



# WE DIE TO REMEMBER WHAT WE LIVE TO FORGET

What happens to our consciousness when we die? Do we merely cease to exist and fade to black, or do we experience a level of continuity beyond our ability to imagine? It has become my contention over the course of my research that, when we die, we relive the same life over and over again for Eternity (in “reality,” we repeat our lives infinitely, so it is really just “once” that we live in relation to time, but as we have recently come to appreciate with the works of Albert Einstein; *time doesn't actually exist*, hence the inherently paradoxical nature of this concept). I have been lead to believe, by experiences that I will later explain, that we are all microcosmic iterations of the macrocosmic Eternal Fractal Universe, and by default of this relation, we are all to experience the very same fate of cyclical repetition. This is the very idea of the Eternal Recurrence; a concept recently revived by the late German philosopher Friedrich Nietzsche and shared the world-over, however esoterically, by our multitudinous religions and mythologies.

“Einstein has shown us that there is not a universal now in time holding sway throughout the entire universe. Judgments of simultaneity or of a now do not always necessarily agree, but instead are relative: relative to ones state of motion and spatial proximity in relation to gravity. Furthermore, relativity’s mathematical formalisation has seen the introduction of a block universe in which events do not take place as such, as we subjectively seem to perceive them, but are all mapped out together in a four dimensional space-time in which nothing particularly happens at all. Events are just there, mixed together, sharing equal temporal status, having neither happened in the past, nor happening at present, or about to happen in the future... The message is clear, if somewhat counter-intuitive: a flowing time and progressive present moment are the products of our subjective perceptions and underlying neurobiology, without actual physical foundation in nature.”

“There exists, therefore, for the individual, an I-time, or subjective time. This in itself is not measurable.”  
Albert Einstein

Peter Lynds, [‘Subjective Perception of Time and a Progressive Present Moment’](#)  
[‘On a Finite Universe with no Beginning or End’](#)

“**Everything is determined, the beginning as well as the end**, by forces over which we have no control. It is determined for the insect, as well as for the star. Human beings, vegetables, or cosmic dust, we all dance to a mysterious tune, intoned in the distance by an invisible piper.” Albert Einstein (bold mine)

“All creatures have existed eternally in the divine essence, as in their exemplar. So far as they conform to the divine idea, all beings were, before their creation, one thing with the essence of God. (God creates into time what was and is in eternity.) **Eternally, all creatures are God in God... So far as they are in God, they are the same life, the same essence, the same power, the same One, and nothing less.**” Suso (bold mine)

## The Greatest Weight

“What if, one day or night, a daemon were to slide up after you in your loneliest loneliness and say to you: ‘This life, as you now live and have lived it, you will have to live again and innumerable times over; and there will be nothing new in it, but every pain and every pleasure and every thought and sigh and all the unspeakably small and large things in your life must come back to you, and all in the same order and sequence – and likewise this spider and this moonlight between the trees, and likewise this moment and I myself. The eternal hourglass of existence will be turned over again and again – and you with it, you tiny speck of dust’ – Would you not throw yourself down and gnash your teeth and curse the daemon who talked this way? Or have you once experienced a tremendous moment in which you would answer him: ‘You are a God and never have I heard anything more divine!’ If this thought were to gain power over you, it would transform you as you are, and perhaps crush you. The question in each and every thing, ‘Do you want this once more and innumerable times more?’ would lie upon your actions as the greatest weight! Or how well disposed to yourself and to life would you be, to long for nothing more than this ultimate eternal confirmation and seal?” Friedrich Nietzsche, ‘The Gay Science’

When the infamous German philosopher Friedrich Nietzsche published his existential magnum opus ‘Thus Spoke Zarathustra,’ he presaged it, “A Book for All and None,” because he was acutely aware that, although the book’s central idea of enlightenment ultimately related to “all” who may read it, only those who already had an experiential frame of reference would be able to truly recognize it, and therefore appreciate it conceptually. Unfortunately, for Nietzsche – and all other such mystics for that matter – there is a despairingly small amount of people who have experienced this particular state of consciousness firsthand; next to “none,” so to speak, hence his presage and the difficulty that all mystics face in attempting to convey this ineffable revelation.

“You superior humans, what do you think? Am I a soothsayer? A dreamer? Drunkard? A dream interpreter? A midnight-bell? A drop of dew? A haze and fragrance of eternity? Do you not hear it? Do you not smell it? Just now my world became perfect, midnight is also midday – Pain is also a joy, curse is also a blessing, night is also a sun – be gone! or you will learn: a wise man is also a fool. Did you ever say Yes to a single joy? Oh, my friends, then you said Yes to all woe as well. All things are chained together, entwined, in love – if you ever wanted one time a second time, if you ever said ‘You please me, happiness! Quick! Moment!’ then you wanted it all back! – All anew, all eternally, all chained together, entwined, in love, oh then you loved the world – you eternal ones, love it eternally and for all time: and even to woe you say: Be gone, but come back! For all joy wants – Eternity!” Friedrich Nietzsche, ‘Thus Spoke Zarathustra’

## Introduction

“On account of its somewhat unusual content, my little book requires a short preface. I beg of you, dear reader, not to overlook it. For, in what follows, I shall speak of the venerable objects of religious belief. Whoever talks of such matters inevitably runs the risk of being torn to pieces by the two parties who are in mortal conflict about these very things. This conflict is due to the strange supposition that a thing is only true if it presents itself as a physical fact. Thus some people believe it to be physically true that Christ was born as the son of a virgin, while others deny this as a physical impossibility. Everyone can see that there is no logical solution to this conflict and that one would do better not to get involved in such sterile disputes. Both are right and both are wrong. Yet they could easily reach agreement if only they dropped the word "physical." "Physical" is not the only criterion of truth: there are also psychic truths which can neither be explained nor proved nor contested in any physical way.” Carl Jung, ‘Answer to Job’

Before I begin my descent into the depths of this incredibly peculiar work, I would like to first and foremost concede to the unequivocal **fact** that this particular subject is so far removed from the purview of publicly sanctioned reality that I might as well sit on my hands rather than attempt its promulgation; of this, I can assure you, that, like Nietzsche, I am most aware. It is only in light of an unshakable sense of responsibility that I feel so obliged to take up this Sisyphean task, if for nothing more than to invite great criticism upon my efforts. Therefore, to save myself, and most of all my very few readers, some precious time and face, I will openly abandon any such attempt at distilling this work for merely “public” consumption and instead I will cater only to those whom already have a palate for such offerings, so to speak. These particular individuals will have found this work for a reason. For if I am to be at all effective in my delivery of this material, I must first acknowledge the utterly *esoteric* nature of it and just *who* it is meant for. Otherwise, I would surely waste my time attempting to “convince” those whom would never be able to effectively understand such a concept in the first place.

To start, our culturally sanctioned consensus of reality relies upon *exoteric* knowledge; that is, knowledge that is easily understood by the mass populace. This sanctioned understanding of reality must be relative, i.e. experiential, to the common man; hence this understanding must be at heart quite simple. This essay, on the other hand, is dedicated to an inverse form of knowledge called *esoteric* knowledge, which is the most difficult of all knowledge to effectively grasp. It is here that a fork in the road emerges in the understanding of this work, just as Nietzsche understood. Esoteric knowledge is knowledge that is understood only by a select few people whom have the means (intellectually or physically) to access it. An example relevant to today would be in the field of astrophysics, where individuals, whom by default of the technologies at their disposal, have knowledge of the Universe that 99 percent of the rest of the world have little to no inkling of. Their experiential knowledge allows them to understand the Universe in a way different from the rest of us; this is the very essence of esoteric knowledge. It is knowledge that augments the consciousness of those who have experienced it and it can only be conceptually appreciated by these few individuals in question. This is the very plight that all mystics and eccentric intellectuals, such as Nietzsche, must face; their knowledge is painfully idiosyncratic, therefore attempting to share it is almost entirely futile. And yet despite this, it is often felt as a moral obligation to spread such knowledge for the purpose of evolving consciousness; hence,

once again, the paradoxical nature of this work.

It is not without great intellectual courage that I am attempting to share this information; I know quite well that I will be taken to be a fool, and rightfully so. Understandably, as it is considered beyond taboo in our culture, it is extremely difficult to introduce such dialogue into public discourse and be taken seriously, if at all. In our governmentally sanctioned civilization of scientific materialism, it is quite commonplace for the vast majority of its adherents to denounce, unconditionally, anything that does not fit into their prescribed reality, as it is viewed as a direct threat to their complacent way of life. In other words, our predisposed temperaments – as determined by our genetics, cultures, and *especially* our governments – make us inherently ignorant to concepts which violate our paradigmatic view and this makes contrary discourse incredibly difficult to integrate for the merely “average” person. I am most aware of this vast impediment to the reception of my ideas; all that I ask is that you try to keep an open mind.

As a way of warning to those of the tepid or easily perturbed intellect, this text is what is to be considered as absolute heresy, so make your exit now if that is what you feel the impulse to do (if I haven't already lost you). During the course of this effort, my credibility – and most of all, my sanity – will be highly suspect; make no mistake, I expect such reactions. For what is to follow is the acknowledged confession of my attempt at integrating my psychedelic experiences, which opened my mind to a world beyond time and description. It should then be of no surprise, that in using somewhat archaic symbols to relate my subjective experience, I should find myself alone in the often idiosyncratic world of esoteric thought. However, it is my chief argument and reason for sharing this, that, under closer inspection, these very esoteric concepts (or archetypes) that I was drawn to are, in actuality, universally relative; it is only that they lay unrealized in our unconscious because we lack the psychology to effectively perceive them (hence why we need catalysts to help us; more on this later). It is my belief that these recurring archetypes of Eternity and God are present in our minds for an evolutionary reason, and we must actively integrate them before it is deemed too late by Mother Nature, whom by the very law of reciprocity is gearing up to put us back in our proverbial place. It is for this very reason that I seek to provide a light for those searching in the existential darkness of our spiritually hapless times.

“I am neither a preacher nor a reformer, for I like to write and talk about this way of seeing things as one sings in the bathtub or splashes in the sea. There is no mission, nor intent to convert, and yet I believe if this state of consciousness could become more universal, the pretentious nonsense which passes for the serious business of the world would dissolve in laughter.” Alan Watts, ‘This Is It’

## **The Eternal Recurrence**

Fortunately, many of us today have had fleeting experiences similar to enlightenment, such as *déjà vu*\* – the distinct feeling that you have already experienced a particular moment before, as in a dream – and synchronicity – the experience of realizing a highly peculiar coincidence that could not be merely due to chance, but must owe its occurrence to a purpose beyond our ability to currently make sense of. So it is my hope that this text will be at least somewhat relative to the average person, should they somehow find themselves reading it (undoubtedly, most individuals who read this work will be those who have already “dabbled” in

the area of modifying consciousness, so to speak).

\*(it must be noted that *déjà vu* means literally, “already seen,” though in usage, it more closely equates to *déjà vécu*; “**already lived.**”)

“...when an external event touches on some unconscious knowledge, this knowledge can reach consciousness. The event is recognized as a *déjà vu*, and one remembers a pre-existent knowledge about it.” Carl Jung, ‘Answer to Job’

“The sentiment du *déjà vu* is based, as I have found in a number of cases, on a foreknowledge in dreams, but we saw that this foreknowledge can also occur in the waking state. In such cases mere chance becomes highly improbable because the coincidence is known in advance. It thus loses its chance character not only psychologically and subjectively, but objectively too, since the accumulation of details that coincide immeasurably increases the improbability of chance as a determining factor.” Carl Jung, ‘On Synchronicity’

While these experiences are relatively common in today’s culture, their apotheosis – enlightenment – is much harder to come by. Indeed, it is usually an experience limited to the practicing shaman or devoted mystic, of which we historically have very little. Friedrich Nietzsche was a man that was rewarded with this divine knowledge due to his unerring will to search for meaning, and despite the vast impediments of communication that he faced, he still attempted to convey this knowledge through his work and not surprisingly, he was not the first. In fact, the enlightenment that he was touting as the answer to our problems has been a source of inspiration for thinkers since time immemorial. It is the archetype of wholeness; the Wheel of Eternity; the reconciliation of opposites into the Eternal One; the Eternal Recurrence.

“Behold, we know what you teach: that all things recur eternally, and we ourselves too; and that we have already existed an eternal number of times, and all things with us. You teach that there is a great year of becoming, a monster of a great year; which must, like an hourglass, turn over again and again so that it may run down and run out again; and all these years are alike in what is greatest as in what is smallest; and we ourselves are alike in every great year, in what is greatest as in what is smallest.” Nietzsche, ‘Thus Spoke Zarathustra’

“Now I die and vanish... the soul is as immortal as the body. But the knot of causes in which I am entangled recurs and will create me again. I myself belong to the causes of eternal recurrence. I come again, with this sun, with this earth, with this eagle, with this serpent – not to a new life or a better life or a similar life: I come back eternally to this same, selfsame life, in what is greatest as in what is smallest, to teach again the eternal recurrence of all things...” Nietzsche, ‘Thus Spoke Zarathustra’

**“We want to experience a work of art again and again! One is to form one's life in such a way that one has the same wish with respect to its individual parts!** This is the main idea! Only at the end will the teaching of the repetition of all that has been presented, after the tendency has been implanted to *create* something that can *flourish* a hundred times more powerfully in the sunshine of this teaching.” Nietzsche, ‘Saemtliche Werke: Kritische Studienausgabe’ (bold mine)

“Rather than looking towards distant unknown bliss and *blessings* and *reprieves*, simply live in such a way that we would want to live again and want to live that way for eternity! – **Our task steps up to us at every moment.**” Nietzsche, ‘Saemtliche Werke: Kritische Studienausgabe’ (bold mine)

“Zarathustra once defines, quite strictly, his task – its mine too – and there is no mistaking his meaning: he says Yes to the point of justifying, of redeeming even all of the past. “I walk among men as among the fragments of the future – that future which I envisage. And this is all my creating and striving, that I create and carry together into One what is fragment and riddle and dreadful accident. And how could I bear to be a man if man were not also a creator and guesser of riddles and redeemer of accidents? **To redeem those who lived in the past and to turn every ‘it was; into a ‘thus I willed it’ – that alone I should call redemption.**” Nietzsche, ‘Ecce Homo’ (bold mine)

“Whoever has endeavored with some enigmatic longing, as I have, to think pessimism through to its depths and to liberate it from the half-Christian, half-German narrowness and simplicity in which it has finally presented itself to our century, namely, in the form of Schopenhauer's philosophy; whoever has really, with an Asiatic and supra-Asiatic eye, looked into, down into the most world-denying of all possible ways of thinking – beyond good and evil and no longer, like the Buddha and Schopenhauer, under the spell and delusion of morality – may just thereby, without really meaning to do so, have opened his eyes to the opposite ideal: **the ideal of the most high-spirited, alive, and world affirming human being who has not only come to terms with whatever was and is, but who wants to have what was and is repeated into all eternity, shouting insatiably da capo (from the beginning: a musical direction) – not only to himself but to the whole play and spectacle, and not only to a spectacle but at the bottom to him who needs precisely this spectacle – and who makes it necessary because again and again he needs himself – and makes himself necessary – What? And this wouldn't be – circulus vitiosus deus? (God is a vicious circle?)**” Nietzsche, ‘Beyond Good and Evil’ (bold mine)

“Well, we're all in the cosmic movie, you know that. That means the day you die, you gotta watch your whole life recurring eternally forever, in Cinema-Scope, 3-D. So you better have some good incidents happenin' in there... and a fitting climax.” Jim Morrison

My interpretation (experience) of the Eternal Recurrence is as follows: The Universe is an Eternal process, of which we are part and parcel, and by default of this relation, we live our same lives “over and over again,” just to forget everything when we die. To elaborate upon the namesake of this essay: We die to remember what, while living as a separate entity, we have forgotten, and what we have forgotten is our Eternal connection to the Supreme Ground of All Being (God), which is Eternity (the Eternal Universe), or what the Buddhists call, Nirvana, the state of being that we enter upon death which is the sum total of the All. When we depart from this plane of existence, we are made aware of our most fundamental nature as God, and after we come to this consummation, we choose to forget everything in order to experience life all over again, because we experientially realize that we are One with the Universe, which is an Eternal, unchanging process of which everything is interconnected and cyclical. Thus, we are merely living our lives anew when we are born, because being born is just having died; we effectively cause ourselves (the Ouroboros\*; we *are* the First Cause/Big Bang). Life is a dream that death wakes us from; the Universe is a broken record. Ultimately, this kind of thinking leads to the inevitable conclusion that we are all God (the Universe), pretending to not be itself for a purpose beyond our ability to comprehend while alive (this is essential Alan Watts). We are *all* the collective persona of God.

\*”The alchemists, who in their own way knew more about the nature of the individuation process than we moderns do, expressed this paradox through the symbol of the Ouroboros, the snake that eats its own tail. The Ouroboros has been said to have a meaning of infinity or wholeness. In the age-old image of the Ouroboros lies the thought of devouring oneself and turning oneself into a circulatory process, for it was

clear to the more astute alchemists that the prima materia of the art was man himself. The Ouroboros is a dramatic symbol for the integration and assimilation of the opposite, i.e. of the shadow. This 'feed-back' process is at the same time a symbol of immortality, since it is said of the Ouroboros that he slays himself and brings himself to life, fertilizes himself and gives birth to himself. He symbolizes the One, who proceeds from the clash of opposites, and he therefore constitutes the secret of the prima materia which [...] unquestionably stems from man's unconscious." Carl Jung, 'Collected Works' Vol. 14

“God likes to play hide-and-seek, but because there is nothing outside God, he has no one but himself to play with. But he gets over this difficulty by pretending that he is not himself. This is his way of hiding from himself. He pretends that he is you and I and all the people in the world, all the animals, all the plants, all the rocks, and all the stars. In this way he has strange and wonderful adventures, some of which are terrible and frightening. But these are just like bad dreams, for when he wakes up they will disappear. Now when God plays hide and pretends that he is you and I, he does it so well that it takes him a long time to remember where and how he hid himself. But that's the whole fun of it – just what he wanted to do. He doesn't want to find himself too quickly, for that would spoil the game. That is why it is so difficult for you and me to find out that we are God in disguise, pretending not to be himself. **But when the game has gone on long enough, all of us will wake up, stop pretending, and remember that we are all one single Self – the God who is all that there is and who lives for ever and ever.**” Alan Watts, 'The Taboo Against Knowing Who You Are' (bold mine)

“The divine Ground of all existence is a spiritual Absolute, ineffable in terms of discursive thought, but (in certain circumstances) susceptible of being directly experienced and realized by the human beings. This Absolute is the God-without-form of Hindu and Christian mystical phraseology. **The last end of man, the ultimate reason for human existence, is unitive knowledge of the divine Ground - the knowledge that can come only to those who are prepared to “die to self” and so make room, as it were for God.** Out of any given generation of man and women very few will achieve the final end of human existence; but the opportunity for coming to unitive knowledge will, in one way or another, continually be offered until all sentient beings realize Who in fact they are.” Aldous Huxley, 'The Perennial Philosophy' (bold mine)

“(“That art thou”) the Atman, or immanent eternal Self, is one with Brahman, the Absolute Principle of all existence; and the last end of every human being is to discover the fact for himself, to find out Who he really is.” Aldous Huxley, 'The Perennial Philosophy'

“The oneness of the universe, and the oneness of each element of the universe, repeat themselves to the crack of doom in the creative advance from creature to creature, each creature including in itself the whole of history and exemplifying the self-identity of things and their mutual diversities.” Alfred North Whitehead

## Enlightenment

Enlightenment is the experiential understanding of this Eternal nature of the All, which is the chief doctrine of the shaman/mystic; it is the epiphany that you *are* God. Everything is understood to coexist simultaneously as both “positive” and “negative”; a perfect balance; the triad of Being. This can only be if, in fact, the Universe is an Eternal whole, of which nothing could be “amiss,” but part of a distinct process with a purpose of no purpose; it just *is*. In light of this seemingly paradoxical and “pointless” existence, there arises a profound realization during

this experience that, if we are to live our same lives over and over again, then there is a great responsibility bestowed upon us to amend our unconsciousness and therefore direct our wills toward a more “moral” existence for the purpose of wanting to experience it again. This is due to the fact that our knowledge of our immoral behavior acts as the “greatest weight” upon our consciousness and the only way to free ourselves of this weight is to liberate it via the integration of God's dualistic nature. To accomplish this, man must confront his Jungian Shadow (the unconscious); then and only then, will man realize that he is the progenitor of his own reality; he will effectively realize his true nature as God, the Eternal Self of the Universe.

“In so far as analytical treatment makes the "shadow" conscious, it causes a cleavage and a tension of opposites which in their turn seek compensation in unity. The adjustment is achieved through symbols. The conflict between the opposites can strain our psyche to the breaking point, if we take them seriously, or if they take us seriously. The tertium non datur (there is no third) of logic proves its worth: no solution can be seen. If all goes well, the solution, seemingly of its own accord, appears out of nature. Then and then only is it convincing. It is felt as "grace." Since the solution proceeds out of the confrontation and clash of opposites, it is usually an unfathomable mixture of conscious and unconscious factors, and therefore a symbol, a coin split into two halves which fit together precisely. It represents the result of the joint labors of consciousness and the unconscious, and attains the likeness of the God-image in the form of a mandala, which is probably the simplest model of a concept of wholeness, and one which spontaneously arises in the mind as a representation of the struggle and the reconciliation of opposites. **The clash, which is at first of a purely personal nature, is soon followed by the insight that the subjective conflict is only a single instance of the universal conflict of opposites. Our psyche is set up in accord with the structure of the universe, and what happens in the macrocosm likewise happens in the infinitesimal and most subjective reaches of the psyche. For that reason the God-image is always a projection of the inner experience of a powerful vis-a-vis (face to face).**” Carl Jung, ‘Memories, Dreams, Reflections: Late Thoughts’ (bold mine)

The climax of the experience of enlightenment involves a full blown epiphany of the Oneness of the Universe: time ends, Eternity is experientially realized, and subsequently, death is experienced as a transition of being; *not* the end of our existence, effectively eliminating any fear of dying. The person thus raptured experiences the death of his ego; his merely limited sense of self is totally dissolved, enabling him to comprehend for the first time the Ground of All Being; the Eternal Universe of which he understands that he *is*. Essentially, the individual's microcosmic, Earthly frame of reference slowly erodes leaving behind only a macrocosmic, Universal frame of reference which is almost entirely ineffable. All that was previously unconscious is revealed to consciousness: it is as if the entire mystery of life dissolves before one's eyes, leaving one to comprehensively feel and understand the predestined purpose and synchronistic order behind all things and events in the Universe. The concept of God presents itself as a divine totality symbol of Oneness and paradoxically, reciprocity (good/evil, positive/negative etc.). The realization dawns upon consciousness that, “I am God.” (This is precisely why Christ equated Himself with the Father, because He was acutely aware that He *is* the Father; He *is* God, of which we *all* are – which, by the way, was His principle teaching.)

“When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and the female one and the same... then you will enter the Kingdom...

It is I who am the light which is above them all. It is I who am the all. From me did the all come forth, and unto me did the all extend. Split a piece of wood, and I am there. Lift up the stone, and you will find me there.” Jesus, Gospel of Thomas, Nag Hammadi Library

“To the individual thus enlightened it appears as a vivid and overwhelming certainty that the universe, precisely as it is at this moment, as a whole and in every one of its parts, is so completely right as to need no explanation or justification beyond what it simply is. Existence not only ceases to be a problem; the mind is so wonder-struck at the self-evident and self-sufficient fitness of things as they are, including what would ordinarily be thought the very worst, that it cannot find any word strong enough to express the perfection and beauty of the experience. Its clarity sometimes gives the sensation that the world has become transparent or luminous, and its simplicity the sensation that it is pervaded and ordered by a supreme intelligence. At the same time it is usual for the individual to feel that the whole world has become his own body, and that what-ever he is has not only become, but always has been, what everything else is. It is not that he loses his identity to the point of feeling that he actually looks out through all other eyes, becoming literally omniscient, but rather that his individual consciousness and existence is a point of view temporarily adopted by something immeasurably greater than himself.” Alan Watts, ‘This is It’

“The three pillars of self, time, and space all undergo profound transfiguration in a mystical experience. There no longer is any separation between the self and what is not the self. Personal identity and all of existence become one and the same. In fact, there is no “personal” identity because we understand at the most basic level the underlying unity and interdependence of all existence. Past, present, and future merge together into a timeless moment, the now of eternity. Time stops, inasmuch as it no longer “passes.” There is existence, but it is not dependent upon time. Now and then, before and after, all combine into this exact point. On the relative level, short periods of time encompass enormous amounts of experience.” Rick Strassman, ‘The Spirit Molecule’

“All at once, without warning of any kind, I found myself wrapped in a flame-colored cloud. For an instant I thought of fire, an immense conflagration somewhere close by in that great city; the next, I knew that the fire was within myself. Directly afterward there came upon me a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination impossible to describe. Among other things, I did not merely come to believe, but I saw that the universe is not composed of dead matter, but is, on the contrary, a living Presence; I became conscious in myself of eternal life. It was not a conviction that I would have eternal life, but a consciousness that I possessed eternal life then; I saw that all men are immortal; that the cosmic order is such that without any peradventure all things work together for the good of each and all; that the foundation principle of the world, of all worlds, is what we call love, and that the happiness of each and all is in the long run absolutely certain. The vision lasted a few seconds and was gone; but the memory of it and the sense of the reality of what it taught has remained during the quarter of a century which has since elapsed.” Richard Bucke, ‘Cosmic Consciousness’

“Just now my world became perfect, midnight is also midday – Pain is also a joy, curse is also a blessing, night is also a sun – be gone! or you will learn: a wise man is also a fool.” Friedrich Nietzsche, ‘Thus Spoke Zarathustra’

## My Experience

The particular experience which led to my eschatological conclusions first occurred on September 29, 2006 after I ingested seven dried grams of psilocybin mushrooms. Since that time I have spent over five years integrating the experience by reading into its implications and, perhaps most importantly, by revisiting the experience via psychedelic tryptamines such as dimethyltryptamine (DMT) [psilocybin mushrooms are often considered “orally active DMT”]. It was only after relating my experiences to many other accounts of near-death and mystical experiences that I finally decided to put down in writing just exactly what I experienced on that night in September, and since then, on several other occasions. I feel that, at that time, I had no way of hallucinating such an event with my severely limited personal collection of intellectual concepts, as I was still quite young; not yet nineteen and nowhere near well read (let it be noted that prior to this experience, I was completely unfamiliar with Near-Death-Experience research). It took me years of researching to figure out that what had happened to me was not merely a schizophrenic episode brought on by psychedelics, but an apocalyptic mystical experience, which have occurred to many others throughout history.

Prior to this experience I had experimented with psilocybin mushrooms several times up to the five gram range, but had not yet fully experienced ego death. On September 29, 2006, that all changed when I took seven dried grams. I fasted for a full twenty-four hours before I consumed them and after about thirty minutes I knew that this was going to be “it.” Amazingly, I have since repeated the experience with DMT (smoked and with MAOI); the only difference is that with mushrooms, the experience occurs over a few hours, whereas with DMT (smoked) it occurs over about five to six minutes (taken orally with MAOI, it lasts just as long as mushrooms). The thing that is really unbelievable about it is that each time, I experience the *same thing*.

The following is the account of my experience on September 29, 2006:

As my experience began to unfold, I realized that “I” and everything associated with me, myself, was about to end. In coming to this realization, I felt a distinct fear of dying (this fear expressed itself through macabre visions/thoughts), but my fear soon gave way (along with the demonic visions) as I eventually came to complete acceptance of death (which was seemingly inevitable, although I could see how some people would resist this flow of events and have a bad experience as a result. It was, admittedly, overwhelmingly intense; a center in my head – and this is only a vague metaphor – built up pressure somewhat alarmingly as all of this was going on, but it was thankfully released when I finally “let go”). After I came to accept death, I was sucked through what can only be described as a “worm-hole” of sorts; time ended and space became dimensionless (I witnessed and was dissolved in the fractal nature of the Universe and my mind opened like a fountain). An apocalypse of my entire life up until that point played out in my mind as I underwent absolute dissolution.

I “melted” into my surroundings as I witnessed every event of my life condensed into a fully interactive timeless moment (even future events which have come to pass). The most powerfully emotional moments were given the most “attention” and comprehensive understanding permeated the entire “showing.” (I definitively understood that each moment of my life was

synchronistically predestined and thus absolutely necessary for both my evolution *and* the evolution of the *entire* Universe.) Final thoughts of my parents, friends, and things left undone flooded my mind, but everything was okay and I knew what was coming, as I had already done this before, but forgot (I chose to, in order to do it all over again, anew). After the life review “ended,” I saw each of my parents beside me, along with every important figure in my life, helping me along toward this bright funnel of light (there was also an unidentifiable “presence” that seemed to be watching over me throughout the experience, guiding me along and supporting me with telepathic rapport). As I got closer to the light, I realized that I would be born again in complete ignorance of my life that I had just lived (the white light could be coming out of the womb again; that is only a guess). I knew distinctively that I would live the same life over and over again and I wanted to; in fact, I willed it, because I am God.

I effectively realized that I was It; God; The First Cause; the Eternal Universe reflecting back upon itself; I was merely God playing a cosmic joke on my Self. (At the height of this realization I was looking down upon the Earth from space, as if my frame of reference had become the entire world; I didn't feel like I had a body, but “my” consciousness was still present. I had, for what seemed to be Eternity, a truly Universal frame of reference which was entirely ineffable.) I was overwhelmed by the painful beauty of life; the necessity of evil to bring about good; the Eternal reciprocity of the Universe that dissolves itself in the divine triad of Love; the realized interconnectedness of the All; enlightenment; the freeing of energy from matter. I was made acutely aware that the entire point of the existence of the Universe was Love. (The sheer amount of “information” that I was being “presented” was incalculably intense and it came at a speed that defies logic; it was, to put it lightly, otherworldly.)

I distinctly remember the colors white, red, and black playing a *very* important role during my trip and years later, much to my surprise, I discovered that these colors are sacred to the Hindu religion; in fact they have a name – the triguna. White is referred to as sattva and it represents goodness and light; Red is referred to as rajas and represents action and blood (being the triad of “experience” between white and black); Black is referred to as tamas and represents darkness and evil. Together, these three forces create and sustain the Universe and it is said that each person is made up of these qualities. Interestingly, the colors also have numerical connotations: white is all colors, hence infinity, because the Universe is everything; red is the color emerging at the beginning of the visible light spectrum, hence red is One, because the Universe is One; black is the absence of color, as in zero, hence the Universe is also nothing. I must also add that during the experience, I saw whom I can only describe as the Trickster; a being whom I later identified as Hermes, the decorated psychopomp of Greek mythology (Loki to the Norse/Shiva to the Hindu etc). I will never forget his maniacal grin as he opened the doors to the Underworld; it was he that showed me the wonders of the triguna.

“Each person is at each moment capable of remembering all that has ever happened to him and of perceiving everything that is happening everywhere in the universe. The function of the brain and nervous system is to protect us from being overwhelmed and confused by this mass of largely useless and irrelevant knowledge, by shutting out most of what we should otherwise perceive or remember at any moment, and leaving only that very small and special selection which is likely to be practically useful.” Aldous Huxley quoting Dr. C. D. Broad, ‘The Doors of Perception’

“Some people flatter themselves that there will be no last judgment. . . . I will not flatter them. Error is created; truth is eternal. Error or creation will be burned up, and then and not till then, truth or eternity will appear.” “The world of imagination is the world of eternity. It is the divine bosom into which we shall go after the death of the vegetated body. This world of imagination is infinite and eternal, whereas the world of generation, of vegetation, is finite and temporal. There exist in that eternal world the permanent realities of everything which we see reflected in this vegetable glass of nature.” William Blake

“Access to the holographic reality becomes experientially available when one’s consciousness is freed from its dependence on the physical body. When one is freed from the body, one experiences it directly. That is why mystics speak about their visions with such certitude and conviction, while those who haven’t experienced this realm for themselves are left feeling skeptical or indifferent.” Kenneth Ring, ‘Life at Death’

“The mind and the self literally unfold before one’s eyes... The DMT molecule has the unique property of releasing the structured ego into the Overself. Each person who has that experience undergoes a mini-apocalypse, a mini-entry and mapping into hyperspace.” Terence Mckenna

**“It’s possible that dying takes forever, you see, and so, you know, you start to die and then you die and die, and then you realize - you are going to die forever and never approach it, because the seconds become stretched into millions of years; it’s something like that. I think psychedelics are about the fabric of time; when you strip away the hallucinations and the personal reference and the craziness, the bare bones of it is about time. It illuminates what time is.”** Terence Mckenna (bold mine)

“We should try to assimilate and integrate the psychedelic experience since it is a plane of experience that is directly accessible to each of us. The role that we play in relationship to it determines how we will present ourselves in that final, intimated transformation... Shamanism and certain yogas, including Taoist yoga, claim very clearly that the purpose of life is to familiarize oneself with this after-death body so that the act of dying will not create confusion in the psyche. One will recognize what is happening. One will know what to do and one will make a clean break... **the whole purpose of shamanism and of life correctly lived is to strengthen the soul and to strengthen the ego’s relationship to the soul so that this passage can be cleanly made.**” Terence Mckenna (bold mine)

As my experience ended, I was sucked back through the “worm-hole” in reverse, experiencing everything I had prior, but in reverse; it was extremely peculiar, to say the least. I was sucked down from my perch above the Earth, toward North America, where I eventually came back into the top of my head (which I can still distinctly recall as if it were yesterday). Within a mere few hours after it began, I was back, sitting in my room, shaking and breathless (still tripping, nonetheless, as my ego slowly regained its posture). The experience led me to realize that death is a timeless moment at the end of life that affirms our existence and enlightenment is our conscious ability to transcend fear (unconsciousness) into Love (the acknowledged connectedness of the All). We live the same life over and over again for Eternity and we are completely unconscious of this due to biological disposition. We die to remember what, while living, we have forgotten and what we have forgotten is the psychic fact that we are God (the Eternal Universe); we just don’t realize it until we die (or nearly die).

This particular experience lasted for over three hours and it really shook me down to the bone. After quite awhile of not being able to make sense of what happened to me, I chose outright

denial of the experience and stopped using psychedelics (which was exactly the right impulse, as I definitely needed time to integrate the experience before I immersed myself again). However, the experience still lingered in my consciousness and, over time, I began to read everything I could get my hands on regarding psychedelics and esoteric knowledge (it was as if the experience itself were pulling me toward integrating it). Slowly, after much devoted research, relative metaphors emerged that I could use to explain my experience and as I went along, I was able to integrate and make more sense of the symbolism involved.

I have come to realize that there are many possible interpretations of what I experienced, one being that it was entirely a construct of my mind; merely a hallucination rich with symbolism. The biggest problem with this view to me, personally, is that when it was actually happening I distinctly remember knowing firsthand (as if my consciousness were left untouched) that the Universe exists within my mind and what I was experiencing was more “real” and inherently spiritual than anything I had ever encountered. Not only this, but I had no way of hallucinating such an event from merely my personal unconscious; this is what led me to formally investigate the theories of Carl Jung (especially the collective unconscious). When I later smoked DMT, I was brought to the exact same place that I was during my seven gram mushroom trip, which led me to take the interpretation that I was indeed experiencing something that exists autonomously. And so I definitely do not believe that this was a mere hallucination; it was *much* more than that. Coming out of my DMT trips I have had the distinct feeling that what I was experiencing was my actual bodily death occurring sometime in the future and that each experience is merely overlaid upon this Eternal moment of dissolution; the Eschaton; the death of I.

And so let it be known that I haven't come to these conclusions through merely reading others ideas; I have come to these conclusions through years of testing the boundaries of my consciousness with psychedelic experiences and then reflecting upon them with relative literature. I *experienced* these ideas first and later I confirmed them as empirically valid by reading the vast consensus of mystical literature that we have at our disposal. I tripped and *then* studied religion and philosophy, because what was happening during my trips was something that I couldn't understand. I was having experiences of the Divine, literally hearing, “I am God” during mushroom trips and I was an *atheist*. I started taking mushrooms as a way to test reality because I didn't believe in anything. Then I started realizing that “I” was God; everything is. I was having revelations that, with my extremely limited catalog of concepts and experiences, were frankly impossible. As I have already said, I was far too young and naive to be having the experiences that I was, and yet I had them. I had to study Carl Jung, Nietzsche, Alan Watts and numerous other philosophers and religions to understand that I wasn't crazy. I was merely becoming aware of my divinity; a divinity which lays latent inside of all of our minds.

One final relative experience that is of note is the first time I ever had a “mystical” moment while tripping. One night while walking up a hill, I had a vision of Christ while tripping (January 21, 2006). I was making my way up a trail, looking down, when I suddenly looked up to the Moon, and instead of seeing the Moon, I saw Christ's face. I couldn't make any sense of it, but *it happened*. Granted I was tripping, but as Carl Jung clearly states, religious revelations are merely confessions of the psyche. My psyche was attempting to tell me something and I firmly believe it was telling me that I was being ignorant. I did not become a Christian, but I certainly began to look deeper into my beliefs (for the record, I find beauty in all of the religions of the world, as I

would consider myself to be a pantheist). It is in light of idiosyncratic experiences such as the ones I have mentioned that I was inspired to write about our existence in hope of getting others to question their beliefs, as I was obliged to. That is my true goal with all of this and frankly, I believe that we all will need to do quite a bit of soul searching in the near future as Mother Nature seeks to reclaim what is rightfully hers. And so, Godspeed and forgive us All; in the End everything will be revealed, again.

## **My Distilled Model of Death**

At the moment of death, you experientially unite with the ineffable Godhead; the Eternal Universe. Upon entering this state you are greeted by those who were closest to you during your life so as to calm you during the transition; family, friends, lovers etc.

As soon as you are “acclimated” to this new plane of existence, you experience your entire life all over again as one fully interactive moment complete with “teachings” based upon each experience. Highly emotional moments are given the most attention, while relationships and subsequent morality are “judged” by your Self which may manifest as another being; Jesus, Buddha, etc. depending upon your cultural programming.

You effectively realize (with help, of course) that your entire life was merely an *illusion* that you created for yourself: You realize that we are all God; the One Eternal moment which is the Universe, which recurs Eternally as Eternity.

This experience of death is felt to be the longest and most important moment of your life, because it occupies the same temporal position as the entire Universe and subsequently, your entire life. For the entire duration of the experience, you are bathed in unconditional love and warmth that seemingly lasts forever.

Once the painful beauty of God is understood in all its totality, you willingly choose to forget everything in order to wipe your slate clean. This acceptance of Eternity is the Divine Love which permeates throughout the entire experience; it is the Nietzschean Yes to Life.

Upon this acceptance, you are “directed” toward a bright funnel of Light by a procession of beings, as in a celebration. You acutely understand that you are about come out of the womb and live the same life all over again, anew.

You merge with the Light and give birth to yourself once again.

All that being said, I do not hold out the possibility of Heaven (that is, a continuity of personal consciousness) in Eternity; *anything* is possible. Truly, death is a black hole and I don't claim to know what lies beyond it; I have only danced along its horizon and admired its beauty.

It must be said that this experience of God is strictly limited to those who are indeed “worthy” of it. For instance, if you were a moral individual during your life and managed to cultivate love and humility, then you will most certainly experience the Divine upon dying. However, if you were a morally repugnant individual and did nothing to cultivate love and humility during your time, then the chances are that you will suffer the consequences of your actions upon dying. Truly, you reap in death what you sow in life. All debts are paid in time and some are more easily forgivable than others; paradoxically, whether or not these repugnant individuals can be “forgiven” is entirely up to them.

“O Friend, hope for Him whilst you live, know whilst you live, understand whilst you live; for in life deliverance abides. If your bonds be not broken whilst living, what hope of deliverance in death? It is but an empty dream that the soul shall have union with Him because it has passed from the body; If He is found now, He is found then; If not, we do but go to dwell in the City of Death.” Kabir

“Deliverance is out of time into eternity, and is achieved by obedience and docility to the eternal Nature of Things. We have been given free will, in order that we may will our self-will out of existence and so come to live continuously in a “state of grace.” All our actions must be directed, in the last analysis, to making ourselves passive in relation to the activity and the being of divine Reality. We are, as it were, aeolian haps, endowed with the power either to expose themselves to the wind of the Spirit or to shut themselves away from it.” Aldous Huxley, ‘The Perennial Philosophy’

As a final disclaimer, let it be noted that I am acutely aware that, by making the statements I have, I am obliged to clarify my position absolutely so as to save any misunderstanding on the part of my readers. So, without further ado: I understand to the fullest extent of my being that all truth is utterly subjective and that the existential beliefs discussed herein are just that; a subjective understanding that I have reached as a result of my idiosyncratic experiences. I am not claiming to know *the* Truth, nor am I attempting to convince anyone that this is the end-all, be-all understanding of human consciousness; in fact, I am painfully aware of my perpetual naiveté in relation to the ineffable process of the Universe, and I encourage people to first and foremost think for themselves. Once again, to quote the late Alan Watts, “If I sometimes make statements in an authoritative and dogmatic manner, it is for the sake of clarity rather than from the desire to pose as an oracle.”

“Condemnation without investigation is the height of ignorance.” Albert Einstein

“Like the giraffe and the duck-billed platypus, the creatures inhabiting these remoter regions of the mind are exceedingly improbable. Nevertheless they exist, they are facts of observation; and as such, they cannot be ignored by anyone who is honestly trying to understand the world in which he lives.” Aldous Huxley

“If there is anything like the spirit seizing one by the scruff of the neck, it is the way this book came into being.” Carl Jung on his book, ‘Answer to Job’ in a letter to Aniela Jaffe, July 18, 1951

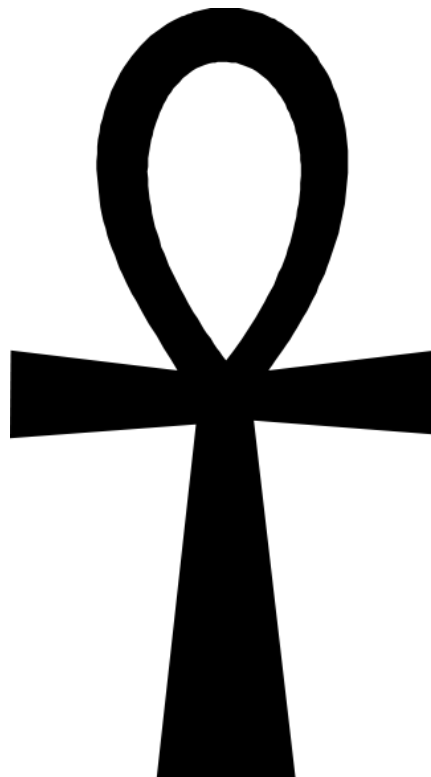
“The writing of a book which purports to explain all and everything, as this one does, is a task best left to the young, for whom such pedestrian considerations as scientific rigor and credibility are mere impediments.” Dennis McKenna, ‘The Invisible Landscape’

“I am acutely aware, as many of my readers will be, of the surreal, prophetic, and even grandiose

aspects of many of these ideas. I have come to hold the opinions expressed here based on a lifetime of peculiar experiences. Those experiences occurred at the edge of sanctioned reality, and in the absence of those experiences there would be no basis for my heretical opinions. But I have found the universe of psychedelic shamanism to be a *corpus delecti* for those seeking evidence that all is not well with the sunny world of materialism and scientific rationalism.” Terence Mckenna, ‘The Archaic Revival’

“God is the Self of the world, but you can't see God for the same reason that, without a mirror, you can't see your own eyes, and you certainly can't bite your own teeth or look inside your head. Your self is that cleverly hidden because it is God hiding... You may ask why God sometimes hides in the form of horrible people, or pretends to be people who suffer great disease and pain. Remember, first, that he isn't really doing this to anyone but himself. Remember, too, that in almost all the stories you enjoy there have to be bad people as well as good people, for the thrill of the tale is to find out how the good people will get the better of the bad. It's the same as when we play cards. At the beginning of the game we shuffle them all into a mess, which is like the bad things in the world, but the point of the game is to put the mess into good order, and the one who does it best is the winner. Then we shuffle the cards once more and play again, and so it goes with the world.” Alan Watts, ‘The Taboo Against Knowing Who You Are’

“Man discovers that he is nothing else than evolution become conscious of itself, to borrow Julian Huxley's striking expression. It seems to me that our modern minds (because and inasmuch as they are modern) will never find rest until they settle down to this view. On this summit and on this summit alone are repose and illumination waiting for us.” Teilhard de Chardin, ‘The Phenomenon of Man’



[Al Lindquist](#)

Forgive me Father, for I know what I do  
I want to hear the last Poem  
Of the last Poet

**Jim Morrison**