previous lives he once had as Akhenaton and Saint Paul. There we were in the abundance of Peter's grape harvest, which was so great and bountiful, and quite staggering in fact. In that situation, Peter could only take what he could, and that was still buckets and buckets just from one eleven year old vine. There were also cases of figs. "I'm going to have to leave it to the birds and animals to eat the rest of what I cannot take," He retorts. "I'm going to let creation enjoy them and return them back to the soil."



"Don't you think the whole of New Zealand could live in a plentiful

paradise like this Pete, just as you live?" I asked him as we ate the sweet grapes together.

"It all comes back to the evil in men's hearts Ross. It is to feed their selfish ways, greed and corruption."

"Perhaps it is because of these things that the supermarkets sell tasteless rotten fruit that has been artificially force fed with fertilizers, frozen for months, induced to ripen with gases and sprayed with chemicals." I reply.

"The supermarkets are pure evil!" Peter adds in a confident tone.

"The way Penny and you have created your Garden of Eden's from virtually nothing, suggests to me we could all, and that means every New Zealander, be living in an Aotearoa paradise." I reply.

"Yes Ross, that is correct. But instead, we are in the hands of the wrong white crowd!" Peter replies as we both laugh.

"I think they should make you the minister of agriculture then, Pete. Even Prime Minister!" I said.

"What I would do is put a tax on every cow to clean up the rivers. I would not allow foreigners to come in here and buy up our land. I would lease them land for twenty years only. Stop immigrants coming into the country bringing their own problems and I would shake down the universities." Peter exclaimed.

"Yes, get rid of philosophy, and teach the Theory of Everything instead." I replied. "A few weeks ago I even asked one of the men from the Mana Party how Prime Minister John Key managed to get back into office again by selling our most important assets. He said quite simply, "Chinese money!" What about that Pete, and Auckland."

"I could solve Auckland's traffic problems very quickly by putting a one dollar fare on all the buses to enable passengers to go anywhere!" Peter exclaimed.

"Another problem in New Zealand is the relationship between men and women." As I begin to change the conversation slightly. "I have noticed that older women become stronger emotionally, but those emotions don't always have the direction needed. Men tend to be mentally stronger, but they are the weaker sex and end up with the silly ideas. Men and women should come together by combining their talents to give a direction and purpose to life and the younger people. This is the way nature intended. Certainly, a beautiful

woman can disarm a man with her smiles. Instead, the sexes are divided at the moment, and this is a serious stumbling block.” I said.

“I think you hit the nail on the head Ross, when you said before that a few women when they get old even become a bit irrational. But at the same time there are a lot of crazy and stupid men out there.” Peter replied.

“That could be because of the way women have been treated by the men in this materialistic world!” I reply.

“Did you know Ross. There was a survey done of people on their death beds. They were asked what the two most important regrets they had in their lives. Do you know what they said? They said Ross, they regretted listening to other people and not doing what they wanted to do in their lives!”

Peter continued, “Ross, I’m going to go off this island for a while. Please tell Dave when you see him that when I am off this island I will go quiet in my own walk with God. Tell him that I have been discussing some of the things with you that are happening in New Zealand, and that there is something very big going to happen.” Peter said in a serious tone.

“Yes, that will be OK, Pete.” I reply.

Peter looked up into the beautiful clear, blue, autumn sky, and thought for a while as if receiving another of his messages from God. Then he proclaimed in a voice reminiscent of Winston Churchill, “Never in the annals of history have so many been deceived by so few!”

THE END