

# The Astrology of God

**Introducing God to the Modern World**



David Cammegh

# The Astrology of God







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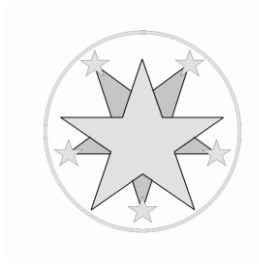
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He has a healthy interest in politics and enjoys long walks, fine food, good drink and anything that makes him laugh; especially in the company of family and friends.



# The Astrology of God

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David Cammegh



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To my parents, without whose generosity and commitment to their family, *The Astrology of God* would not have been written.

This book is also for my grandparents, and their parents,  
and their grandparents, right back  
to the beginning.



# *Some important terms...*

*(NB – these terms are explained in far greater detail throughout this book)*

**The Spiral of God** – This is the structure that is at the heart of this book. It is directly related to all things in the whole Creation.

**Knowledge** – This is Known Unity. It is what makes us know we exist. It is the outcome of all things, including The Creation. It can be differentiated from the *Knowledge of God* (see below); because it might not directly relate to what is Complete.

**Realm of Energy** – This is where we live in this physical world (the one in which we live before death) *and* in the levels between death and the Realm of Spirit. Hence we have lighter energy bodies after death. We lose these bodies when we enter into the Realm of Spirit.

**Realm of Spirit** – This is the positive opposite to the Realm of Energy. It is a realm of ‘not energy’. It is a relative unity – relative to the Realm of Energy. It is where we live once we have departed from the Realm of Energy.

**‘not energy’** – This is the opposite to the energy of the Realm of Energy. It is what The Realm of Spirit ‘consists of’.

**Existence** – This word with a capital ‘E’ in this book concerns all of the lives of any particular individual from beginning to Completion.

**Complete** – When something in this book is referred to as Complete (with a capital ‘C’) it means that it is known and has passed through all it has to pass through. Similarly, Completion is that state when we know our Existence.

**Perceived Points** – These are points that we find in the model we create in this book. Each one is directly related to a Stage in the Growth of Knowledge. Their physical ‘manifestations’ are the planets.

**Womb of Nothing** – All things emerge from *not* known (Nothing) to being known. So, they are ‘born’ from Nothing, or a ‘Womb of Nothing’ into our consciousness.

**Knowledge of God** – This is the same as Completion. It is Knowledge that knows itself to be Complete. It is represented by the flat plane of white light on top of the Spiral of God.





# Introduction...

As God is commonly known to apply to everyone, it is my firm belief that if we are to talk about God we must be able to define Him in a way that we can all understand, a way that can easily cross cultures, national boundaries and religions. For the world today, that means the definition must be objective and measurable.

My aim in *The Astrology of God* is to define God in this way, showing you with proof grounded in our lives and our cosmos how and why He exists. I have found that important reference points to this understanding can be identified in the Solar System - the planets - and their meaning. Hence, astrology, the study of the relationship between the heavens and what we experience in our world, is at the core of this book.

I also aim to show you that my findings are rooted firmly in the true religions. The end result for you should be a modern universal Insight into God and His Nature, which has depth that reaches into all of our pasts, whoever we are and wherever we come from.

Because this Insight is so fundamental to our existence, it also helps you unlock contemporary answers to the biggest philosophical questions, such as who you are, and what the point of existence or life really is. You will also find answers to questions such as, how did The Creation happen? Do we live on after death and why? What happens at death?

You may wonder why we need an understanding of God's Nature. Well, apart from the obvious philosophical reasons for this, we need to understand it because, as you will see in this book, God is the Ultimate Good and we are all part of that Good.

Indeed, basking in that Good is the final destiny for all of us.

If, therefore, within our Earthly limits, we can find a way to emulate this Good, we will be doing something towards bringing it down to Earth, 'bringing Heaven to Earth', as it were.

But, of course, if we are to emulate anything, it is best to know what it is, why it is, and to understand its Nature as best as we can; hence the purpose of this book.

I hope that, with the help of *The Astrology of God*, you enjoy your journey to a better understanding of God; and therefore to a more real and a more modern relationship with Him.

*The Astrology of God*

1.

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# Visions of God

THIS *CHAPTER* IS DEVOTED TO  
YOU - YOU INQUISITIVE  
PEOPLE, YOU HAPPY PEOPLE  
WHO WANT TO *EXPAND* YOUR  
MIND. AND WHAT BETTER  
WAY TO expand your mind THAN  
by TAKING A LOOK AT GOD?



## **Pictures of God**

One day I had a vision.

I had just been woken by something in my dreams and while I lay there, eyes closed, I felt a surge of energy pass through my solar plexus to my forehead. Then, without opening my eyes I saw a small gold light. It was as if I was looking through my forehead – as if I had eyes there – and this light was at the centre of what I could see.

One by one, out of this light popped three gold figures. They looked like Jesus to me – or at least figurines of what I have been brought up to think the man looked like – and each one vanished before the next appeared. The first was of him in the classic crucifix position, the second was of him standing with arms open as if in greeting, the third was a side-on view of him kneeling, forehead close to the floor.

When they disappeared, the surge of energy eased and I was left feeling elated. I had never experienced anything like this in my life, and when more visions happened the following night, I considered that something was beginning. I knew that it was not bad because it felt good, and I had been introduced to whatever it was by little symbolic figures of Jesus.

On another occasion I was asleep and enjoying a dream about something or another, when suddenly there was a shift in my dream experience, as if I had been taken to a higher level. Then, there before me, was a colossal structure (as shown in *Figure 1*). It was a huge twisting column of dimensions that you could not imagine. It twisted upward to a sort of grey cloudy 'sky'.

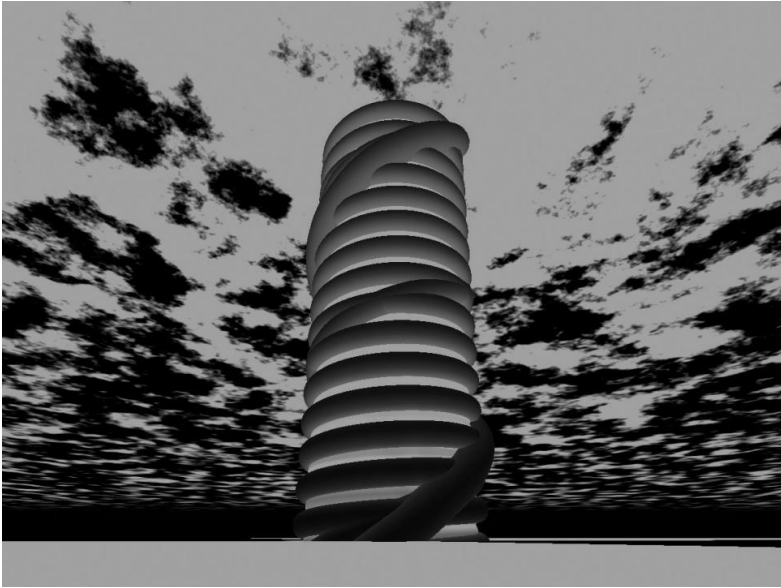
Try not to laugh, but a deep, clear voice behind me said: 'This is God.'

For some reason I was not in the least bit alarmed by the voice or what it had said: it seemed perfectly normal to me. So, in my mind I asked to have a look at the structure from above.

My request was granted instantly so that I was looking down on it from the top side of the 'clouds'. All the separate twisting parts of the column coalesced into a flat plane of dazzling white light that went on and on forever in all directions. It was a little like looking down on the top side of a tornado, except that the clouds were not clouds; they were instead that flat plane of white light.

After feasting my eyes on this remarkable sight, I was immediately woken up, the Spiral of God swirling in my mind incessantly. My

immediate reaction was to sketch it time and time again. Little did I know that it would become central to my understanding of God.



*Figure 1 - Here is a 'picture' of God - viewed from 'below'.*

Not long after these initial visions, I was walking along Old Compton Street in Soho, and I suddenly 'heard' a sentence in my head. This time it was not a voice. Instead it was as if I *knew* the sentence. It was like a powerful thought had entered into my mind, demanding to be acknowledged. And it was:

*'YOU DON'T CREATE, CREATION HAPPENS TO YOU.'*

Immediately I realised that it referred to Destiny or Fate. It was telling me that everything is already done. In a moment it was clear to me that we just grow through a pre-set Existence to an Ultimate Reality, in which there is no time, no space, just a very wonderful 'place' - the best you could imagine by far and further than that. (Incidentally, it is worth noting that *Existence* with a capital 'E' in this book is, as you will see, the sum of all of our lives).

Then, as if to prove a point about predestination, much against my own free will, I started to write a book. I just had to. It just *had* to be written.

It is strange having to write a book about God when you know very little about the subject. At first you wonder whether or not you are deluded (this concern revisits you continually, but it helps keep you grounded). However, when you realise that what you are writing makes astonishing objective sense, you begin to go along with it, becoming excited when you receive each new piece of information. I say 'receive' because, apart from the things I had to look up or actively work out myself, it certainly felt like I was being given information.

It generally came to me by being 'put into my mind', in the way that the '*You don't create, Creation happens to you*' statement mentioned above did. On other occasions things came to me in a less direct way. For example, something important might appear on television, or open before me in a book. At other times, however, it often felt like I was remembering things. Indeed, overall, I felt like I was a centre that processed information from my past, along with information that was coming from elsewhere, into something understandable.

However, it was not always as exciting as you might imagine. It was a constant pressing companion - day and night for years - which, because many details needed to be correct, consistent and easily digestible, was often more than a little suffocating.

As I had little control over the book's content, or when I would receive that content, and did not know how the book would turn out, I had no idea when it would finish, which left me in a sort of no-man's land for a very long time. This, along with my need to have no distractions so that I could more easily work on the book, forced me to withdraw from the world, making things difficult both emotionally and financially. After all, how could I possibly relate to anyone without it being a huge effort on my behalf? My whole life had become my work, which I could not talk about, so I was very much locked away. I mean, just imagine the reaction of people if I told them that I was more or less being forced to write a book about God!

Needless to say, my reserves of patience had to be tapped beyond all measure. Indeed, it was only very recently in March 2010 that the final pieces came to me. I had been working on this book for twelve years.

Throughout these years I was fully aware that some people thought that I had given up on life or had been lost to delusions; or that I was on



some self-indulgent trip away from the 'real world'. This view was no doubt exacerbated by the fact that I had made tremendous sacrifices to write the book. For example, in order to have time to focus on the book, I gave up a lucrative career in advertising. And to help finance my new and overwhelming passion I sold my flat in Teddington.

Of course, whilst the negative perspective held by these people could not deliver anything near the truth, it was understandable to me. Nevertheless my understanding of how they felt about my enterprise did not mean that I could avoid the sting of their slings and arrows. Nor could I avoid the agonies inflicted by the slings and arrows of my own doubts, which constantly harassed me (hence my concerns as to whether or not I was deluding myself). Thankfully, however, my increasing understanding of, and therefore connection to, God was always a guiding light.

And it is this Insight into God that I want to share with you in *The Astrology of God*. It is one that is objective and grounded in this world, and can be understood by all people in exactly the same way. Moreover, it is an Insight that is not merely rooted in what you might be told to accept without question or reason. Instead it is rooted in what you can see and experience in the world and the cosmos that surrounds you all the time.

It is worth noting that this is not a guide-book, or a rule book. It is not about how to live life. Instead it is a key to the true understanding of God, which of course naturally leads to a better life, one in which you can begin to work out spiritual things for yourself, rather than rely *solely* on a spiritual teacher, or a priest or the Scriptures. This helps you enjoy a little more responsibility in your life, and therefore more of a sense of being alive.

Central to this book is the Spiral of God (*Figure 1*). As you can probably imagine, this was not just a random image - it was given to me for a purpose. It was therefore not meant to be ignored. That means, somehow, after I had received it I had to prove that it was indeed a correct representation of God.

Hence, throughout this book, I take you step by step to a proof that this image is an 'image of God'. Thus, as I take along this journey you will become familiar with how and why the structure of the Spiral is what it is. You will also become familiar with some extraordinary details, the significance of which is equally remarkable.

For example, in the last chapter, *Chapter 12, Conclusion*, I explain with the help of several examples the significance of the findings given in this book. For instance, I give you conclusive evidence that there is life after death and why there is life after death. I also show you how and why astrology works, and how and why astrology - true astrology - is central to our understanding of God.

One of the great benefits of this book for me is that, because it shines a light on the path not only through my current life, but also through my entire Existence, it helps me see clearly that my life is simply a piece in a vast and infinite jigsaw of eternal Life. Such a perspective helped me to see my life as it truly is, which is simply wonderful.

Because this book is about God, the same God as once revealed by the Prophets and Teachers of the true religions, you will not be surprised to find that in the first chapters I make reference to these religions and their Scriptures. Because this reference is to a large extent familiar territory to most of you, it should help set you off nicely so that you may better absorb the new ideas in this book. It also reflects that this work has a direct link to the origins of those religions, helping bring them up to date for the people of the world today.

If you can share my understanding of God with me and others, we shall be delivering to the world one of the most important things it now needs, which is a true and relevant connection to God. In effect, we will therefore together be bringing God to Earth or Heaven to Earth.

I hope you enjoy working with this book and that you benefit from it as much as I have done.



2.

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# **THE CREATION**

## **- SOME BACKGROUND READING -**

*This little piece on **The Creation** is dedicated to all that has been Created; that includes you, **your** smiles, your rages, your delights, your friends, your **loves**, your wardrobe, your sky, your bed, your eyes, your dear feelings.*



## **A brief introduction**

If you want to understand a word properly, its etymology must be known – that is, you must know where it comes from. If you want better to understand the future and the present, it is best to know the past, which is why history is so important. If you want to improve your understanding of a person, then you would do well to know their background, their family, and their roots. Indeed, for anything to be fully understood, its origin must be known as well as possible. And so, the best way for you to begin to know yourself is by looking into your true origin. That is why it helps to be aware of your family, your parents, and your grandparents as much as you can.

But what is your absolute origin? What is the very seed of your being? Indeed, what is Mankind's very seed of being? More than that, what is the very seed of being of everything that has ever been and ever will be? Surely, if we can identify this, then we will not only have a fine tool with which to know ourselves, we would also better understand our 'Creator'.

This is why most spiritual and philosophical teachers find 'The Creation', and the origin of everything, so very important.

With an understanding of the true nature of what many might loosely call 'God' or a 'Creator', you will not only have a good idea of who you are, you will also have a clear insight into everything about you. The outcome of such insight is helpful, as it gives everything a sense of context, and this in turn helps us to relate better, not only to all that is around us, but also to what has passed and what will come.

An added benefit to this understanding is a greater sense of unity. And this is vital, because we feel happier when we are 'at one'.

Being 'at one' can be experienced in many ways. It does not mean to say that you have to go around being nice to everyone, in utopian groups of 'happy' people kissing and cuddling each other. No, it is higher than that. It means that your life and the things around you make sense, have meaning, and enjoy you as much as you enjoy them. This includes whether they are hostile or not, because, as you will see, hostility has its place, just like anything else. It also means that you are not so isolated from your feelings, from other people or from what is to come – factors that can be connected to considerable pain or discomfort in many areas of your life.

So, this chapter is very important and useful, because it begins to explain the origin of everything and the mechanics of what is commonly known as 'The Creation'.

## **The traditional ideas of The Creation**

One of the most famous descriptions of The Creation is in *Genesis* in the *Bible*.

It says:

*In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. (NIV Bible – Genesis 1:1)*

So, at first there was a 'formless', 'empty', 'darkness and the deep'. And there were 'the waters'. But then, as *The Bible* goes on to explain, there was God's instruction of 'let there be light'. Then there was light. Following this, things began to take shape. There was separation: water was separated from the sky, evening was separated from morning, and there was the 'next day'.

Then came solid ground, whose presence created land and seas. Then came the vegetation – 'plants and trees on the land that bear fruit with seed in it...'

Then came the Sun and the Moon: 'lights in the expanse... God made two great lights'. He also 'made the stars'.

Then creatures of the waters were created: 'Let the water teem with living creatures.' Following this were birds, which were followed by 'creatures that move along the ground...'

Then human beings were created.

If you consider the above process, you will notice that, ultimately, everything with any sort of structure came from what was 'formless and empty'.

The Hindu Creation story is similar.

It tells us about a vast dark watery nothingness in which swam a giant cobra. With this giant cobra slept Lord Vishnu. Then there came the sound 'Om', which woke Lord Vishnu up. Following this, a splendid lotus plant grew from Lord Vishnu's navel, and inside this beautiful

flower sat Lord Vishnu's servant, Brahma. Lord Vishnu then commanded Brahma to 'create the world'.

Brahma floated on a great sea. He split the lotus flower into three. With one part he made the heavens, with another part he made the earth and with the last part he made the skies. Then came trees and flowers and vegetation, followed by fish and insects. Last came Man.

Again, you will notice that everything emerged from a formless sea, which produced the most conscious animal, Man, last of all.

But the Hindu story goes on to make it very clear that the Universes are made by Lord Brahma the Creator, they are maintained by Lord Vishnu the Preserver and are destroyed by Lord Shiva the Destroyer and Re-Creator. Shiva is the Destroyer and Re-Creator, indicating that Universes are destroyed and recreated, suggesting the cyclical process of Creation and Re-Creation, which is a point not overtly addressed in the *Genesis* Creation story.

When the Universe has had its time, which is, apparently, of unimaginable length, but a simple day for Lord Brahma, Shiva once again brings on an equally unimaginable period of chaos and darkness and watery nothing. Meanwhile everything that existed disappears into the Supreme One, which transcends the cyclic nature of these great gods and yet is always part of everything. Then, once this has happened, the whole process starts again, exactly as before.

Let us now consider the Islamic approach to Creation.

*Surely, your Lord is Allah, Who created the heavens and the earth in six periods; then He settled Himself on the Throne. (Quran 7:55)*

*Do not the disbelievers realise that the heavens and the earth were a solid mass, then We split them asunder, and we made from water every living thing. (Quran 21:31)*

Such ideas run parallel with those in Biblical and Hindu teachings, with water - or what water *symbolises* - as an origin of every living thing.

*The Quran* also illustrates Islam's similarity to the Hindu ideas of the Supreme One and to the Biblical idea of God's omniscience where it says:



*Knowest thou not that Allah has knowledge of all that is in the heavens and all that is in the earth? (Quran 2:6)*

Let us now consider Taoism. In Lao Tzu's *Tao Te Ching*, it says:

*The nameless was the beginning of heaven and earth;  
The named was the mother of the myriad of creatures. (Tao Te Ching I:II)*

Here we can see that there was a formless 'nameless' that was the origin of heaven and earth, which were 'named'. And it is from the 'named' 'mother' that emerged 'the myriad of creatures', which can be interpreted as all the creatures within Creation.

It continues:

*Something and Nothing produce each other; (Tao Te Ching II:V)*

Here we can see that if we have something, then there must always be nothing, just as:

*The difficult and the easy compliment each other;  
The long and the short offset each other; (Tao Te Ching II:V)*

This is similar to the Biblical interpretation, where the 'formless and empty darkness' meets 'The Spirit of God'. Together they begin the process of Creation. This is similar to the 'Om' waking up Lord Vishnu as he floated on his waters, because it is a meeting between something and the water - the 'watery nothing'.

The fact that 'Something and Nothing' produce each other reflects the Hindu idea that at the end of the Universe everything becomes the Supreme One. In other words, you could say that the Hindu Supreme One is the Taoist 'Something'. That is because the two ends of Creation in Taoist teaching are Nothing and Something. This 'Something' is not subject to change, because 'Something' is something and nothing else. Similarly, the Supreme One is not subject to change: it is beyond Shiva's transforming powers.

Thus from the 'Nothing' of the watery formlessness comes the cycle of Creation. This 'creates' the Supreme One (Something), from which comes the Nothing. That is because when there is *What Is*, there must

also be *What Is Not*; and so the cycle goes on, with an endless Creation of more and more Something, or Supreme One.

In the *Tao Te Ching* it also says:

*The spirit of the valley never dies.  
This is called the mysterious female.  
The gateway of the mysterious female  
Is called the root of heaven and earth.  
Dimly visible, it seems as if it were not there,  
Yet use will never drain it. (Tao Te Ching IV)*

Here we are talking about what could be called the 'womb' of everything. We can hazard a reasonable guess that it is 'dimly visible', because it is indeed the formless watery nothing from which everything emerges. Just like with the endless Hindu cycles of Creation, we see a confirmation that these Taoist Creation cycles are also eternal. That is because the mysterious female 'never dies' and 'use will never drain it'.

Let us now briefly look at how the modern scientific ideas of Creation correspond with the above.

The most popular scientific theory of Creation is the *Big Bang Theory*. This states that before anything there is an infinitely small but infinitely heavy spot of matter, which explodes, because it is just too unstable. From there comes the expanding Universe. Then, when the conditions are suitable, living things emerge. But before this happens there has to be water. There also has to be land and the right balance of elements. Then from the water comes all things. Then Evolution occurs and things change and develop. It is from all this that the first conscious person emerges.

The idea of something coming from an almost infinitely small point is similar to the religious texts of something coming from nothing. And the importance of water as an origin of life is universal. The only real difference is that the scientific ideas suggest that there is merely a physical universe that has no connection with a Supreme One; there is no transcendental element and no meaning. Science tends to explain The Creation as a random scheme of physical events, where everything is delineated by energy and matter. Thus, scientists take Creation out of the 'hands' of a 'Creator' and leave it all simply to chance. But then,

science does not claim to be based in anything more than our measurable world. Science on its own is therefore incapable of lending any direct insight into what is not measurable or what is not energy and matter. But with the right approach it can give clues to the immeasurable, because the measurable and immeasurable coexist and thus, if we care to look, clues of each other are found in each other.

To conclude, we can see that all the ideas behind Creation are similar. No matter where they come from, there is plenty of overlap. Let us now take a look at how we can bring all of the above under one identifiable umbrella, so that we can understand The Creation in today's language, but without too much emphasis on the scientific approach. In the next chapter we shall take a look at one of the key elements in The Creation, which is the 'Something' as mentioned in the *Tao Te Ching*.





3.

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# KNOWLEDGE

*I dedicate this piece to what is called  
'Knowledge'; it is what makes you  
know you are alive and  
never stops doing so.*



## A brief introduction

In the previous chapter we saw that the old religious ideas of Creation generally concern a meeting of 'something and nothing', or something and some sort of watery deep.

In this chapter we are going to examine one of these ingredients, the 'something', a little further so that we may put it a little more into the context of our lives, and, indeed, The Creation itself.

## Consciousness and Knowledge

When you meditate you simply retreat more to your centre, so far into yourself that you go beyond your perception into a 'place' where you just *are*. Everything that can be perceived vanishes in this 'place'. Which means it is very relaxing and peaceful. So, you do not look at anything, feel anything, or sense anything. Instead you are just being.

Now consider this state of being in the context of the old theories of Creation. Ask yourself what that 'Supreme One' might be. Consider also the great 'expanse' or 'void' of nothingness. There is no right or wrong answer here – just consider. As you consider you might begin to be aware of what nothing 'is': you might also have some awareness of what consciousness is. If so, what is it? Can you put words to it? Can you explain it?

Perhaps you now know why so many spiritual teachers must use poetry and metaphor and cannot use words to explain what is essentially inexplicable. This does not of course mean that the inexplicable does not exist. Indeed, it confirms that it does; because if there is something that is inexplicable, then there is something.

I think that the best way we can explain it is that we are *conscious*. That is, we know we exist: to be conscious is to know you exist - your consciousness is what makes you know you are.

To help us further understand consciousness, let us first take a look at the origin of the word 'consciousness'. As you are probably now aware, the origin of something is a good place to start your search for its meaning. So, here is the etymology, or origin of the word 'consciousness' from *wikipedia.org*:



'Consciousness' derives from Latin *conscientia*, which primarily means moral conscience. In the literal sense, 'conscientia' means knowledge-with, that is, shared knowledge.

We can see then that consciousness has something to do with knowledge, or knowing. But, for our purposes, I am more interested in the 'shared knowledge' aspect, because this gives consciousness universality. It suggests that it is a knowledge that everyone has and experiences in the same way.

But what is it knowledge *of*?

When my work first began and I started to have visions and started to write a book about God, *knowledge* was a word that was forced to the very front of my mind. It was a word I thought about almost all the time, not least because, I later discovered, it is fundamental to our being, and so I had to get to grips with it.

Perhaps like you, I used to consider that knowledge is something we have after reading lots of encyclopaedias, and books with facts in, or after getting lots of exams passed. Or it is what we have when we are experts in a particular subject. But I soon discovered a different meaning of the word, one that I later found was very much linked to its true meaning, as used centuries and centuries ago.

I went on to consider that as every moment passes we *know* that moment. It is not that we can catalogue all the details of that particular moment, or that we can necessarily recall it. It is simply that it passed in our lives at some point. And that it will never pass again, so it will never change. And since it adds to what we are, because it is a part of our life, and because it does not change, it *becomes* a **true** part of us and we it. And so, in effect, we are at one with it.

Indeed, this is exactly what happens to every moment we experience throughout our Existence. We end up with a *unity* between us and each and every moment we experience.

In other words, we *know* each and every moment we experience.

OR we are *conscious* of it.

Thus I saw *unity*, *knowledge* and *consciousness* as being almost interchangeable words, all with very similar meaning.

I also realised that since unity is one, and one in this respect is the same for everyone, then knowledge is indeed shared, as in '*shared knowledge*'. And so knowledge, or 'shared knowledge', is indeed one and the same. It is Unity. That means, when we are talking about this

knowledge, we are not talking about knowledge *of* anything. Instead we are talking about what *is* something. It is Unity that transcends not only people, but everything. To help distinguish this very important word from normal factual *knowledge* I gave it a capital 'K', thus calling it *Knowledge*.

I would also give a capital 'C' to consciousness, which is in this respect exactly the same thing as Knowledge. But, for the sake of clarity, I will now only refer to Knowledge in relation to this complete Known Unity. If I mention consciousness from now on it will only be used as a more general term, one that we tend to use when we talk of being aware of something or when we are talking about our mind in general. And this is not a complete known unity. So please be aware of the distinction, and from now on be as aware as possible as to the meaning of *Knowledge*, because it is essential to the meaning of this book.

### **What is it that makes us know we are alive?**

At the time of my insights into Knowledge and God one of my favourite songs was by Oasis. It was called *Acquiesce*.

*Where are we going? ...  
... I don't know what it is  
That makes me feel alive;  
I don't know how to wake  
The thing that sleeps inside...*

Now, whilst I do not think that this song is entirely spiritual, I could not ignore the significance of these words. They asked where we are going, or, as I saw it, they asked about our true destiny. They also asked about some sort of awakening of the 'thing' that 'sleeps inside', which was relevant to me at the time, because I was then waking up to what you might call my 'true self'. But more importantly, in the context of our current subject of *Knowledge*, they asked *what it is that makes us feel alive*.

I loved that question. Have you ever thought about that? What is it that makes *you* feel alive, or, rather, *know* you are alive? Well, the answer is Knowledge. Without it we would not exist at all, or at least know we exist.

What are the mechanics of this *knowing* we are alive?

To help us answer this question, let us go back to our experience of the moment. We experience moment to moment throughout our Existence, and once each moment is experienced it passes into unity, a *known* Unity, because at some level we have *known* it.

But where does the moment come from and what exactly happens?

A helpful way to understand this is to consider a 'long' moment - a period of time. Let us say it is an evening out with friends.

Consider first of all that this event is some time in the future.

Since it is in the future, it is not yet known, so it is in the *unknown*. You are not conscious of it so it is 'in' the *not* conscious.

Then at the beginning of the event your level of knowing the evening is low - there is less of it known than not known. So, the evening as a whole is very separate from you. But as the evening passes you know more and more of it, which means you become more and more at one with it. Then, eventually, the process is over, and you know the evening. It is *Complete*. You are at one with it. It is therefore your Knowledge. (**Please note** that from now on, when I refer to what is fully known as *Complete* in this context, I will from now on give it the capital 'C' to distinguish it from any other form of complete.)

But how do you know you exist when you experience the evening? Or, in other words, what is it that makes you know you are alive when this happens?

The answer is that *you* have a *relationship* with *the evening*. When the evening begins it is separate from you, which means that you know there is *you* **and** there is the *evening* that you are experiencing. So, you know you exist because of something else.

Let us now look into the details of this process as far as your Knowledge is concerned. Once the evening is complete you have more Knowledge, because you have the additional Knowledge of the evening. In other words you *Know* more, because you have more *Knowledge* - in this case, Knowledge of the evening. And because you have more Knowledge, you are more at one.

So, by experiencing what was at first separate from you, you have experienced *your* being, *your* Existence. And this sense of being increases with every moment. And so, as time passes, your sense of being increases and increases. And thus your sense of unity increases

and increases. And thus your Knowledge becomes greater and greater as time goes by.

This is exactly what happens with a single moment. It comes from the *not* conscious. Then it is experienced as something separate, which emphasises your awareness of *you*. Then it becomes known.

It is also exactly what happens with a life. Your life emerges from the not known and you experience it, increasing your Knowledge until your relationship with it is complete.

This process should remind you of the fact that, in Hindu teachings, everything – all moments – disappear into the Supreme One.

### **Some religious back-up**

Do not forget that, as every moment in your life passes, there is not only more of your Knowledge, there is also more of EVERYONE'S Knowledge. That is because Knowledge is ONE, and since it is One, and since it transcends all, there is not two of it anywhere, nor three – there is just One. It is a Complete and Total Unity.

And because at the most fundamental level all we do is create more and more Knowledge, more and more ONE, we all add to the *same* OVERALL One all the time. That means we all add to the complete overall Knowledge not only of the planet, but of the whole Universe, past, present, future, body and spirit.

This is very significant, because it takes us into a realm beyond our own 'inner' realm of Knowledge to the overall realm of what you might call God.

Clearly, Knowledge is Total and Complete known ONE. That means it is a Known Unity of *everything*, because it is the outcome of everything.

***That means the end result of everything is Knowledge.***

Let us consider 'everything' in this context a little further.

Everything is a combination of all things experienced by all living things in the past, present AND future, energy and not energy, in all dimensions and all realms.

Hence a Known Unity of everything transcends *all* time. It transcends EVERYTHING. It also means that, by definition, it shares the status of what many may call, 'God', 'Allah', 'The Supreme One' or 'Nirvana'.

A good example can be found in *The Quran*:

*He [Allah] has full knowledge of all that passes through people's minds. Believe in Allah... Those of you who believe and keep spending in the cause of Allah will have great reward...(57:4)*

In this context we can see that Allah is Complete and total Knowledge. Hence Allah 'has full knowledge of all that passes through people's minds' – because Allah is our Knowledge. Allah is Knowledge, so it is not surprising that Allah is so very 'close' to us. Indeed, Allah, you could argue, is what we are. And it goes without saying that we are all 'spending' in the 'cause of Allah', because the outcome of our being is 'more and more' Knowledge – more and more Allah, if you like. Our 'reward' is, of course, our Completion, when we 'become Allah', when we are Complete (see more on this later on in this book).

Another good example, from a slightly different angle, is given in the *Tao Te Ching*, in which you could say that Knowledge is known as *The Way*:

*The Way is broad, reaching left as well as right.  
The myriad creatures depend on it for life yet it claims  
No authority.  
It accomplishes its task yet lays claim to no merit.  
It clothes and feeds the myriad creatures yet lays no  
Claim to being their master. (Tao Te Ching XXXIV)*

But perhaps the best and most obvious recognition of the role of Knowledge can be found in *Gnosticism*.

To give you some idea of what Gnosticism refers to, consider the following quotations from *National Geographic's The Gospel of Judas*:

*...Epiphanius of Salamis... associates the... writers of the Gospel of Judas with people he terms 'so-called **gnostics**,' **gnostikoi**, a Greek word that means 'knowers' or 'people with knowledge.'... The knowledge claimed by these people is not worldly knowledge but mystical knowledge, knowledge of God and self and the relationship between God and self... (p. 138)*

*In the Gospel of Judas, the word **gnosis** is used twice (50, 54), and in the second instance the text mentions 'knowledge to be [given] to Adam and those with him, so that the kings of chaos might not lord it over them.' (p. 139)*

...Bart Ehrman... points out in his essay... Jesus himself in this gospel thus proclaims salvation through knowledge, the self-knowledge of the divine light within. (p.139)

Sethian **gnostics** (followers of the *Secret Book of John*) believed:

*If people come to know their true divine selves, they will be able to escape the clutches of the powers of this world and realise the peace of enlightenment.* (p.142)

Clearly, what the Gnostics were talking about is Knowledge, which, as you should now know, really is not an unbelievably mystifying thing. Instead it is vitally important to our very existence. It is at the very core of our being, while ALSO being at the very core of everything ever - of God Himself. And when we *truly know it*, we will find 'salvation', which is our peace - or we will be at One, we will be Complete. We will be 'being'. We will transcend everything with Complete and total Life - we will be beyond suffering, hate, misery, even time and space. *In fact, we will be all that we have ever wanted to be.*

The idea of 'knowing' Knowledge, or, as the Gnostics might say, our 'divine light within' is not very different from what Socrates believed. As Karen Armstrong reminds us in her book, *Buddha*:

*For Socrates, men already knew the truth, but only as an obscure memory within; they had to awaken this knowledge and become fully conscious of it.* (p.17)

It is also similar to Buddha's idea that we will reach our Divine Peace, Nirvana, by finding it within.

The problem is how to do this.

Well, in *The Gospel of Thomas* (5) it says:

*Jesus said, '... what is hidden from you will be disclosed to you.  
For there is nothing hidden that will not be revealed.'*

This reminds us that the end result of everything is Knowledge, which means, of course, all that is not known will be known. And, of course, once all that is not yet known by us is finally known, we will simply *be*

knowing. In other words, we *will be Knowledge*. This is the same as knowing our 'divine light within', because to know something is to be at one with it. And to be at one with the 'divine light' is to be that 'divine light'.

However, we will only be Knowledge after we have fully experienced what the *not known* of the future has to offer us - when our *not conscious* is fully and knowingly experienced. For how can we be completely knowing when there is more to know?

So, we will be Knowledge, totally at One, when we have fully known all that is to know. The question is: how do we achieve this state?

The answer is that this exalted state is not something we actually *achieve* like when we climb a mountain or get a pay rise.

Instead it is something that happens and will happen *to* all of us, whoever we are, whatever we have done, but only when our time is right; and that time is already determined. It is set. We can actually do nothing about it, except be, and enjoy our growing Knowledge. Just as a lily or any other plant must go through a process until it is fully in bloom, so must we.

The reason for this is that we cannot *make* ourselves know what is not known before the time is right, just as we cannot move the planets around the Solar System.

We cannot force ourselves through our Existence.

We cannot assume that we are ready until we truly are ready.

It is only when the 'pre-ordained' time is right that we can 'merge' with God or be at 'God's right hand'. Only then can we be Knowledge. Only then can we truly be ourselves.

## Summary of this chapter

You should now have a good idea about the nature of Knowledge. It should also be clear to you that Knowledge is the 'something' of the main two ingredients of 'something and nothing', found in the Creation stories of religious texts. Finally, it should be clear to you that Knowledge is central to your Existence, your entire being. Indeed, it is Knowledge that makes you know you are alive.

In the next chapter I will show you a little more about the role Knowledge plays in The Creation, and, consequently, you should learn a lot more about the nature of Knowledge.







4.

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# THE CREATION

## - HOW IT HAPPENS -

*This chapter is dedicated to all things in **Creation**, including: apples, tadpoles, pianos, evolutionists, 'aliens', pens, potatoes, drum sticks, drum rolls, pyjamas, aircraft, knitting, **peaches**, barbed wire, dancing shoes, **cattle**, lizards, and horses. It is also dedicated to how all these things and more came about.*

*So, how did this book come about, then, eh?*



## Introduction to this chapter

As you will now know, it is generally 'something and nothing' that are shown in religions to be at the heart of all Creation, and therefore at the core of God.

But, if we are to understand the truth behind religions and further understand God today, we must bring this idea of something's relationship with nothing up to date. Hence, in the previous chapter, I showed you the 'something' of the ingredients 'something and nothing' as much as I could in today's terminology.

In this chapter I will show you more about that something (Knowledge) in relation to the other ingredient, Nothing.

With this understood, you should have a reasonable modern idea as to how The Creation happens, but one that is still consistent with the teachings in the true religions.

## Gaining in Knowledge

The *MOMENT*, which is the 'thing' we experience at any point in time, passes as soon as it arrives. It is here only for an infinitely small amount of time. And when it is gone it never returns.

Every single moment you experience is a completely separate thing. It is the moment, on its own, distinct from any other moment. Even if you are locked in a prison cell as big as a jam jar, every moment is very different from the next. That is because, whilst your surroundings may seem consistent, you are still breathing, your heart is beating, the air is moving, the molecules within the air are moving, and the subatomic particles are spinning. Nothing from one nanosecond to the next is the same. There is always change all around us. One moment comes and goes, and *every moment has a beginning, a middle and an end.*

So, just as a reminder for you, what happens is this: we pass from one moment to the next; we experience one moment to the next. Thus we *know* each moment.

This is not to say that you have to *remember* it and all its details. It is simply that you were there when it happened and experienced it at some level.

As you are now aware, to know a moment is to be knowingly at one with it. That is because it is no longer separate from you and you have

experienced it at some level. It was separate when you perceived it, because then there was you and the moment, two separate things. But, after it has passed, your Knowledge of it means that it is a known part of you; it is not separate from you. Indeed, the moment *becomes* Knowledge. And so, everything within a moment, all its components, all your feelings, actions, hopes and fears just pass eventually into Knowledge.

And as every moment passes you have more Knowledge, because you are conscious of one more moment. So, after every moment there is 'more' of you. It is rather like drips of rain falling into a lake. The rain is water, and the lake is water - it is one, but as time passes there is more and more of One.

There is nothing new in what I am saying, because I am talking about the nature of things, which has always been, so you can always find reference to it in the old texts. Take a look at the following passage from the *Tao Te Ching*:

*I do my utmost to attain emptiness;  
I hold firmly to stillness.  
The myriad creatures all rise together  
And I watch their return.  
The teeming creatures  
All return to their separate roots.  
Returning to one's roots is known as stillness. (Tao Te Ching - XVI)*

The 'emptiness' in this passage means the Unity of Knowledge, which is unchanging (it is One) and 'still'. The part where it mentions 'doing' the 'utmost' is slightly misleading. That is because you cannot *work* on gaining Knowledge, it simply comes. What he is probably saying is that becoming conscious is vitally important, or that he is very aware of it, and does not want to lose sight of it.

The 'myriad creatures' is everything that is in Creation, which appears before him as they 'all rise together'. The fact that they all 'return' to their 'roots' means that they become known, or become Knowledge, and so join with Knowledge; hence there is indeed more and more of One.

## **How can Knowledge be unchanging and One, when it is actually added to?**

You might think that if Knowledge is added to then it must change in some way, and so not remain as One. But you must remember that it is one essence, something beyond dimension. For example, the quality of the colour yellow does not change when more of the same yellow is added. It is one and the same, just as it is when more Knowledge is added to Knowledge.

## **Ultimate Reality**

You are now no doubt aware of the fact that Knowledge is unchanging and alive, or knowing that it exists. It is therefore Total Known Unity, which means that it is One.

But why is this unchanging quality of Total Known Unity or THE ONE significant?

The most important reason for us at this juncture is this:

***SINCE IT DOES NOT CHANGE AT ALL  
IT IS THE ONLY TRUE REALITY.***

That means *Knowledge is all there really is*. Everything else *becomes* Knowledge. Knowledge is the end result of everything. And so Knowledge is the most fundamental part of our Existence.

Now you might find it hard to accept that the only *real* thing is Knowledge, because you look about you and see all sorts of things, which seem very real indeed. But that is the point – they are not. Buddha was right when he referred to everything as an illusion, and that the true Reality could only be ‘seen’ if you ‘looked’ ‘beyond’ and ‘through’ everything that surrounds us. Everything we perceive is always changing – it is all in flux. It is all without permanence. It is therefore without real substance.

Now, if Knowledge is all there *REALLY* is, then it is *on its own*. In TRUE REALITY, there is literally *just Knowledge*. THAT IS ALL.

But let us now consider one of the quotations from the *Tao Te Ching* that we used earlier:

*Something and Nothing produce each other (Tao Te Ching II:V)*

This shows that, whilst 'Something' or Knowledge is the only reality, it is not alone – it is 'with' Nothing – it is 'with' *what is not Something*.

Now let us consider another quotation from the *Tao Te Ching*:

*The myriad of creatures in the world are born from Something, and Something from Nothing. (Tao Te Ching XL)*

Here we can see that, from the intermingling of Something and Nothing, like two lovers, the child – 'myriad of creatures' – is 'born'. **So, all that we perceive comes from an intermingling between Knowledge (Something) and Nothing.**

In other words, at the very origin of all things there is Knowledge (Something) and Nothing.

Lines in the *Tao Te Ching* confirm this.

*...one begets two, two begets three; three begets the myriad of creatures.*

*The myriad of creatures carry on their backs the yin and embrace their arms the yang and are the blending of the generative forces of the two... (Tao Te Ching – XLII)*

'The two' are Something and Nothing – Knowledge and Nothing.

The idea of 'the two', of Something (Knowledge) and Nothing, remind us of *'the Spirit of God (Knowledge) was hovering over the waters (Nothing)*. (NIV Bible – Genesis 1:1).

It also reminds us of the Hindu idea of 'a vast dark watery nothingness' (Nothing) and the Supreme One (Knowledge) which is the end result of all things.

## **How everything is 'made'**

So far, so good - we have the idea that Knowledge mixed with Nothing produce all of what is found in Creation. But, *how* does Knowledge and Nothing actually 'make' or 'Create' everything?

Well, it goes like this:

Nothing is NOT KNOWN Unity.

Knowledge is KNOWN Unity.

So, each on its *own* is Unity. And since each on its own is UNITY, and because Unity by definition is one, then in each Unity there is no sense of otherness. Thus there is no perception, because perception means that we experience something *else*, which indicates separateness, not unity.

But, when the two Unities are **mixed** there is Nothing **AND** Knowledge.

In other words, there is a **MIX** of what is NOT KNOWLEDGE and what is KNOWLEDGE.

That means *there is no longer Unity*. Instead there is a **MIX** of **TWO** rather than a purity of ONE.

This 'mix' is not completely conscious, because it is 'made up' of Knowledge *and* Nothing. Therefore 'some' of the mix is NOT known, *Figure 1*. As you will soon see, this fact is significant if you want to understand The Creation.

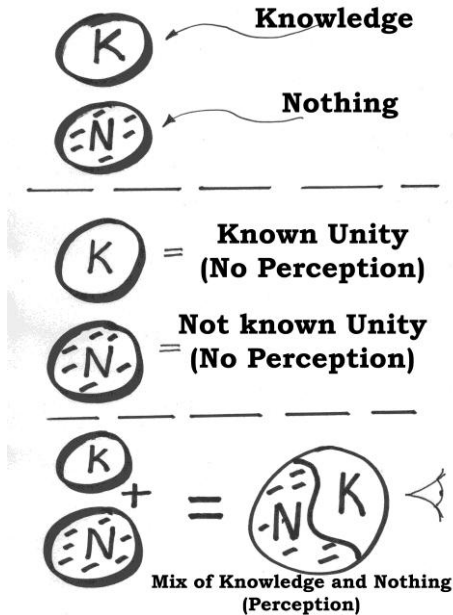


Figure 1 - Making the 'mix'.



Now, since it is the nature of Knowledge to *know*, and Knowledge is part of this mix, it must KNOW this mix. It must know what it has become after 'joining' with Nothing.

Another way of considering it is this: since the mix is no longer Unity, but duality (made of two not one), and part of this duality is Knowledge, and since it is the nature of Knowledge to know, this duality must be known, or experienced. And for something to be experienced there must be otherness, or other things. Thus *from this mix* we experience what is separate. That means something else directly related to the mix is perceived. Thus there is **Perception**.

In effect, 'things' are 'projected' from the mix, rather like a movie projects an image (Figure 2). Thus it *appears* they are separate from the mix, and so separateness is experienced, and so the mix is known.

This shows that the 'inner world' is directly related to the 'outer one'. Indeed, the outer world is a **reflection** of the inner.

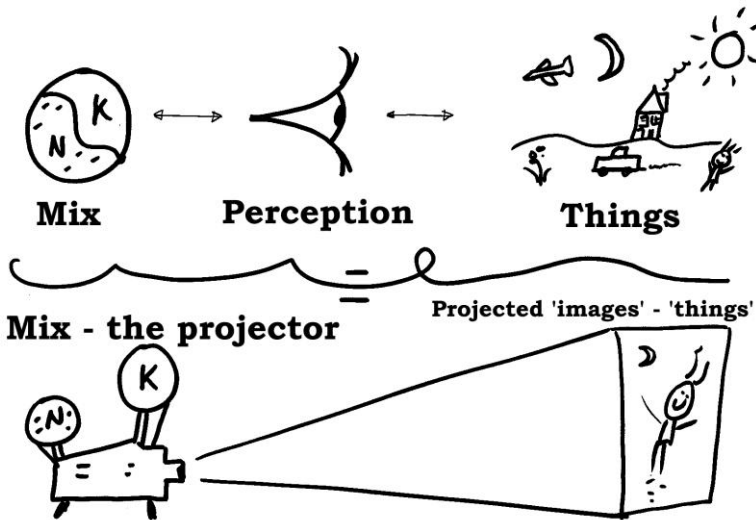


Figure 2 The 'mix', Perception and things.

But why are *so many* 'things' 'made'?

To help answer this question, consider that there is an OVERALL relationship between Nothing and Knowledge of, for example, the Universe.

Now consider the parts of this overall relationship. They are all lesser relationships between Knowledge and Nothing; and since everything must be 'projected' from the mix so 'lesser' relationships must be experienced or projected.

These 'lesser' relationships could be those of your life, within the overall life of, say the Universe. For each life is, at its most fundamental, like all things, the projection of a relationship between Nothing and Knowledge.

Hence the whole and all its *parts* (which include all that you experience) will be 'projected'. Thus, eventually we will end up with the parts of the parts of the parts and so on right down to the smallest part all being projected at one time or another. This is no doubt directly related to the archetypal significance of Russian Dolls.

And so, since there is a large amount of 'measures' of Knowledge and Nothing within an overall relationship between Nothing and Knowledge, there is a large amount of individuals who perceive and a large amount of things perceived within an overall whole. That means there is a large amount of parts of the whole - a 'myriad' of things.

Thus, again, our own individual Knowledge and Nothing mix is *part* of an overall mix. Hence we are part of a 'bigger' individual. And in any moment, for example, we experience this by sharing the Universe, which is 'projected' through the collective perception from the collective's overall relationship between Knowledge and Nothing at any particular moment.

That means, as the collective's relationship between Nothing and Knowledge occurs, all the minor relationships between Knowledge and Nothing move IN ACCORD with it; as Winston Churchill once pointed out, '...all things are always on the move simultaneously...'

It follows that *everything created is perfectly placed within the whole, and everything changes in accord with that whole and everything within it, with all things driven by the single overall relationship between Knowledge and Nothing*. This relationship between the overall Nothing and Knowledge and the smaller parts of it is like the large driving cog of many smaller cogs.

There is therefore not one single thing, whatever it is, wherever it is, that is out of step with the overall relationship of Knowledge and Nothing. And, because all mixes between Knowledge and Nothing will be known (it is the nature of Knowledge to know), there is not one thing that avoids being known and thus not one thing that avoids 'returning' to being Knowledge. Hence, Jesus in *The Gospel of Thomas* said, '...there is nothing hidden that will not be revealed.'

## **Evolution and science**

Sometimes scientists amuse me - occasionally to great heights of hilarity - when they try to explain that there is no God or no Overall Individual. They do this by pointing at things like genes and theories of Evolution. But perhaps this is because they are not aware that *Evolution is simply a projected image of the process 'within'*.

That is, perhaps they do not know about the 'inner' relationship between Knowledge and Nothing and its corresponding 'Creation'.

Perhaps also they are not aware that genes, like everything else, are simply reflections of what is 'within'.

Perhaps the scientists do not realise that the detail of the genes and the majesty and order of the smaller things in Creation simply reflect that Creation (the overall relationship between Knowledge and Nothing) works even with the tiniest relationships between Knowledge and Nothing and thus with the tiniest things.

Perhaps therefore it is time for scientists to stick to what they are good at, which is working with the measurable.

For, armed only with science, they have not the slightest chance of making sense of God or 'The Creation'. That is because science, with all due respect, is only a small part of everything.

Science alone is therefore the wrong place to 'look' for 'proof' and Truth, just as the wrong direction to the top of the mountain is in a cave that leads underground. Science has led us the wrong way for too long and we have accidentally but necessarily exalted it to beyond what it is. It is simply one of our tools on Earth, something we can use to make our lives better.

Remember: it is the mix of Nothing and Knowledge that 'creates' or 'projects' what we experience, NOT THE OTHER WAY ROUND! That

is, Knowledge exists without matter. But matter cannot exist without Knowledge.

### **Some real clues of Knowledge and Nothing**

Since Creation of the 'myriad creatures', or everything perceived, is simply a 'projection' of the mix of Knowledge and Nothing, then we must be able now to see evidence of this mix and its ingredients all around us.

The most obvious examples of what we must be able to perceive, since they relate to everyone at all levels from collective to individual, and, because they are the most important ingredients of the mix of Knowledge and Nothing, they are representations or reflections of Knowledge and the Nothing.

So, where can we find representations of Knowledge and Nothing in the world around us?

Fortunately, it does not take too long to find some.

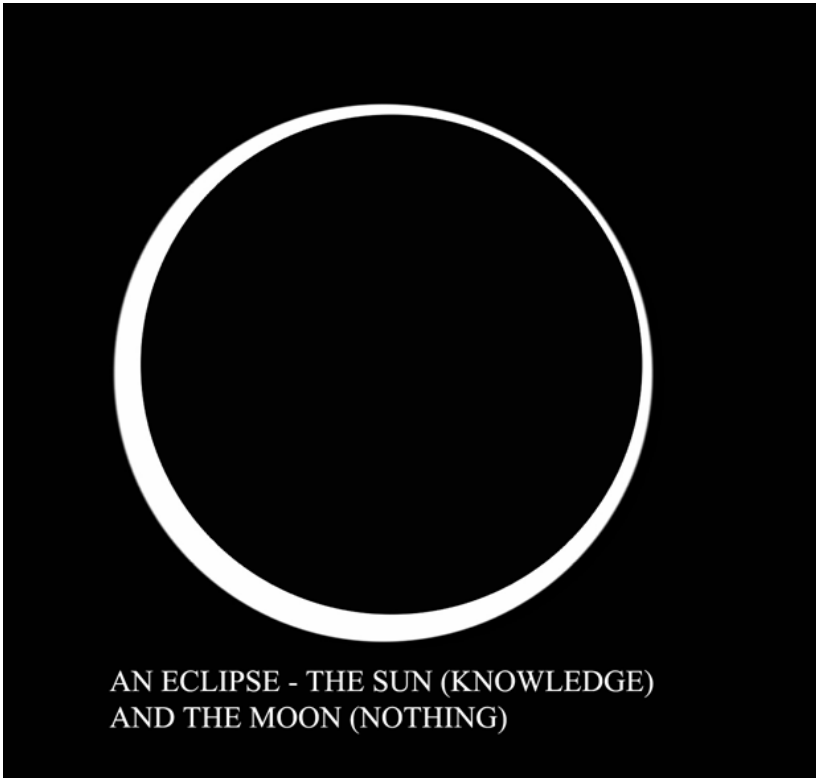
First of all, we have the two sexes, with males being the representatives of Knowledge and females being representatives of Nothing (see later in this book for more details on this matter). Second, conception needs a sperm and an egg (the Two), which together make more and more cells. We also have day and night. We have black and white, sweet and sour. In fact we have all the polar opposites.

As far as our scientific approach to Creation is concerned - we have the Big Bang; which is a simple reflection of when the Knowledge and Nothing of the Universe first related to each other. The ensuing expanding Universe is the 'projection' of the increasing Knowledge as the overall mix of Knowledge and Nothing is known.

We can also see the pattern of Creation *reflected* in Evolution in which conscious people (Knowledge) came from the not conscious water and Nature (Nothing) and evolved through the ages (hence, in effect, God did 'make' Man, because, as you will see later, God is the complete and overall relationship between Knowledge and Nothing).

Also, if we take a look at the Moon and the Sun we will see Nothing (the Moon) and Knowledge (the Sun), on their continuing dance as they relate to each other, with equal significance, as seen by their equal apparent sizes in an eclipse (*Figure 3*).

You will also see later that we experience Nothing in the Realm of Energy and we experience Knowledge in the Realm of Spirit.



*Figure 3 - An eclipse.*

### **Finite or infinite?**

Is the Creation process finite? Or does it go on forever?

To find the answer to this you must first consider the nature of Knowledge.

As we now know, Knowledge in its purest form is a **complete and Total Known Unity of *everything***. That means it includes everything. That means it includes past, present and future. It also includes energy, non-energy, Spirit and body and so on. IT INCLUDES AND IS

EVERYTHING. It is the result of **knowing the complete mix of Nothing and Knowledge** – the end result of the Creation of everything.

That means, *SINCE WE ACTUALLY HAVE KNOWLEDGE, otherwise we would not know we exist, AND SINCE KNOWLEDGE IS THE END PRODUCT OF THE WHOLE CREATION, THE PROCESS OF CREATION MUST HAVE ENDED ALREADY, WHICH MEANS IT IS FINITE.*

That means the entire overall mix of Knowledge and Nothing is **ALREADY KNOWN.**

We can at this point consider that the continual or eternal relationship between Knowledge and Nothing signifies that, after a complete overall relationship between Nothing and Knowledge, when every aspect of that relationship has been known or experienced, then the cycle begins again. That is because at the end of the cycle we have Knowledge, and it is 'with' Nothing, and so they must inevitably mix again.

With this in mind, we can reconsider the Hindu idea mentioned earlier that when Brahma's Creation is over and Shiva comes to destroy, and when everything merges with the Supreme One, there is always the return to the big cobra with a sleeping Vishnu on the dark eternal waters. These 'waters' are, of course, a symbol for the great Nothing.

### **The significance of everything being done already**

- We now know that the process of the relationship between Knowledge and Nothing is already Complete.
- We also know that Knowledge and Nothing always exist and always have existed.
- That means they are always in a relationship with each other.
- That means all levels of their relationship with each other are ALWAYS happening.
- That means all aspects of this relationship are happening RIGHT NOW.
- That means EVERYTHING THAT EVER EXISTED, FROM THIS MOMENT TO THE TINIEST THOUGHT, TO THE MOST VAGUE FEELING, TO THE BIRTH OF A STAR, TO THE WHOLE UNIVERSE IN ALL TIMES AND IN ALL DIMENSIONS, IS EXISTING **RIGHT NOW.**

- It also means that the Big Bang is happening right now and so is the very end of all time happening right now.
- This means RIGHT NOW there is a 'you' doing what you will be doing in ten minutes or in ten years; or what you were doing ten years ago, and ten years ago plus three seconds; or there is a 'you' doing what you were doing just six seconds ago and so on.
- It means that all we 'do' from the beginning of our Existence to its Completion is pass from the beginning to the end. We simply grow in Knowledge. That is all. That is our 'purpose'. It is very simple.
- In fact, you are making a mistake if you consider that we have a 'purpose'. For that suggests achievement and striving. At the most fundamental level, we just grow in Knowledge, like every other living, conscious thing. There is no real purpose - there just is what happens when Nothing relates to Knowledge. That is all.
- So, there is no real reason to fret, no real reason to worry, everything really does sort itself in the end.

## **The process of Growth of Knowledge**

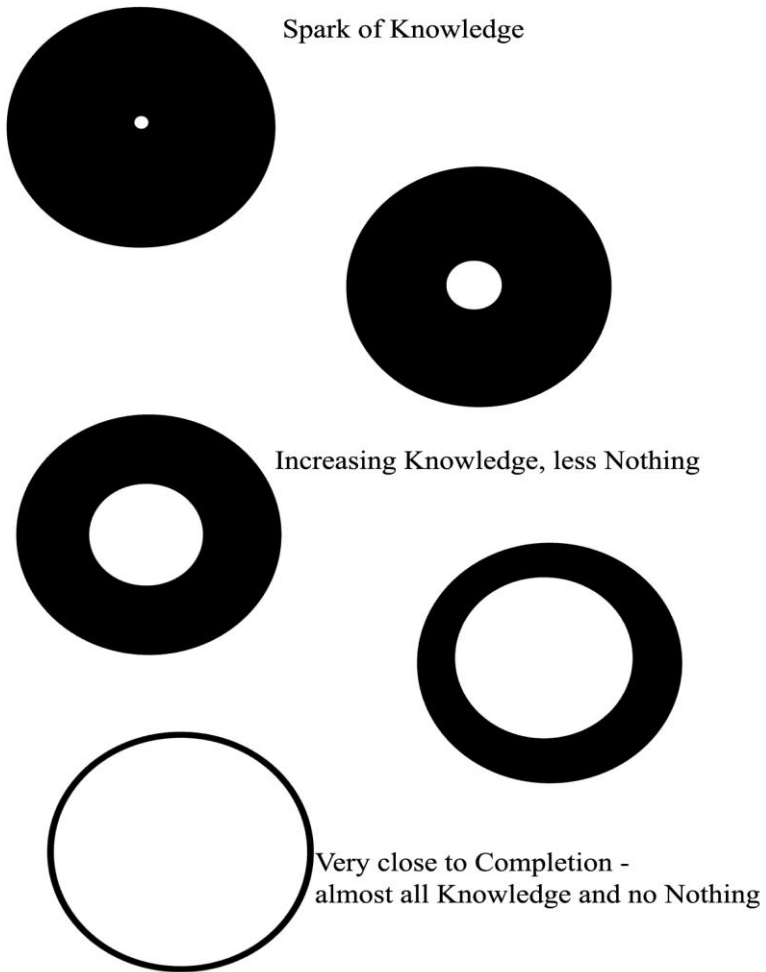
If you have read and understood this entire book so far you will have seen that the only reality is Knowledge. You will also have seen that, at the most fundamental level in the process of Creation, Knowledge 'mixes' with Nothing.

So, all we are as separate individuals, **at our most fundamental**, is a mix of Knowledge and Nothing. In other words, we are a mix of completely NO Knowledge (Nothing) and Knowledge.

You will also have seen that everything we *perceive* is a *reflection* or *projection* of an on-going relationship between Knowledge and Nothing.

You should also by now be aware that eventually our mix of Knowledge and Nothing will be known (*Figure 4*). That means all that is not known in that mix becomes known. It becomes Knowledge.

And, since all that is not known is NOTHING, the process consists simply of **knowing Nothing**. So, when 'our' Nothing is known, we are Complete - our mix has finally become Knowledge.



*Figure 4 - Growing Knowledge; reducing Nothing.*

Let us now take a deeper look at this process of knowing Nothing.

Take the example used earlier in this book, the one of the evening out with friends. Before the evening begins it is not yet perceived or



experienced consciously in any way. So, it is in the future, because the future is not yet known. So, since you are not conscious of it, it is NOT KNOWN (not conscious).

Eventually this part of your life becomes known. It comes up from your NOT conscious then into your conscious. As you experience more and more of it, so your Knowledge of it increases. Eventually, when the event is over, you are completely conscious of it – the event has become Knowledge. Thus the ‘Nothing’ of the evening has become Knowledge.

Now, another important point here is that there is a *process* going on. **The process goes from completely *not* known (before the evening begins), to its very beginning (and therefore only a tiny bit known), to *part* known (while the evening is happening), to completely known (when it is over).**

Thus there is a **PROCESS of Growth of Knowledge** *of the evening* – one that goes from Nothing to **beginning** to **middle** to **end** – from not known, to part known to known .

This is an important process to understand, because it is a universal process, applying to everything. That is because, of course, everything relates to the Growth of Knowledge. It applies to our individual lives, to our collective lives, to everything living in entire The Creation. And every single separate thing experienced passes through this Process of Growth of Knowledge no matter where it is, whatever dimension, whatever level.

Now, since it is a *process* that we are talking about, there are *Stages* through which it passes. For instance, the Stages beginning, middle and end (*Figure 5*).

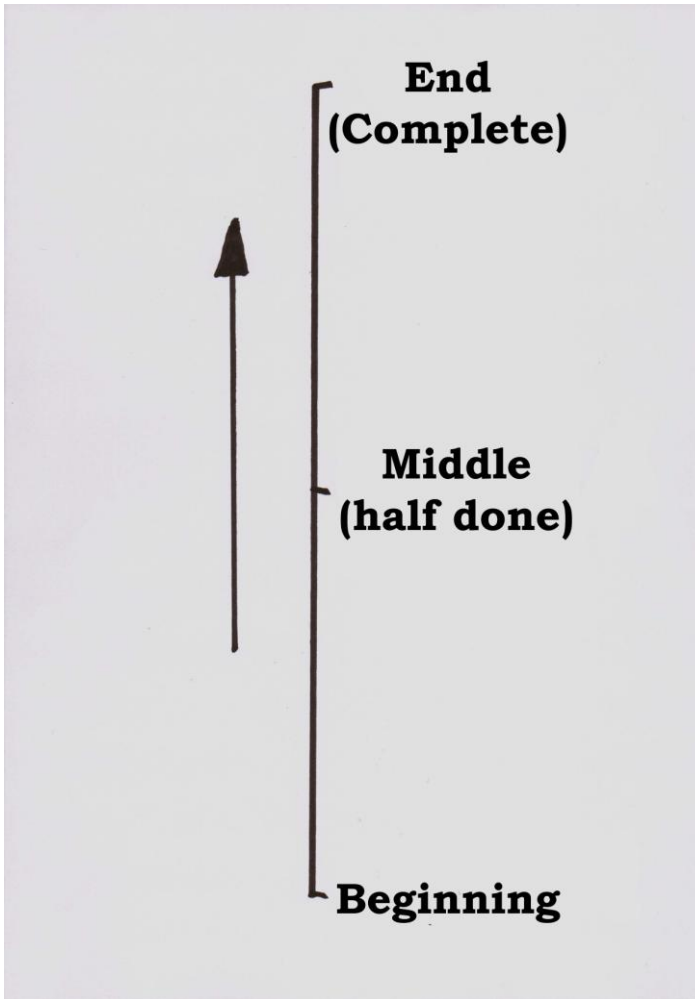


Figure 5.

## **A brief summary of this chapter**

This chapter has given you a clear idea into how the Creation emerges from the overall relationship between Knowledge and Nothing. It has also demonstrated to you that at the very foundation of The Creation is the process of Growth of Knowledge in which all things are known. Importantly, this chapter has explained why everything is already done, and why everything exists right now.

Now, since all of Creation happens in accord with the relationship between Nothing and Knowledge, and since this Knowledge by nature knows that it exists, or lives, then the Knowledge for the entire Creation is one of an overall living individual. It would not be unreasonable at this juncture to assume that this single overall knowing individual is God.

Also, because all moments are happening right now, then God is indeed directly connected right now to all living things and all that is perceived by these living things in all times and in all dimensions ever. Indeed, we could say that God is All in One right now.

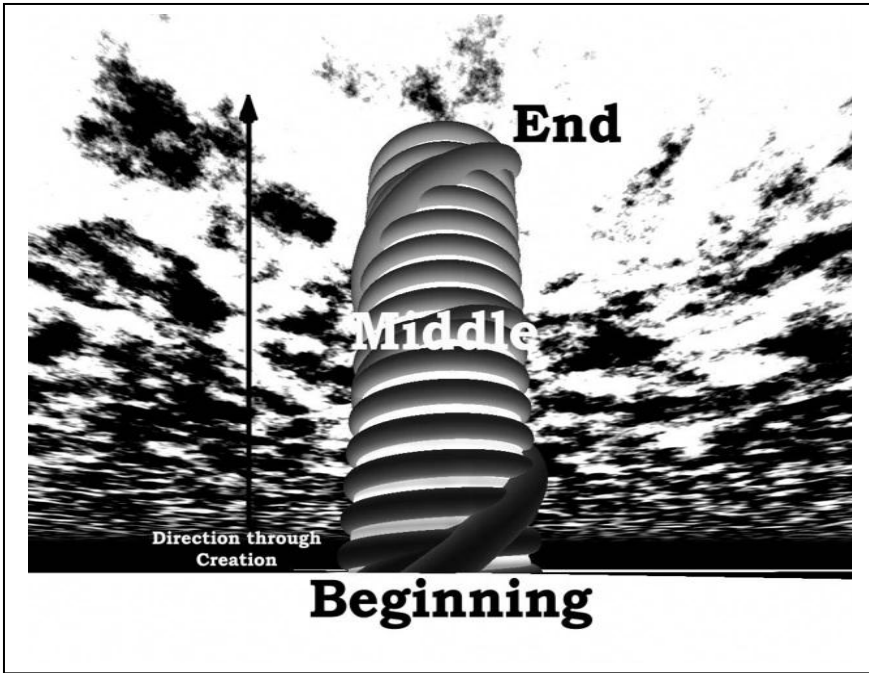
Therefore, whilst we can only experience The Creation one moment at a time, God can experience the entire Creation all at once all the 'time'.

Now, since all things relate to the Growth of Knowledge, and 'all things' includes The Creation, then the Creation moves from not known to known. It is indeed, a constant process, for Nothing is always relating to Knowledge.

Also, God is made up of all the moments that pass from Nothing to Knowledge through the Stages of Growth of Knowledge within The Creation. So, **the overall structure of God is all of these moments from beginning to end all at once.**

Since all these moments on top of each other make a column of moments. He is therefore a column of All.

So far, we can surmise that this column is the Spiral of God, which is made up of the Stages of Growth of Knowledge all added into one, because the *knowing* of All must relate to the Growth of Knowledge, see *Figure 6*, below.



*Figure 6 – The structure of God with beginning, middle and end now added.*



5.

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# THE STAGES OF *LIFE*

THIS CHAPTER IS DEDICATED TO ALL those *living* things that go from birth, to childhood, to youth, to young adulthood, to **prime**, to *old* age and finally, with a graceful wave *adieu*, to death. And it is *said* that this includes all living people, and many other **living things**, like horses, guppies, **pigs**, nations, planets, galaxies, Universes and mosquitoes.



## The same process for all things

We established in the previous chapter that everything follows the same process of Growth of Knowledge. But for us to get anywhere in a quest to prove God and show His Nature, we really do have to nail this. We have to get more evidence: as much as we possibly can. So, in this chapter we shall take our investigation a few steps further. We shall now go into detail and be more specific by examining what exactly this universal process of Growth of Knowledge involves.

Now, where is the best place for us to start looking for clues?

Well, the *first thing to remember* is this: everything that happens between Knowledge and Nothing is reflected or projected in what we experience or perceive. That is, what is 'within' is directly related to what is 'without'.

The *second thing to remember* is this: the most fundamental thing we experience and perceive, as a process, is the journey through our life. That is because all we are doing from moment to moment is passing from the beginning of our life to its end.

The *third thing to remember* is this: the most fundamental single thing we and all living things experience is a life. As our life is something we experience it is projected from our 'inner' mix of Knowledge and Nothing. That means if we look at the stages through which we must pass to get through a whole life, we can safely conclude that they are directly related to the increasing Knowledge of that life. Also, since we can safely assume that the way Knowledge increases is universal (because the stages through which any life passes from conception to the end of old age are all the same), we can conclude that the increasing Knowledge of a fully lived life reflects the universal process of Growth of Knowledge.

With these excellent principles at the back of our mind we can now venture forward on our journey towards making good, logical sense of what, indeed, who, God is, what His Nature is and so on.

## The Stages in a human life

Let us for the moment take the liberty of assuming that a life ends after old age – that is, after we have done our dotage – completed those last winter years of our lives. Thus, for our current purposes, a human life



passes from being conceived (conception) to the last moment of old age. (**Please note** that there are *many* lives that do not pass through *all* of the above Stages, but this is explained later. **Please also note** that when I refer to the Stages in a life or Stages in the Growth of Knowledge, I will always use a capital 'S' to set them aside from the more general meaning of the word 'stage').

With all this in mind we can now identify the Stages of a human life, and here they are:

1. **Conception** (first 3 months in womb - approx.) - there are three trimesters, each lasting for about three months, through which a baby passes in the womb. For our purposes we shall name the first trimester the **Conception Stage**, the second the **Potential Stage** and the third the **Pre-birth Stage**. The Conception Stage is the most radical for the mother and the baby. There is fertilisation, the beginning of a heartbeat and the beginning of a foetus.
2. **Potential** (second 3 months in womb - approx.) - this is the second trimester, during which the new child is a foetus. It is the potential of life because, whilst it has a heartbeat and a body, it is unable to be born, unable to exist separately from the mother. It is therefore only a *potential* separate individual.
3. **Pre-birth** (third 3 months in womb - approx.) - during the third trimester the infant is for the first time able to be physically separate from mother. In other words, he can be born without much trouble. So the life is no longer merely potential - it has some sort of actuality about it.
4. **Babyhood** (0-2 years - approx.) - lies between birth and when we begin to talk, walk and assert our individuality. This Stage ends when the individual marks his or her conscious identity with conscious contrary behaviour, thus heralding the first known or conscious Stage, **Childhood**, which is when the child begins to know that he or she is not mother.
5. **Childhood** (2-12 years - approx.) - lies between the end of the Babyhood Stage and the beginning of the **Adolescence Stage**. It is an inquisitive time when much is learned and when conscious individuality is nurtured. In its early days, when the child is about 2-3 years old, it is a time when the child can drive his parents mad by being contrary - hence these early years are

often referred to as 'The Terrible Twos'. The overall Childhood Stage ends at around the time when the individual shows the first signs of puberty.

6. **Adolescence** (12-21 years - approx.) - lies between the end of the Childhood Stage and the beginning of the **Young Adulthood Stage**. Starting at around twelve years of age and lasting throughout the teenage years, the Adolescence Stage begins with the awakening of sexuality. It coincides with a rush of hormones and a desire for sexual relationships, and having too much to drink, falling in love all over the place and generally being like a teenager. It is when the individual begins to know himself or herself through intimate sexual or loving relationships with others.
7. **Young Adulthood** (21-36 years - approx.) - lies between the end of the Adolescence Stage and beginning of the **Prime Stage**. After Adolescence an individual puts great energy into making his way in the world, actively becoming independent, accessing his or her drive to get ahead. It is the time of life's after-burners.
8. **Prime** (36-60 years - approx.) - commonly called Middle Age, this is a period during which the individual often capitalises on his or her efforts, when he or she experiences and learns his or her capacity for power and expansion. Sometimes there is a little too much expansion and it ends up around the waistline.
9. **Old Age** (60-100 years - approx.) - the Old Age Stage is one of reflection over the completed expansion of the Prime. It is a Stage that is associated with wisdom - hence the limitation of the previous Stage's expansion, and so life's limits, and thus truths that transcend these limits, are beginning to be understood. Of course, not all old people take advantage of this rich period.

So, above we have the Stages of life. But before we move on, for reasons you will soon discover, we must take a quick look at what is known as the 'Interface Stage'.

## The Interface Stage

We have so far taken the Pre-birth Stage and Babyhood Stage to be two separate Stages. But, as we shall see, a little investigation reveals that these two Stages have a lot in common and can therefore be merged into a single Stage.

In effect, we actually leave our mother's 'womb' when we begin the Childhood Stage (that is because the Childhood Stage is when we first know that we exist separately from mother – hence the contrary behaviour of the 'Terrible Twos'). The Stages 'within' the womb are therefore: Conception, Potential, Pre-birth *and* Babyhood. That is, during these Stages there are no signs of our being knowingly separate from mum.

However, the Pre-birth and Babyhood Stages have a lot in common. The reason is that a baby can actually be born as a separate individual during the Pre-Birth Stage, so in this Stage it has some level of separation from the mother. And since the baby in its first two years outside the mother has no real sense of being separate from mother (hence the baby's moods are frequently matched by those of its mother) it is rather like it is still in the Pre-birth Stage. Thus the baby has its own separate body (it can exist separately), but is without *separate* consciousness and is therefore *both* separate *and* at one with the mother, just like in the Pre-birth Stage.

Since these two Stages have so much in common, together they can be described as a single Stage. They combine to be a 'between' Stage. That is, 'between' being not conscious and the start of being conscious – an overall Stage when the individual begins to separate from mother, without really knowing it. It is like a doorway between being mother and starting to be a separate individual.

Thus, together, therefore, the Pre-birth and Babyhood Stages are a **double-sided interface** between potentiality (the Potential Stage) as an individual and the beginning of actuality as an individual (the Childhood Stage). Thus, whilst the Pre-birth and Babyhood Stages are separated by a moment of birth they are indeed one Stage. And since this Stage is an *overall* interface between womb and the beginning of individuality we shall call it the **Interface Stage**. That means, therefore, the Stages of a life are as follows:

1. Conception
2. Potential
3. *Interface*
4. Childhood
5. Adolescence
6. Young Adulthood
7. Prime
8. Old Age

### **The Stages of a life and the 8 Stages in the process of the Growth of Knowledge**

For the sake of clarity, let us re-state the situation.

Since all of our Knowledge's relationship with Nothing is projected as the life we experience, and since we can identify the universal process of Conception to Old Age in all living things, we can reasonably assume that the Stages of Growth of Knowledge are reflected in this universal process.

In other words, we can see that in the Growth of Knowledge there are the following 8 Stages.

1. Conception
2. Potential
3. Interface
4. Childhood
5. Adolescence
6. Young Adulthood
7. Prime
8. Old age

### **The Womb of Nothing**

One final point that is appropriate to make in this chapter is about what I shall call the **Womb of Nothing**. Since everything in the Growth of Knowledge emerges from not known (Nothing) to known (Knowledge), and this is reflected by a life emerging from what was originally the empty (Nothing) womb of the mother, we can say that ultimately, all

Knowledge emerges from what we shall call the *Womb of Nothing*. It is worth making a strong note of this term, as I refer to it many times from now on. To help make this point clearer to you, it might help if you referred back to page 15 when we can see that 'the myriad of creatures' emerge from the 'named' 'mother'. It might also help you if you consider page 16 and the other quotation from the *Tao Te Ching*, this time about and the 'valley' of the 'mysterious female'.

### In summary – the structure of God so far

In the previous chapter our structure of God involved just a process of Growth of Knowledge from beginning, to middle to end. Now, we can see that there are more Stages involved (*Figure 1*.)

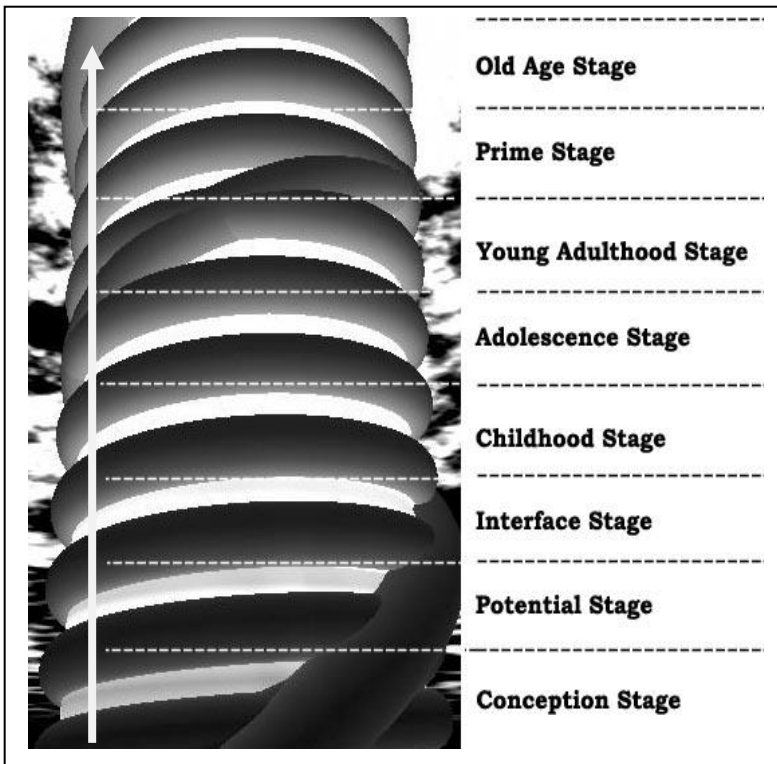


Figure 1 – The structure of God so far with all the Stages of Growth of Knowledge.





6.

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**A BIT ABOUT  
*DEATH...*  
**AND *BEYOND*****

THIS CHAPTER IS DEDICATED TO ALL THOSE WHO HAVE DIED AND ALL THOSE WHO *WILL* die, INCLUDING CATTLE AND *PIGEONS*. IT PAYS NO HEED TO ANY OF THOSE ON *EARTH* WHO HAVE NOT THE GOOD GRACE TO DIE OR BE *BORN*. BUT, HAPPILY, WHILST SUCH *LAYABOUTS* ARE POTENTIALLY INFINITE IN NUMBER, THEY ARE IN ACTUALITY ZERO IN NUMBER.





## A brief introduction to this chapter

In the previous chapter I introduced you to the 8 Stages in the process of knowing a life, and the corresponding 8 Stages in the Growth of Knowledge, which I applied to the Structure of God, because that, at its most fundamental, must also relate to the Growth of Knowledge.

In this chapter we begin to see some strong evidence that there are more Stages than this in a life, and therefore there are more corresponding Stages in the Growth of Knowledge. Interestingly, they give us some powerful evidence for life after death.

## Life after death and the Death Stage

Here is a rule you should now understand: 'Everything must be known.' That is, everything must be consciously experienced.

The statement, 'Everything must be known' urges us to ask the question, 'What about the Conception, Potential and Interface Stages in the womb?'

Why does it urge us to ask this question?

It does so because, if you are paying good attention, you will have noticed that these Stages are not *consciously* experienced Stages. You know this because a child's known/conscious life as a separate individual begins when he is around two years old. Before that the child does not know he exists as a separate individual.

So, let us ask the question again:

What about the Conception, Potential and Interface Stages in the womb? How can they play a part in the Growth of Knowledge - the growth of what is *conscious*?

To help find an answer to this question, let us consider the **moment of Death**, which happens *after* the Old Age Stage.

**Death is the severance, the cutting off of our physical life. But most important, it is something that is.**

And this 'something that is' happens, I repeat, *after* the Old Age Stage. And since it is something we experience beyond the womb (i.e. after the Childhood Stage has begun) it is something that we actually know, or we are conscious of.

Indeed, as will become more apparent throughout this book, the moment of our death is the moment we enter into the 'Death Stage' of

our life. And, like all universal Stages through which we pass during a life it is also a Stage through which the Growth of Knowledge passes.

### 3 Stages after Old Age

Conception is the *end* of what we might call our 'being' as nothing. That is because, as far as we are currently concerned in this book, before we are conceived on a physical level, we do not exist. But Conception is also the *beginning* of our physical life. It is therefore both a *not conscious* end and a *not conscious* beginning within our life. It is not conscious because we do not knowingly experience our Conception.

Now, following the old rule that *everything must be known*, we must at some time know our Conception. We must *consciously* experience it. And since death has all the qualities of Conception (cutting off, ending, beginning) we can safely conclude for the time being that death is the conscious experience of Conception. With this in mind, we can also call the Death Stage the Conscious Conception Stage.

Still using the rule that everything must be known, we can say that since there still remain two 'unknown Stages' - the Potential and Interface Stages - we must also consciously experience them after the Death Stage.

Why *after* the Death Stage?

There are three reasons:

1. The Conscious Conception (Death) Stage immediately follows the Old Age Stage, so if there are any further Stages they must come after the Conscious Conception Stage.
2. By the time we have finished the Death Stage we still have two Stages as yet not known - the Potential and Interface Stages in the womb.
3. Before being known, everything we know in our life is potential. Thus we can only know all potential and its associated Potential Stage at the very end of our *entire* life, which means *after* knowing the Interface Stage. And the Interface Stage, since it must also be known, must therefore come between the Conscious Conception Stage and the Potential Stage.

It follows that we have 3 Stages to experience consciously **after** Old Age: the Conscious Conception (Death) Stage, the Conscious Interface Stage and the Conscious Potential Stage.

With all of this in mind, we can safely say that we are building some pretty good evidence for life after death.

## **Life after death and the Physical and Spirit Realms**

We live this life in the *Realm of Energy*. That is because, we are, as an overall experience, in this physical life knowing energy, which is the fundamental overall thing we experience here; that is because it is what we are in and surrounded by all the time.

Now, to know one thing, to be conscious of one thing, we must also know or experience what it is not (there is not one thing that exists in isolation or without its polar opposite). So, after the life in a physical/energy body, we experience life in what is *not* physical or *not* energy. This is the life in what we might call **Spirit**.

The Realm of Energy is our main experience of Nothing and the Realm of Spirit is our main experience of Knowledge. The reason these two are separated into two overall Realms is based in the fact that we must know what we are at all levels. And for us to know something we must experience it as being separate from us. And two of our main parts in our mix of Knowledge and Nothing are, of course, Nothing and Knowledge; so, for us to know ourselves properly, each of these ingredients must be known in as pure a form as possible; hence we have a physical life (Nothing) and a Spirit life (Knowledge).

The reason that the Realm of Energy relates to an experience of Nothing, and that the Realm of Spirit relates to an experience of Knowledge is first that the Realm of Energy has definite limiting dimensions. For a start, in our physical body we are separated by time and by space, indeed time and space in the Realm of Energy can become extreme so that we are almost utterly isolated, or separate from any sort of known unity. Hence, when we are isolated we are in a situation in which we have fewer known reference points - there is more not known than there is known.

Since the Realm of Spirit relates to the *Known Unity* of Knowledge we can reasonably accept that it has far less limitation than the Realm of Energy.

It is also worth noting that the physical body is traditionally seen as negative (Nothing) and Spirit is traditionally seen to be positive (Knowledge).

### **Knowledge is neither energy nor not-energy**

I have just said that the physical world is the Realm of Energy and that the Spirit world is made up of what is not energy. You may therefore be wondering about Knowledge. What is that 'made of'?

Knowledge is Completion. It is a known Unity of All, including what is energy and what is not energy. It is therefore most certainly not energy and it is not Spirit. It is something on its own. It has no dimensions. It has no *not* dimensions.

### **Reverse order of Conscious Potential and Conscious Interface Stages**

Now that we have been briefly introduced to the Potential and the Interface Stages that happen after death, we can acquaint ourselves with them a little better.

One of the most interesting things about these Stages is that the order in which they are experienced knowingly (after death) is the *reverse* of how they are experienced 'not knowingly' (in the womb). Thus after death we experience the Conscious Interface Stage *before* the Conscious Potential Stage; whereas in the womb we pass through the Potential Stage before the Interface Stage.

We shall later have an even greater insight into the precise reason for this, but for the time being it is enough to understand that the potentiality of anything experienced relates to every potential aspect of that object. In other words, as I said above, *all* the potential of something can only be known 'at the very end of our *entire* life', which is a moment before the Completion. Hence knowing the Conscious Potential Stage is the knowing any potential, so it always comes last before Completion. That means it must be preceded by the Conscious Interface Stage.

Thus, after the Conscious Conception Stage, comes the Conscious Interface Stage, *which is followed* by the Conscious Potential Stage.

We can therefore see that, for our current purposes, Completion of a life occurs *after* the Potential Stage. **Which means that beyond Old Age we pass through three further separate Stages, which are not experienced when we are in the physical body, but are experienced in a 'lighter energy body' (see below).**

In our life we therefore pass through the following Stages:

1. Not conscious Conception
2. Not conscious Potential
3. Not conscious Interface
4. Childhood
5. Adolescence
6. Young Adulthood
7. Prime
8. Old Age
9. Conscious Conception (Death)
10. Conscious Interface
11. Conscious Potential

Since these Stages reflect the Growth of Knowledge, we can reasonably be assured that the Growth of Knowledge passes through Stages directly associated with them. In other words, the Growth of Knowledge passes through three further Stages in Growth of Knowledge, which are the Conscious Conception Stage, the Conscious Interface Stage and the Conscious Potential Stage.

### **The 'lighter energy body' between Old Age and the Realm of Spirit**

In the diagram (*Figure 1*) you can see that we have a 'lighter energy body' between the end of the Old Age Stage, or from death, to the beginning of the Spirit Realm. That is because the Nothing experience of a life is in the Realm of Energy, and we know that this Realm of Energy ends only after the Conscious Potential Stage. That means, after we have departed from our physical body, we are still in the Realm of Energy; but, because we have clearly left our heavy physical body behind, and we are still in the Realm of Energy, we must still have an energy body of sorts. Clearly, this must be of a lighter quality than our dead physical body – hence the term 'lighter energy body'.

## A summary of the Stages passed in life and the Realm of Energy and the Realm of Spirit

As you now know, we have clues of Nothing and Knowledge all around us, for example day and night, the Sun and the Moon. You also now know that another way Nothing and Knowledge are represented is in the process of our life. The 'Nothing Realm' is, as you now know, the Realm of Energy. Its counterpart is the 'Knowledge Realm', which is the Realm of Spirit, or not-energy. Take a look at the below diagram for an overview (Figure 1).

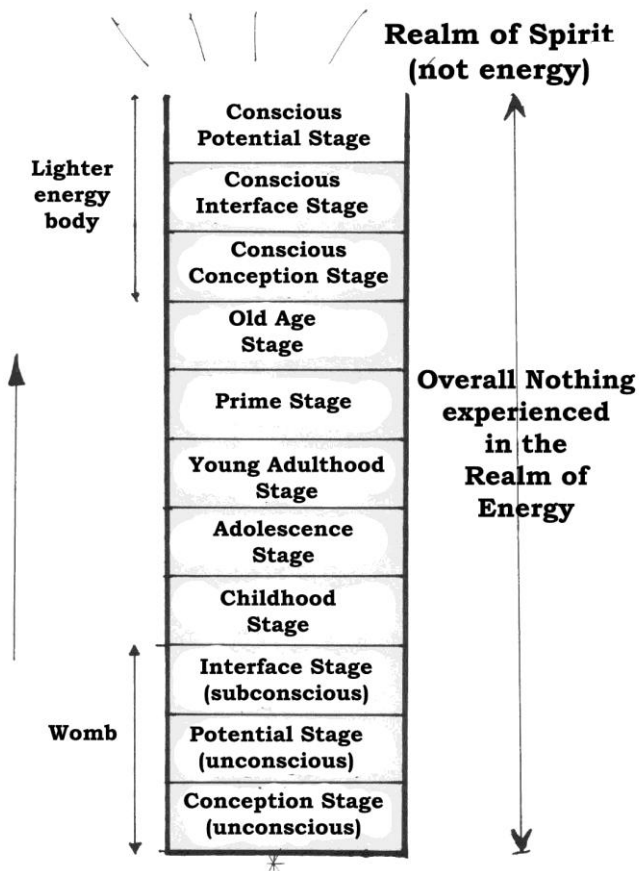


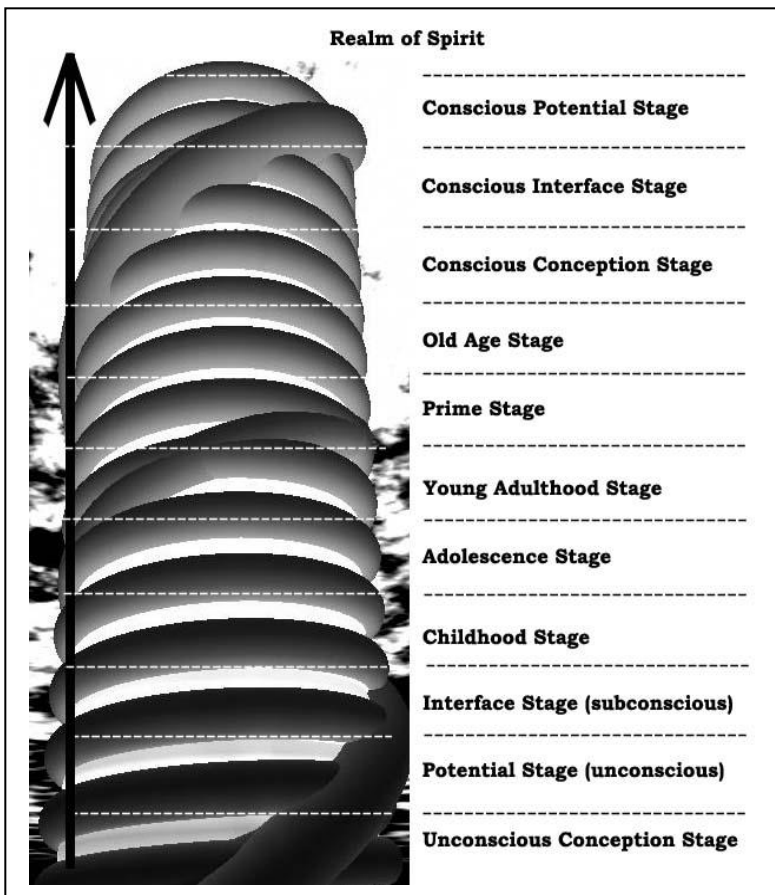
Figure 1 – The Stages of Growth of Knowledge.

## A look at the structure of God so far

It is my aim in this book to prove God exists, and to show what His Nature is.

As you saw in the first chapter, I was shown God – the Spiral of God – at the beginning of my work. Since this was shown for a reason and not just as a random image, to prove God I must match up my findings with that Spiral.

So far we can match up the Spiral of God with my findings by linking it to the Stages of Growth of Knowledge we have since discovered. See in the image, *Figure 1*, below.



*Figure 1 – the Stages of the Growth of Knowledge matched with the Spiral of God... so far*



The reason why I am making this link between the Spiral of God and the Stages of Growth of Knowledge is because we can reasonably assume at this point that the top of the Spiral, with its infinite plane of white light, is the Realm of Spirit. We can also reasonably assume that, because the light is at the top, and therefore at the end of the Growth of Knowledge, that the very bottom of the Spiral must be the beginning. That means we can within reason relate the Stages of Growth of Knowledge with the Spiral of God as shown in *Figure 1*.

### **Levels of Knowledge and Levels of Perception**

Because you are now becoming familiar with the different Levels of Knowledge in the Growth of Knowledge, it might be helpful to you at this juncture if I briefly introduce you to the *Levels of Knowledge* and their relationship with the *Levels of Perception*.

As our Knowledge grows we pass through different Levels of Knowledge. Since these different Levels correspond to the mix within, and this mix directly relates to what we perceive, then we can correlate the Levels of Knowledge with Levels of Perception.

So, at each Level of Knowledge there is a different type of Perception, which means that the way things are perceived at each Level differs from all other Levels.

That means the reality of whatever is perceived will differ at different Levels of Perception.

This dynamic will be considered in more detail later, when I explain the changing laws of physics and time.





7.

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# *The Model*

*This* chapter is *dedicated* to the LOGICAL steps it takes to build anything of any

**meaning,**

like a fine building, with all of its parts in place.



## A brief introduction to this chapter

So far I have shown you that Knowledge grows in a linear fashion through the Stages of Growth of Knowledge.

However, if we are to understand the *Spiral* of God, we must now begin to consider taking a step away from the linear structure of God to a structure that somehow incorporates a spiral.

This may at first seem a daunting problem, for how can we transfer a linear process from beginning to end into a spiral? It is, however, with a little thought, reasonably straightforward, as I hope you will see in this chapter.

## Converting a linear process into a spiral process

Let us first consider once again that every moment is **first not perceived, then it is perceived, then it is known.**

For instance, the next moment coming into your Existence is as yet not experienced to be a separate event. But soon it will be, and once you have experienced it, you are at one with it and it will never change – you will *know* it.

Thus, when it is known you have a unity with it – you are at one with it. That means it is no longer perceived, or experienced as being separate from you. It *is* you – a *known* part of you.

This very same process occurs for everything. Thus everything passes from not known to known.

Everything passes from Nothing to Knowledge.

As we know, if we look at it like this, everything we experience passes in a linear fashion from Nothing to Knowledge. It is linear because it passes between two points with no other variables.

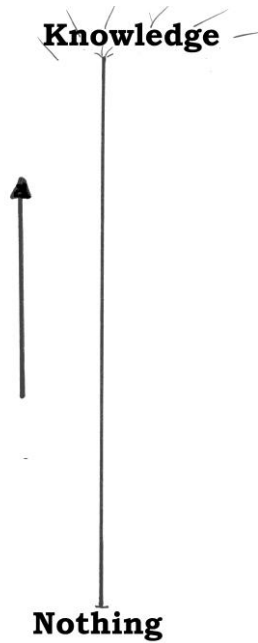


Figure 1- A linear process through the Growth of Knowledge.

That should all be straight forward enough, so let us now take a look at some new ideas.

Since everything we perceive is experienced on this journey from Nothing to Knowledge, and since anything to do with 'our' Nothing and Knowledge and its mix relates directly to what we perceive or experience, we must be able to build a *perception-based model* that reflects this journey. As you will eventually discover, this model is vitally important for showing how and why astrology helps point us towards God.

For the time being, however, let us say that on our journey through our Existence we are always at a different moment. The point P (Perception) in *Figure 2* captures when we might be at any one moment on our journey through our Existence, 'travelling' between Nothing and Knowledge.

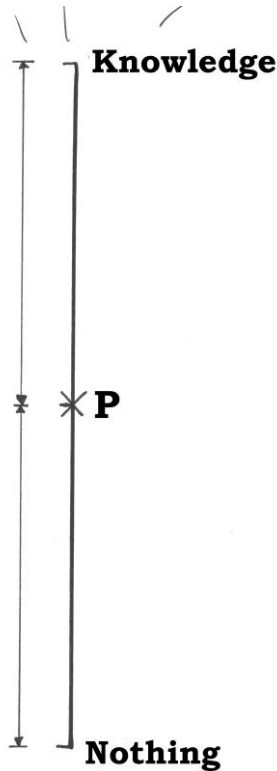


Figure 2 – P represents a moment of Perception.

What will you perceive at point P?

Whatever it is must correspond to a flat plane that has P (Perception) at its centre. It is a single flat plane because we are talking about a single moment. And this flat plane will be perfectly horizontal in relation to the vertical line that goes from Nothing to Knowledge.

That is because anything below the point P is the past and everything above it is the future. And since what we perceive is only in the present, our plane must not cross over into the past – hence it is flat and perfectly horizontal in relation to the vertical line between Nothing and Knowledge. Similarly, it must not cross over into the future.

Also, the flat plane will be circular, because P is a point of Perception and any individual's range of perception is the same all around. See Figure 3 of a flat plane below:



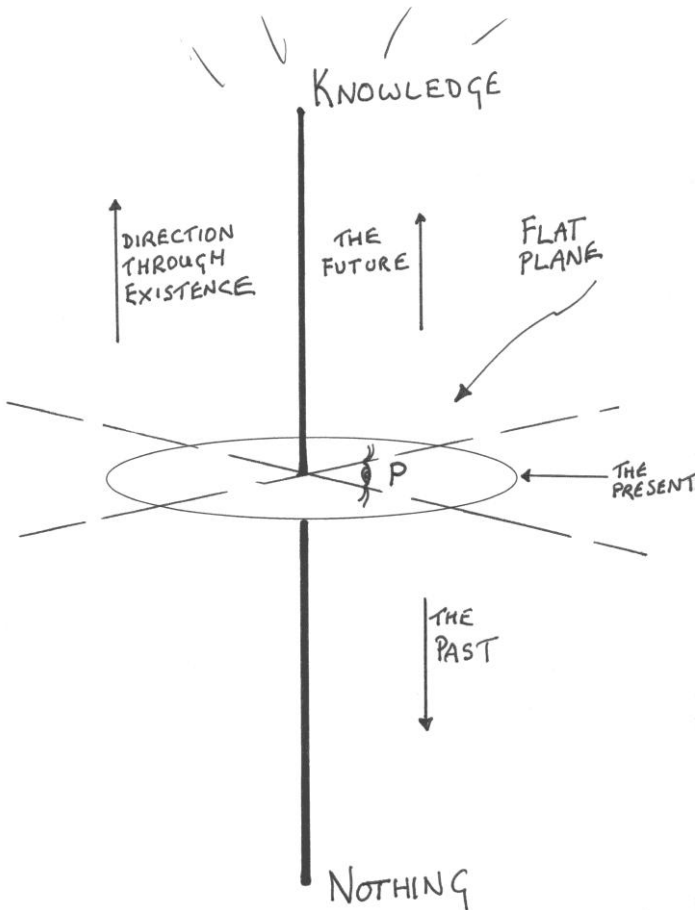


Figure 3 – The flat circular plane with Perception at its centre.

What will the flat plane consist of?

To help answer this, we must first consider that when we perceive anything our perception is at a point on the vertical line between Nothing and Knowledge.

Take a look at the diagram, *Figure 3*, and consider that the point P, Perception, directly relates to Nothing at the bottom and Knowledge at the top.

Some of you may find this difficult to understand. If so, try to remember that point P is on the path between Nothing and Knowledge.

P therefore *directly relates* to the points Nothing and Knowledge. And of course this means that the position of point P is, in effect, a *relationship* between Nothing and Knowledge.

Now, since Nothing and Knowledge are fundamental parts of the mix 'within', they relate directly to what we perceive. We must therefore be able to see a clear representation of them at all times. This principle is at the heart of the perception-based model we should be able to build.

The question is how can we transfer this relationship between the points Nothing and Knowledge to this model? The answer is that we must use what we shall for the time being call '**representatives**' of these points.

We know that the only way these **representatives of the points Nothing and Knowledge** can appear in the model is by them being on the flat plane of the moment (see N and K in *Figure 4*). That is because all that we perceive in a moment must be represented in our model somewhere on this flat plane, and nowhere else.

The next big question is: how can the different relationships between Nothing and Knowledge, as relating to Perception, be represented in our model *on the journey* from Nothing to Knowledge?

The answer is that the representatives of the points Nothing and Knowledge must *move* in relation to each other. For each different positioning between these representatives will directly relate to a different relationship between Nothing and Knowledge, and therefore a different position for Perception on the journey between Nothing and Knowledge.

But how will they move?

We know that they must be on the flat plane of the moment. Their motion must be *circular and equidistant* around a central point, which is Perception. That is because, if the distance between a representative of either Nothing or Knowledge and Perception varied, the representative would not be consistent with what it is. Since each representative only relates to one thing, it must therefore have only one distance from Perception, otherwise it will be representing something else. Thus the representatives of Nothing (N) and Knowledge (K) must orbit Perception (P) in a circular fashion along a flat plane with Perception (P) in the centre of that flat plane and in the centre of each circle that is inscribed by each orbiting representative.

Since each representative is different, this difference must also be reflected by the representatives having different orbit paths (see below diagram, Figure 4).

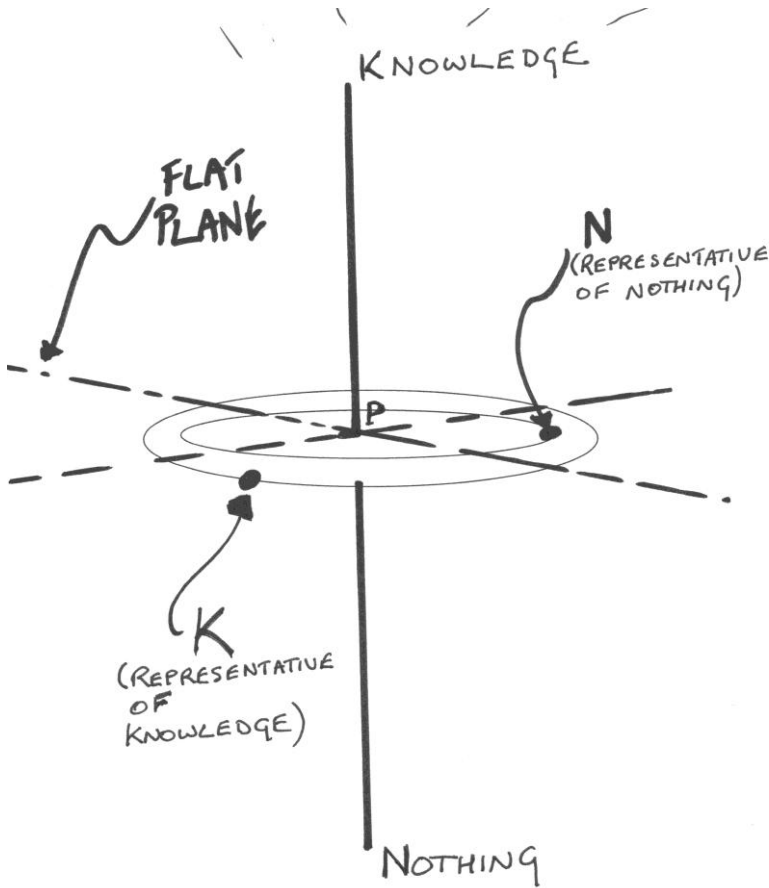


Figure 4 - The orbits points, N and K.

It is their relationships between each other on the flat plane that reflects the position of Perception on the journey between Nothing and Knowledge. That is because, wherever Perception is, it relates both to the point at the beginning of the journey, Nothing, and the point at the end of the journey, Knowledge. And the representatives of these points, N and K in the diagram, Figure 4, reflect that relationship.

Take a look at the diagram below, *Figure 5*, and notice how the relationship between orbiting representatives N and K works. Different relationships between orbiting representatives N and K, shown in degrees, relate to different positions of Perception, P. That is because, as I have already said, a different relationship between these two representatives (N and K), which represent the beginning of the journey, Nothing, and the end, Knowledge, must relate to different positions of Perception on the vertical line between Nothing and Knowledge.

Perception at these different moments is therefore represented in the diagram *Figure 5* by P being at different positions (P1, P2, P3) on the vertical line, where the associated orbiting representatives of Nothing and Knowledge, N and K, are shown to be in different relationships with each other.

It is these different relationships between N and K, reflected by degrees on a *circular horizontal flat plane*, that are directly related to the relationships between Nothing and Knowledge on *the vertical line as represented by Perception (P1, P2, P3)*. Thus the circular relationships between representatives N and K are directly related to the different positions of P. That means, since P is the Perception of all that is being perceived at that moment, the positions of these representatives are directly related to what is being perceived; thus they and their positions reflect what is being perceived.

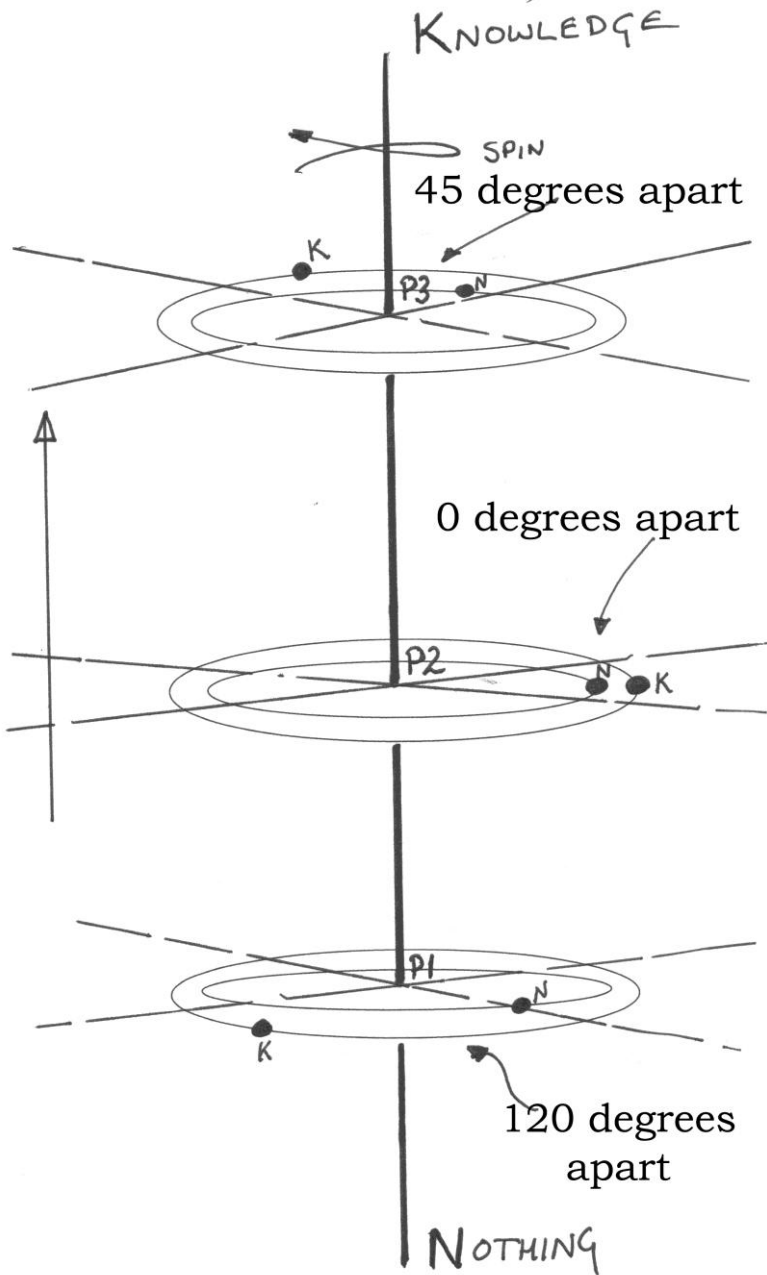


Figure 5 - The different relationships between orbiting representatives, N and K, in relation to different positions to P.

## **In summary - using the above example**

The ideas with which you are currently being acquainted in this book are not the easiest to grasp, so to help re-cap, below is a summary of the main points in this chapter. The summary is based in the diagram, *Figure 5*.

1. When we experience anything, it passes from being not known to being known; so it passes from Nothing to Knowledge.
2. Whatever it is we are experiencing, it is perceived between Nothing and Knowledge.
3. Any moment of Perception is a point between *not* being known (Nothing) and being known (Knowledge).
4. Each moment of Perception is therefore at a point where the points Nothing and Knowledge relate to each other.
5. Each moment of Perception is therefore, effectively, a relationship between the points Nothing and Knowledge.
6. This relationship can be depicted by two orbiting '**representatives**', one of which directly relates to, or represents, Nothing; and the other directly relates to, or represents, Knowledge.
7. The representative of Nothing is orbiting N; and the representative of Knowledge is orbiting K.
8. Different relationships shown by degrees between these two orbiting representatives, N and K, therefore directly relate to different positions of Perception on its journey between Nothing and Knowledge.
9. In the diagram, *Figure 5*, we have three hypothetical examples of positions. At the bottom we have a 120 degree angle between the Nothing representative (N) and Knowledge representative (K), which signifies the position of P1.
10. Next we have P2, which relates to a 0 degree separation between the two representatives of Nothing and Knowledge.
11. Finally, we have P3, which is represented by a 45 degree separation.
12. The model shows us how two orbiting representatives of Nothing and Knowledge can reflect different relationships between Nothing and Knowledge, which is always the position

of P, wherever it might be. Thus, whatever is at P is directly related to the relationship between the orbiting representatives.

### **Positions of the orbiting representatives**

Notice in the above diagrams that the orbiting N representative is closer to P than the orbiting K representative. This is because in the process of Growth of Knowledge it is from Nothing that more Knowledge emerges. And since everything must be experienced or known, it must be reflected in what we perceive; so the representative of Nothing (orbiting N) in the model is closer to Perception, as this reflects that Knowledge grows *from* Nothing in the process of Growth of Knowledge.

### **More orbiting representatives**

In the previous chapter I showed you that on the journey between the womb (Nothing) and the Knowledge Realm of a life there are several specific Stages that must be passed.

They are: Childhood Stage, Adolescence Stage, Young Adulthood Stage, Prime Stage, Old Age Stage, Conscious Conception Stage, Conscious Interface Stage and Conscious Potential Stage.

Since these Stages occur in the universal knowing of the Nothing of a life; and the knowing of Nothing must be similar wherever it happens, they are important to the universal Growth of Knowledge, which also relates to God. For God's Growth of Knowledge directly relates to all the Nothing in Creation.

Now, for the building of our model, we do not use the unconscious Conception, unconscious Potential and subconscious Interface Stages because the model concerns only what is known or consciously experienced. These Stages are therefore, in effect, in the 'womb', or in Nothing, and are therefore represented by the Nothing representative. Thus, for our purposes, the *conscious* journey between Nothing and Knowledge begins with the *conscious* Childhood Stage.

Now, since the above Stages are definite points universal to all things on a journey between Nothing and Knowledge, and therefore also relate to the position of P (just like the points N and K) they must also be

represented as orbiting representatives on the flat plane, just like the orbiting representatives N and K.

Thus, in our model we should not only have the orbiting representatives of the two points at the opposite ends of the journey between Nothing and Knowledge, we should also have orbiting representatives of all of these important Stages.

See below a diagram, *Figure 6*, of the positions of these orbiting representatives. The inner most orbiting representative relates to Nothing, the next relates to Knowledge, the next to the Childhood Stage, the next to the Adolescence Stage and so on in chronological order until the Conscious Potential Stage on the very outside. The rings shown are the paths of the orbits.

You may wonder why the Knowledge orbiting representative is not the furthestmost orbiting representative from P. That is, you may think that if the orbiting representatives are to reflect the complete process of Growth of Knowledge, which ends in Knowledge, the Knowledge orbiting representative should be beyond the orbiting representative of the Potential Stage. This is reasonable, but we must remember that it is the mix of Knowledge and Nothing that begins the Growth of Knowledge. That means the orbiting representatives of Nothing and Knowledge must be *together* (like parents) and closest to Perception, P.

Once again, as P ascends, so these points rotate accordingly. That is because wherever Perception is on the journey, it is at a position that relates not only to Nothing and Knowledge, but also to all of the other main points in the process of Growth of Knowledge, which are the Stages in Growth of Knowledge. And so the positions of the representatives of these Stages in relation to each other also directly relate to the position of Perception.

Therefore, whatever is being perceived at any one moment is represented by the combined relationship of all the orbiting representatives.

That means everything perceived is in some way made up of 'ingredients' that directly relate to the orbiting representatives; and that the nature of what is perceived is in accord with the specific relationship between these 'ingredients'.

That means clues as to what is being perceived at any time can be found in the positions of the orbiting representatives of the model. It also means that if we can predict the positions of these representatives, we can predict what will be perceived in the future.



Finally, because the representatives orbiting Perception are *perceivable* representations of points in the process of Growth of Knowledge, for the sake of definition and simplicity, **please note** we shall now call them **Perceived Points**. So, from now on, we are no longer using the term 'orbiting representative'. Instead we are using the simpler term Perceived Point.

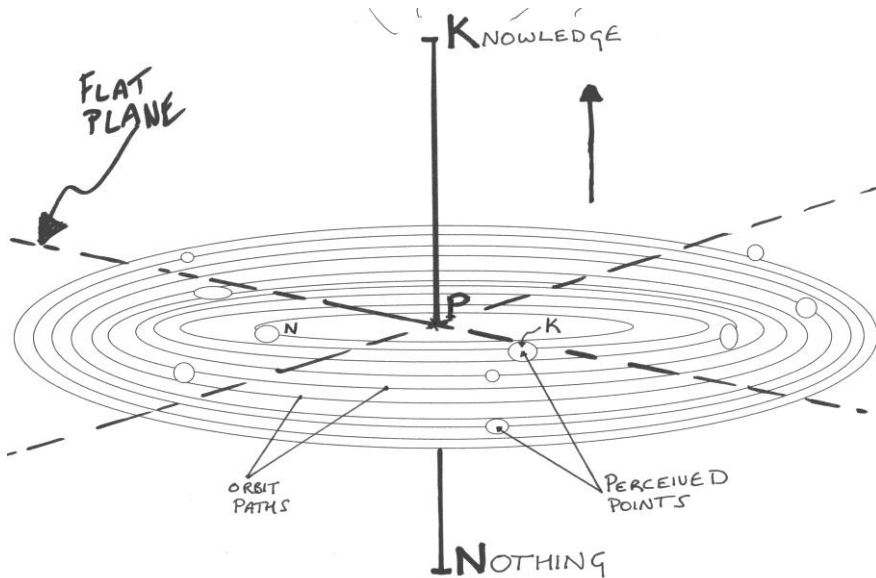


Figure 6 - Orbiting Perceived Points.

### Naming the Perceived Points

We have no problem naming the Knowledge, Nothing, Childhood, Adolescence, Young Adulthood, Prime and Old Age Perceived Points. That is because it is clear what they represent.

However, we have both conscious and not conscious Conception, Interface and Potential Stages. But the only Stages relevant to the Perceived Points are the conscious ones, because they are the ones knowingly experienced.

So, do we name the Perceived Points representing the Conscious Conception, Conscious Interface and Conscious Potential the *Conscious Conception Perceived Point*, the *Conscious Interface Perceived Point* and the *Conscious Potential Perceived Point*?

We have no need to, because we know they relate to what is Conscious. So we have no need to employ the 'Conscious' description. Thus we shall call them the *Conception Perceived Point*, *Interface Perceived Point* and the *Potential Perceived Point*.

### **The overlapping orbits of the Interface Perceived Point and Potential Perceived Point**

It is one of the rules of the model we are constructing that everything experienced in the Growth of Knowledge must be reflected in that model. This is based in the principle that all must be known, and therefore experienced.

One of the important facts that we must not forget is that the Conception, Interface and Potential Perceived Points *also* directly relate to the Conception, Potential and Interface Stages *in the womb*. That is because the Conception, Interface and Potential Perceived Points are directly related to the known Conception, Interface and Potential Stages, which are directly related to their not known counterparts in the womb.

That means the Conception, Interface and Potential Perceived Points must in some way reflect the not known Stages in the womb *as well as* the known ones between Old Age and Knowledge.

Now, since, in the womb, the Potential Stage comes *before* the Interface Stage, and after death the Conscious Potential Stage comes *after* the Conscious Interface Stage, these changes of position must be reflected on our model.

An obvious way to reflect these changes in positions is for the orbit of the Interface Perceived Point and that of the Potential Perceived Point to change places at times, so that occasionally the orbit of the one is outside the other and vice versa (*Figure 7*).

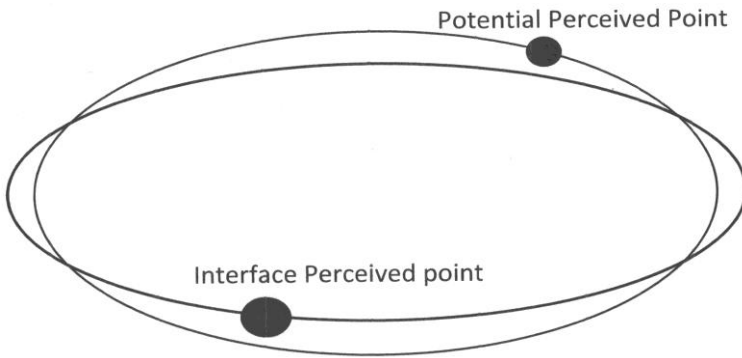


Figure 7 - Overlapping orbits of Potential Perceived Point and Interface Perceived Point

If we take into consideration the above overlap, the orbits of all the Perceived Points will be as shown in the diagram below, *Figure 8*. Notice that the two outer orbits intersect each other so that at times one is outside the other and vice versa.

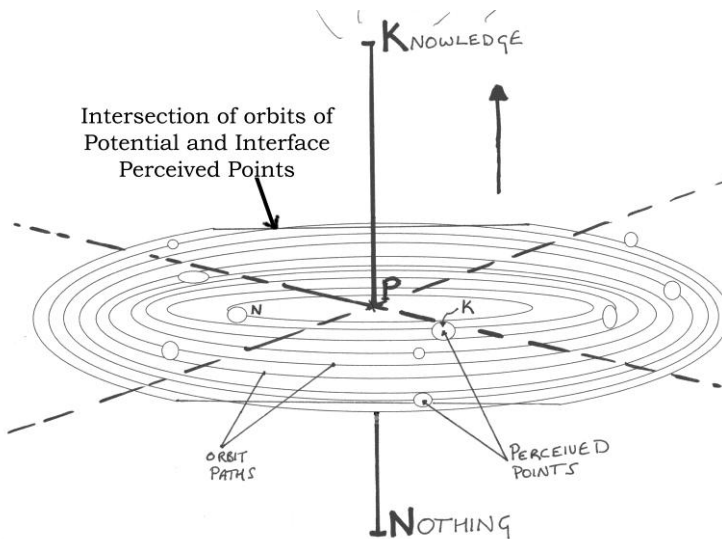


Figure 8 - Notice the overlapping outer orbits.

## **The structure of God so far**

In the previous chapter we matched up the Spiral of God with the Stages of Growth of Knowledge.

We can now begin to put some meat on the bones, as it were.

First thing to remember is that the flat plane of orbiting Perceived Points is a single moment between the bottom, Nothing, and the top, which, so far, we are currently considering to be the Realm of Spirit.

Second thing to consider is that the Perceived Points move in relation to the position of Perception, because each different position of Perception is directly related to a different relationship between the Perceived Points.

Now, because our aim is to find the Nature of God, and God is, as we all know, directly related to all things, and therefore to all times, then we must consider a structure that includes all times.

The question is, how can we do this?

It is simple enough. Imagine that all Perceived Points on the flat plane as shown in the *Figure 8* are at the very lowest point in the Growth of Knowledge, which is where you can see 'Nothing' in *Figure 8*.

Now, allow them to move up the shaft between Nothing and Knowledge, which is to move upwards through the Stages of Growth of Knowledge.

As the Perceived Points are always in a different relationship with each other at every point on the shaft from Nothing to Knowledge (because each position on the shaft is a new position of P , which directly relates to a different position of the Perceived Points), then they will move as they ascend the shaft.

Imagine that their movement is, let us say, in a clockwise direction as the flat plane of Perceived Points moves upwards.

As they move upwards allow them, in your mind's eye to leave a thick trail behind, so that the paths of the ascending Points create a series of spirals within spirals.

From the outside you should end up with something very similar to the Spiral of God, as shown below in *Figure 9*.

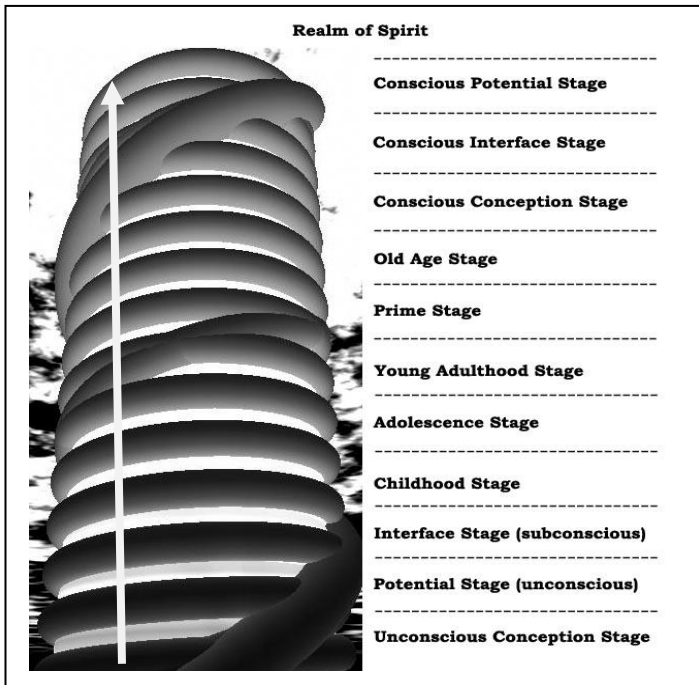


Figure 9 – The spiral created by taking the moving Perceived Points through all of the Stages of Growth of Knowledge – very similar to the Spiral of God.

## Summary of this chapter

In this chapter we have built a model, a two-dimensional representation of any moment perceived in the Growth of Knowledge, and have used that model to create a spiral as seen above in *Figure 9*. That means we have succeeded in converting a linear Growth of Knowledge into one that is spiral in nature.

In the next chapter we shall see some important evidence as to how and why this structure relates directly to the Solar System, and thus gives us evidence in our physical world of the reality of the Growth of Knowledge, and therefore of Knowledge, and therefore, as you will later see, God Himself.





8.

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# God and Astrology

This Chapter is DEDICATED to everyone who has a question of DESTINY and to all things that happen simply **because** they are meant to, including smiles, and flights in balloons and the **generous** motion of the planets.





## **An introduction to this chapter**

In the previous chapter we explored the structure of the model and discovered the positions of the Perceived Points on their flat plane. This is an equally important chapter, because here we are going to begin to link the Perceived Points with the planets of the Solar System, and the Solar System with the minutiae of what we perceive and experience down here on Earth.

These links are at the heart of astrology, so you will be learning about how astrology works. Also, by connecting the Perceived Points to the Solar System and astrology we will be bringing the unseen (Knowledge) down to what we can see and measure. And, because Knowledge is at the core of this, and Knowledge is Completion, we will, to a large extent, be bringing Heaven to Earth.

The four key areas we shall look at in this chapter are as follows:

- 1. The Geo-Centred Solar System**
- 2. Properties of the planets in relation to the Perceived Points**
- 3. Tree rings: Levels of Knowledge and the Growth of Knowledge**
- 4. Astrology**

### **1. The Geo-Centred Solar System**

You should now know that it is a general rule that everything within must be experienced without, or perceived in the world around us in some way or another.

That means, because the model relates to the Growth of Knowledge, which is within, we must be able to see the orbiting Perceived Points about us right now. That is, there must be representations of them right now for all to see in more or less exactly the same way as depicted in the model.

The good news is that we do indeed see them everyday – well, most of us would if we looked. They are the planets of the Solar System – including the Sun and the Moon. (I know the Sun and the Moon are not now generally known planets. But they are in the old sense of the word ‘planet’, which comes from the Greek, ‘*planetes*’, which means ‘wanderer’ – i.e. wanderer of the sky – and these ‘planets’ do appear to wander across the sky as the day passes).

Now the Solar System I will be using for this is the *Geo-Centred*, or Earth-Centred Solar System (the one that is used in western astrology). That is because the model I have so far shown you is built around Perception. And the point of Perception for us all is the Earth - we perceive the Universe around us from Earth. Thus the Solar System that we must use for this is the one with the Earth at its centre - a Geo-Centred Solar System. Hence it *appears* that the Sun, Moon and all the planets - as far as we can *perceive* from here - go *around* the Earth. More than that, they go around on a flat plane, which means, as far as we can see, they follow the same circular path known as the Ecliptic (*Figure 9*).

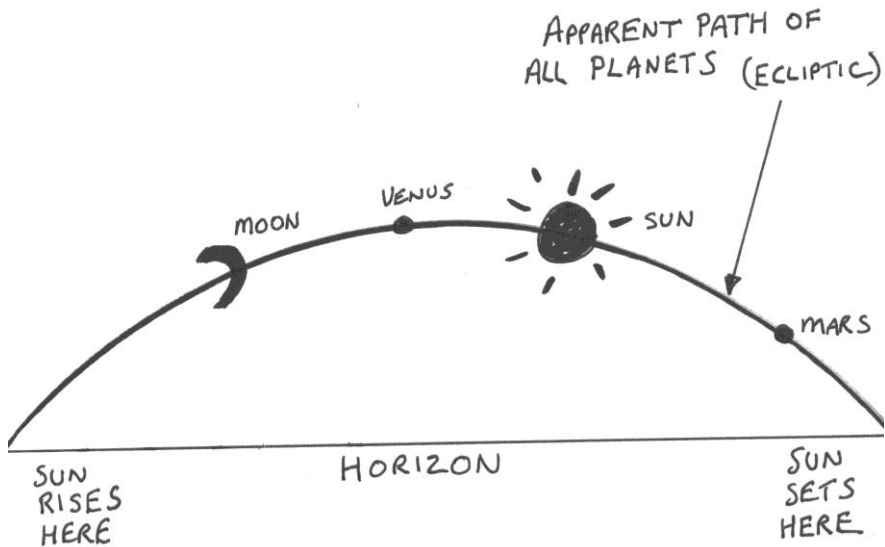


Figure 9. From our view on Earth the path of the Sun appears to be shared by all planets on the Ecliptic.

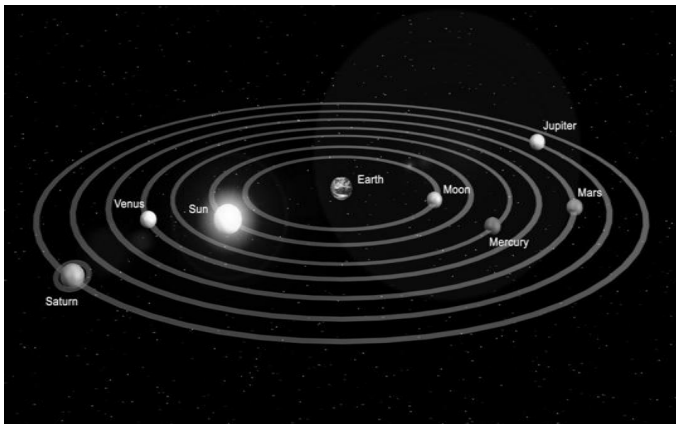
Yes, all planets appear to pass along this path - the very same path that the Sun and Moon use. Alright, Pluto is out by 17 degrees (its orbit tilts by 17 degrees), but we would not expect our model to be EXACTLY the same as the Solar System, for the very reason that it is NOT the Solar System, and must therefore not be exactly like it (everything must be true to what it is). Hence there will be deviations.

Nevertheless, we have some reasonably compelling evidence that the orbiting Perceived Points of our model are indeed represented by the planets, as perceived from Earth. However, we need more evidence

than this; so let us take a closer look at the link between the model and the Solar System.

If the Geo-Centred Solar System is indeed directly related to our model, we can begin to link up the Perceived Points with the planets. So, as the diagram below of the Geo-Centred Solar System (*Figure 10*) shows, Earth, because it is in the centre, relates to Perception in the model. The Moon, because it is the first to make an orbit from Perception, relates to the Nothing Perceived Point. The Sun follows the precise path that we would expect to be taken by the Knowledge Perceived Point, because it is the one after the Moon. Thus the Sun relates to the Knowledge Perceived Point. The Childhood Perceived Point is the third Perceived Point, because it relates to the first known Stage in the Growth of Knowledge. Similarly, Venus relates to the Adolescence Perceived Point, Mars to the Young Adulthood Perceived Point, Jupiter to the Prime Perceived Point and Saturn to the Old Age Perceived Point. Although they are not shown in the diagram below, Uranus relates to the Conception Perceived Point, Neptune relates to the Interface Perceived Point and Pluto relates to the Potential Perceived Point.

If at this time you are wondering about the *actual* Solar System rather than the Geo-Centred one, rest assured that we shall be looking at it later.



*Figure 10 - Geo-centred Solar System, excluding the planets Uranus, Neptune and Pluto*

## **2. Properties of the planets in relation to the Perceived Points**

For the model truly to represent the Solar System, the planets must have properties directly linked to the Stages of Growth of Knowledge. That is, since the planets are in effect physical manifestations of the Perceived Points, and the Perceived Points are directly linked to Stages in the Growth of Knowledge, then the planets must have qualities that reflect their associated Stage. For example, if Mars is the physical manifestation of the Young Adulthood Perceived Point, then it must in some way reflect the qualities of Young Adulthood.

Below are some examples of how the Perceived Points match up to the planets.

- If the Knowledge Perceived Point is indeed represented by the Sun, then we would expect the Sun to have qualities of the Knowledge Perceived Point. For example, without Knowledge no model would be 'seen' or known to exist. Similarly, there would be no Solar System without the Sun. So, the Sun does share similar properties with the Knowledge Perceived Point.
- If the Knowledge Perceived Point is represented by the Sun and the Nothing Perceived Point is represented by the Moon, then we would expect the Sun and Moon in some way to show equal but opposite significance. That is because, Knowledge is the result of a perfect union between Nothing and Knowledge, and so both Nothing and Knowledge have equally essential roles in the Growth of Knowledge. Also, in the Growth of Knowledge, there is Nothing at one end and Knowledge at the other, thus, again, each has equal but opposite significance in the Growth of Knowledge. The equal significance shown by the Sun and Moon can be seen clearly in an eclipse when the Moon and the Sun are seen to be exactly the same size. The only difference, of course, is that the Sun gives off light from its own source, but the Moon does not. Nevertheless, just by the eclipse alone we can be satisfied that the Moon has the equal but opposite significance as the Sun.
- If the Moon is the representation of the Nothing Perceived Point then we would expect the Moon to have the qualities of Nothing in the Growth of Knowledge, which is to be the Womb of Nothing and so 'give birth' to more Knowledge. Happily, the

Moon does have such qualities, because the Moon waxes and wanes. She is at times full and pregnant with the reflection of the Sun, and at times new and empty, waiting for the inevitable impregnation of the Sun, before growing in size to being full again.

- If Uranus represents the Conception Perceived Point, then we would expect this planet to have 'Conception-like' qualities, which would be to behave as apart from all the other planets, for Conception is all about separation, beginning and generally not following the crowd. It is therefore no surprise that we find Uranus on a completely different axis to all of the other planets. Also, it has an eccentric orbit.
- If Saturn represents the Old Age Perceived Point, then we can expect it to have 'Old Age' qualities. That is, Saturn should show some signs of limitation. It is no surprise therefore that Saturn is the only planet surrounded by very obvious rings, that 'hold it' in place, as it were.
- As we saw in the model, the orbits of the Interface and Potential Perceived Points overlap. It might be a lot to ask, but we should expect this to happen uniquely with the orbits of Neptune and Pluto, because Neptune is the physical representative of the Interface Perceived Point and Pluto is the physical representation of the Potential Perceived point. The good news is that the orbits of these two planets do indeed intersect, just as they do in the model.

When we examine orbit times later on in this book we shall be taking a closer look at more direct, and, some might say, astonishing links between the planets and the Perceived Points of the model.

Meanwhile, it appears so far that the planets are excellent contenders for being the physical representatives of the Perceived Points of our model, and are thus directly related to the Growth of Knowledge. As you will soon see, this means that we are another step closer to proving that the God in my vision is indeed a true representation of God.

### **3. Tree rings: Levels of Knowledge and the Growth of Knowledge**

Earlier in this book I mentioned briefly the Levels of Knowledge (page 71). As far as we are concerned, a Level of Knowledge relates to the 'amount' of Knowledge you have of a particular thing. As the Knowledge of something increases it is rather like a tank filling with water, it rises through different levels.

As far as increasing Knowledge of something is concerned, or the increasing amount of what is known, these levels are named according to their associated Stage in the Growth of Knowledge. Thus, if the Knowledge of something has reached the Childhood Stage, we have a Childhood Level of Knowledge of that particular object. If on the other hand it has reached the Prime Stage, we have a Prime Level of Knowledge and so on.

Now, since the Perceived Points are directly related to what is known, we must be able to know or see more Perceived Points as we ascend through the Growth of Knowledge. So, if we have reached the Adolescence Stage in the Growth of Knowledge we should only see four Perceived Points and their orbits: the Nothing perceived Point, the Knowledge Perceived Point, the Childhood Perceived Point and the Adolescence Perceived Point.

If we have reached the Old Age Stage in the Growth of Knowledge we will have an Old Age Level of Knowledge of the object, and this must be reflected in our model by our being able to see the Perceived Points of Nothing, Knowledge, Childhood, Adolescence, Young Adulthood and Old Age.

So, the Level of Knowledge is directly related to the amount of Perceived Points we can see. This is rather like with tree rings in the growth of a tree. As the tree grows older by a year it has an added tree ring. Hence you can age a tree by counting its tree rings.

Now, if we look at the history of the times when the outer planets were discovered we might find some clues. For example, if Uranus really is directly related to the Conception Perceived Point, then upon its discovery we would have examples of things collectively experienced that relate to the ingredient of Conception.

That is because it would be relating to a period when collectively we would have reached the Conscious Conception Level; and since our Level of Knowledge is directly related to what we perceive, at this time

we would have more obviously than at any other time experienced Conscious Conception or Uranus types of things.

Let us therefore now take a look at the history around each of the discoveries of the planets.

**Uranus:** this planet is the physical manifestation of the Conception Perceived Point. Thus, at the time of its discovery there must have been, indeed there were, things associated with sudden endings, sudden beginnings, disassociations, inventions, individuality, freedom and some other interesting connections, as seen below.

- Uranus was discovered in 1781 by William Herschel.
- William Herschel's life was exactly the length of time it takes for Uranus to make one orbit of the Sun.
- Beginning in the mid-eighteenth century, the Industrial Revolution was in full momentum by 1781. This revolution suddenly ended our close association with Nature while involving a leap into a new civilised era.
- The French Revolution, significantly 'severing the head' of the *Ancienne Regime*, and with terror through death, began a new Republic, based upon the principle of 'freedom' of the individual.
- The American Revolution occurred when the American people no longer wanted to be subjects of the British monarch. They wanted their independence. After a war, the Americans achieved their independence and the United States was born. A constitution based upon individual freedom was drawn up, which, of course, eventually had global ramifications.
- Great and sudden leaps in science occurred in this period, not least the discovery of electricity, which relies upon an energy well known for its 'sudden' qualities. Michael Faraday, the inventor of the dynamo and a great pioneer in electrical science was born in 1791.

**Neptune:** discovered in 1846, this planet is the physical manifestation of the Interface Perceived Point. Thus, at the time of its discovery we can expect a proliferation of things that reflect the qualities of the Interface Perceived Point.



Since the Interface Perceived Point is associated with the passing through boundaries, the dissolving of boundaries can be expected to have been prevalent at the time of this planet's discovery. Examples can be seen in the points below.

- Without boundaries there is an 'amorphousness' and a breakdown of reality, creating illusion. Thus we are not surprised to find that the Opium Wars in China occurred during the years 1839-1842 (opium is a drug that creates the illusion of unity and having no boundaries).
- The first ever operation on a patient under anaesthetic was performed in 1846 - using drugs to help the dissolution of pain.
- In the late nineteenth century a sudden emergence of Spirit mediums and schools of parapsychology were 'dissolving' boundaries between here and the Realm of Spirit.
- Writers such as Charles Dickens began to break down the extraordinary barriers between the rich and the poor by depicting the poor as real, feeling people, thus helping to introduce a social interface of compassion.
- With the British Empire at its height, and world travel vastly extended, there was the beginning of the erosion of the definite barriers between cultures and nations of the world.
- Since illusion and reflection are associated with any Interface (they are between what is perceived and what is real) it is not surprising that photography was born and developed in the late nineteenth century.

**Pluto:** there is an interesting coincidence relating to this planet's discovery. Its presence was confirmed in February 1930, but announced on March 13 1930. This was the same day of the same month in 1791 that Sir William Herschel announced the discovery of Uranus. It was also the birthday of Percival Lowell, who dedicated his life to searching for the planet that he was convinced lay beyond Neptune, which, of course, is Pluto.

Pluto is directly associated with the Potential Perceived Point. It is therefore related to darkness, what is hidden, the roots, what comes up from the darkness. Since it also relates to the last Stage before Completion it is associated with transformation into what is real. Take a look at the examples below.

- In the 1930's psychology had started to make headway, having been discovered as a separate discipline only a few years before. And so the structure of the underworld of our soul was being examined scientifically for the first time in history.
- Not long before the discovery of Pluto we witnessed an atrocious war – World War I. This was followed in 1939 by the most terrible war in history – World War II. In both wars we saw an upsurge of violent and uncontrolled power, but in the Second World War there was the first explosion of the nuclear bomb – made from *Plutonium*.
- Nuclear power became an important source of energy in the twentieth century, thus reflecting the positive transforming effect related to the Potential Level in the Growth of Knowledge.
- The years since the wars have been marred by the fear of nuclear holocaust – terrible fear that concerns the burial of life on Earth.
- The power of terrorism is derived from what is hidden, and emerges through the darkness of misunderstanding or through the 'burial' of the truths that must be brought to light.
- The twentieth century was the century in which we began to understand more than ever that if positive human expression is forbidden then it is simply buried only to emerge terribly at some later date. Hence the violent effects of Prohibition in the United States.
- The twentieth century was the century of archaeology. Thus there has never before been a time when there has been so much interest in digging up what was buried in the past to help us understand our present and our future.

With all of the above things experienced at the time of the discovery of the planets mentioned, we can more than reasonably conclude that we have even more compelling evidence that the Perceived Points are indeed represented by the planets, and therefore that things experienced on Earth are directly linked to the planets; for, the Perceived Points, as we have seen, reflect the ingredients of what is perceived any moment. And so, again, we are adding even more to our true and solid evidence of God, while gathering Insight into His Nature.

Incidentally, if you are wondering why for thousands of years there had been no Growth of Knowledge represented by the discovery of new

planets (Saturn had been known for many centuries), do not worry. The reason why Uranus had not been discovered for so long, and that Neptune and Pluto quickly followed is owing to the exponential rate of Growth of Knowledge. That is, the more Knowledge there is, the faster it grows. You will learn more about this later.

#### **4. Astrology**

Astrology is about finding the meaning of the planets in relation to what exists or what is experienced 'down here' on Earth.

The millennia devoted to astrological study have revealed that many things or qualities are associated with the planets.

Below I give a reasoned explanation of what we might expect to be the qualities of each Perceived Point, or what they might represent. Alongside each Perceived Point I explain briefly what qualities or things astrology gives for the planet that is associated with each Perceived Point. Again, you cannot fail to see the close similarities, which is more evidence that the planets are the physical representations of the Perceived Points.

*Knowledge Perceived Point* - this is directly related to Knowledge, which, in relation to Nothing, is masculine. So, for a start, it relates to men. Since Knowledge is the end result in the process of Growth of Knowledge it is Completion, and therefore rules over and above all that is not Complete. The Knowledge Perceived Point could therefore relate to male rulers, such as kings. Since Knowledge is the outcome of all, the Knowledge Perceived Point could also relate to purpose, or desire of the soul, or what brings fulfilment. On a more mundane level, since Knowledge is our destiny and our ultimate purpose, the Knowledge Perceived Point could also relate to what is valuable and rare, such as gold. Since, in order for The Creation to happen, it is Knowledge that meets with Nothing, and it is the 'seed' of Knowledge that enters the womb of what is created, the Knowledge Perceived Point can also be directly related to fathers.

*The astrological Sun* - in astrology the Sun is associated with gold, kings, fathers and men. It is also said to be linked with the purpose or fulfilment of an individual. So, with astrology we can link the Knowledge Perceived Point to the Sun.

*Nothing Perceived Point* - this Point is directly related to Nothing, which, in relation to Knowledge, is the ultimate feminine. Therefore the Nothing Perceived Point relates to women. We all grow from the Womb of Nothing, and so Nothing is related to mothers. It is also related to the nurturing that is needed in order to grow. Since the Nothing Realm is the Realm of Energy, which is the physical world and all that is physical, then the Nothing Perceived Point relates to the physical body.

*The astrological Moon* - in astrology the Moon is associated with women, mothers, emotions. It is also associated with what actually can happen. For instance if the Moon is Void of Course, when it makes no further aspects with any other planets during the course it runs through a sign, there is an indication that nothing can be done or nothing is 'born'. So, with astrology we can link the Nothing Perceived Point to the Moon.

*Childhood Perceived Point* - this Point is directly related to the Childhood Stage, as such it is related to children. The Childhood Stage is when we first begin to think for ourselves. It is when we begin to make decisions ourselves. It is when we begin to learn. So, the Childhood Perceived Point is directly related to education. Since books and ideas are at the core of education, it is also related to books, written work, ideas.

*The astrological Mercury* - in astrology Mercury is associated with children, books, thinking and thinkers. It is also associated with the liquid metal mercury. So, with astrology we can link the Childhood Perceived point with Mercury.

*Adolescence Perceived Point* - when we enter into adolescence, beauty, attraction, sexual attraction, prettiness, merging with others and such like all come to mind. Hence the Adolescence Perceived Point is directly related to all that is nice, sweet and attractive, such as pleasant food, arts and pretty clothes. Because it is concerned with merging with others it is also related to aspects of love and peace. As it concerns what is attractive it is also concerned with attraction, and is therefore passive and is therefore feminine.

*The astrological Venus* - in astrology Venus is associated with sweets, pretty young women and divine love. It also has associations with

parties, good food, beauty and art. So, with astrology we can link the Adolescence Perceived Point with Venus.

***Young Adulthood Perceived Point*** - after we leave the sugary clutches of adolescence we are driven to make a separate life for ourselves. We take risks and energetically put ourselves on the line. So, the Young Adulthood Perceived point is related to vim, energy and drive. Since such drive is a push to individuality, this Point is also concerned with vigorous masculinity. It is therefore connected to young men. It is also directly related to what separates, such as knives, surgery and war.

***The Young Adulthood Perceived Point is the planet Mars.*** In astrology Mars is associated with knives, swords, surgery, divorce, war. It is also associated with young men, anger, heat, aggression and physical action.

***The Prime Perceived Point*** - the prime of our life is when we expand and grow, riding upon the momentum of the push of young adulthood. It is when we have confidence and feel safe enough to give to others - the relatively selfish young adulthood time is over. Hence, during our Prime we have a greater perspective of things, we see the bigger view, feel optimistic and generous. Hence the Prime Perceived Point concerns teaching, generosity, expansion.

***The astrological Jupiter*** - in astrology Jupiter is associated with teaching, expansion, rain (for rain makes the plants grow), long journeys, optimism and religions. So, with astrology we can link the Prime Perceived Point with the planet Jupiter.

***The Old Age Perceived Point*** - during old age things begin to slow down, we begin to lose what we had gained, and so we learn what we had. As we lose what we had we learn what we are. Thus the Old Age Perceived Point is related to trimming down and limitation, which can lead to high levels of wisdom. Hence this Perceived Point is related to wisdom and teaching. The teaching relating to the Prime Perceived Point is more encouraging than that of the Old Age Perceived Point; the teaching relating to the Old Age Perceived Point is thus more austere but more realistic. Because the Old Age Perceived Point relates to limits, it also relates to boundaries and structure.

***The astrological Saturn*** - in astrology Saturn is associated with limitations, heaviness, lead, restriction, structures, wisdom and old men. It is also associated with burial grounds and death, no doubt

because death is the final limitation of our physical lives. So, with astrology we can link the Old Age Perceived Point with Saturn.

*The Conception Perceived Point* - this concerns beginning and ending, because it is about conception and death. It is also very much about separation and radical change. Thus it is related to revolution, random behaviour, suddenness, freedom.

*The astrological Uranus* - in astrology Uranus is associated with unpredictability, excitement, revolution, individuality, severance and death. It is also associated with inspiration. So, with astrology we can link the Conception Perceived Point with Uranus.

*The Interface Perceive Point* - this Perceived Point is directly related to the in-between state found between mother and child and passing through that state. Hence it is connected with anything that has qualities of passing through what is in between, such as what breaks down barriers.

*The astrological Neptune* - in astrology Neptune is associated with drugs, or anything that can lead to passing through barriers. It is also linked with deception, but also to higher levels of spirituality and artistic inspiration. So, with astrology we can link the Interface Perceived Point with Neptune.

*The Potential Perceived Point* - since the Potential Level is very deep (it is the last of what is known in an individual's life), this Perceived Point relates to what is deep, dark, buried and hidden.

*The astrological Pluto* - in astrology Pluto is associated with the Underworld, the dark depths. It is therefore connected with what is buried and hidden. It can also therefore relate to death, and it is said to have associations with transformation. So, with astrology we can link the Potential Perceived point with Pluto.

If you consider the above connections between the meaning of the Perceived Points and the astrological meaning of the planets, we have further evidence that our model truly relates to the Solar System.

<i>Perceived Point</i>	<i>Planet</i>
Knowledge	Sun
Nothing	Moon
Childhood	Mercury
Adolescence	Venus
Young Adulthood	Mars
Prime	Jupiter
Old Age	Saturn
Conception	Uranus
Interface	Neptune
Potential	Pluto

### **Summary of this chapter**

This chapter has been important in our quest to show that God exists. That is because I have shown you that we can link what all that we experience in this world with the planets; and that the planets are directly connected to the Perceived Points; indeed, *the planets are the physical manifestation of the Perceived Points.*

By making this link you should now have some reasonable clues of how and why astrology works, while taking another step towards understanding the connection between you and God, or the Spiral of God.

We therefore have another layer of evidence that God exists, and what His Nature is. However, we need more proof. So, in the next chapter I will take you through some interesting details of the dynamics of Knowledge's relationship with Nothing.







9.

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*The exponential*  
**Growth of**  
**Knowledge and**  
**Meeting God**

This chapter is dedicated to anything that is a *proof* of one **sort** or another: to *all* things that take us beyond the weakness of speculation, the horrors of **ignorance** and such *like*.



## Even more proof

Believe me; it is very hard to prove the invisible. But, if claims are made that something or another exists, then we intelligent people must these days have some evidence of it, beyond rhetoric, beyond rants, beyond just 'belief' or 'faith'. For how can we truly believe in something or have faith in something if we do not know what it is?

There are few things better at proving something exists than numbers. Numbers, or at least calculations with numbers, give a universal access to some sort of truth. One of the reasons for this is that numbers have the same meaning just about everywhere.

So, this chapter is devoted to delivering some real evidence of God, by using numbers. At the end of this chapter you should have a good insight into an important fraction, **4/12**.

As you will see later, this is important for making even stronger links between the Spiral of God to the world about us and to you.

## Parts of Nothing

Let us once again consider the Stages of Growth of Knowledge.

How many Stages are there?

Just to remind you, take a look below and you will see that there are 11 of them:

1. Unconscious Conception
2. Unconscious Potential
3. Subconscious Interface
4. Childhood
5. Adolescence
6. Young Adulthood
7. Prime
8. Old Age
9. Conscious Conception (Death)
10. Conscious Interface
11. Conscious Potential

We must, however, add one more, because all these Stages *together* add up to the *single overall Stage* of knowing the *overall* Nothing – that

is, knowing the *overall* Nothing of the object in question, or knowing that object. So, we have an additional overall Stage.

That means we have 12 Stages in the Growth of Knowledge.

Each of these Stages is directly related to its associated **'Part' of Nothing**. That is because each Stage must be known, and for something to be known its Nothing must be known.

Thus, to know something fully, we can see that **12 Parts of Nothing** of that thing must be known. That means there are 12 Parts of Nothing from which all Complete things emerge.

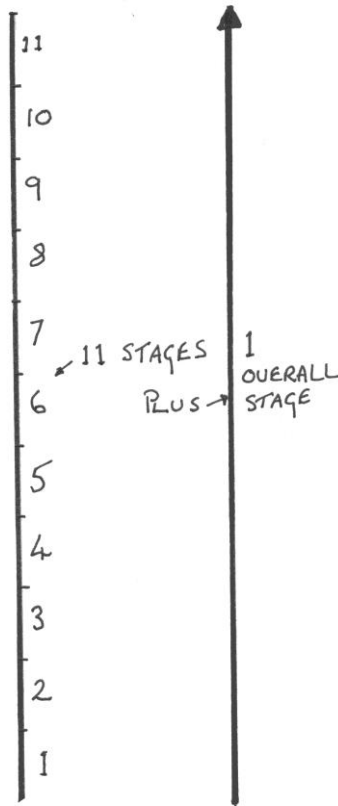


Figure 1 - 12 Stages of Nothing

## **'Quantities of Nothing'**

It may be perplexing for you to consider that one of the Parts of Nothing in the Growth of Knowledge is the *sum* of the 11 smaller Parts of Nothing (*Figure 1*). And yet, it appears that this Part of Nothing for the overall object is just like all other Parts, because it is just one of the 12 Parts of Nothing that need to be known before Completion.

It therefore seems to be just as significant – no more or no less so – than all the other smaller Parts. In other words it is just like the same 'amount' of Nothing as all the smaller Parts; when, quite clearly it is 11 times 'bigger'.

However, if you want to understand this apparently strange state of affairs, the infinite quality of Nothing should be taken into account. That is, Nothing is Nothing. Like Knowledge it is infinite. Therefore, it cannot be quantified, for you cannot have a fraction of a something that is infinite by nature. If, for example, you were to have a slice of something that was infinite in nature, then the piece you 'cut away' would also be infinite.

This may seem to go against what I am saying when I refer to 'Parts' or portions of Nothing. But it does not, because it is clear that we have a number of Stages that need to be passed in order for something to be known. We also have fractions, because we are working with fractions of the overall object. This does not mean to say that for the sake of clarification we cannot marry up something of infinite quality with these parts, thus, apparently, having fractions of something infinite.

## **Where does Nothing 'come from'?**

Nothing is only Nothing when there is something; and, as far as we are now concerned, that 'something' is Knowledge.

Thus, 'measures' of Nothing are directly related to 'measures' of Knowledge. I repeat: *'measures' of Nothing are directly related to 'measures' of Knowledge*. I repeated that because it is important for you to remember it.

We now know that for all things, including The Creation itself (for the Growth of Knowledge applies to all), there are 12 Parts of Nothing because we can see that there are 12 Stages of the Growth of Knowledge: each Stage requires its own 'Part of Nothing' of the overall

object in question. Each known Stage therefore directly relates to its own 'Part of Knowledge' of the overall object

However, whilst we might assume by looking at these Stages that it takes 4 'Parts of Nothing' to know Childhood, 5 Parts to know Adolescence, 6 Parts to know Young Adulthood and so on, just by counting the Stages, we would be wrong.

The reason for this is that a strange thing happens in the process of Growth of Knowledge. This 'strange thing', as you will see shortly, involves the fact that *the only 'amount' of Nothing we have is directly related to the 'amount' of Knowledge in question*; which in turn involves having a very different Womb of Nothing within the overall Womb of Nothing for each Stage; which in turn gives us different 'quantities' of Nothing needed for each individual Stage in the Growth of Knowledge.

To help make this clearer to you, let us take a closer look at what exactly happens in the Growth of Knowledge.

### **'Reducing' Nothing**

The moment the process of Growth of Knowledge begins is the moment when Knowledge and Nothing first meet. This is rather like when the sperm of the male (Knowledge) meets the egg in the empty womb (Nothing).

The mother's womb is the womb of the child's *whole life*, because it is from there that the child's whole life begins and emerges. Similarly, in the Growth of Knowledge the Womb of Nothing contains *the entire* Nothing to be known of the object in question before it is known or Complete.

So, before Conception, the Nothing in question is 'intact'.

Now, we know that the 'amount' of Nothing for anything to be Complete is 12 Parts of Nothing (see *Figure 1*). That is because if we look back on a completely known object we can count 12 Parts of Nothing, each of which relates to a Stage in the Growth of Knowledge.

Because the Childhood Stage is the very first consciously experienced Stage in the Growth of Knowledge (the very first to leave the Womb of Nothing), the Womb for the Childhood Stage of a particular object must be all of these 12 Parts of Nothing; which is, of course, the whole

'amount' of Nothing for the object in question. In other words, before the Childhood Stage begins, the Womb of Nothing is empty. And this Womb is 12 Parts of Nothing.

As 12 Parts of Nothing (the whole Womb of Nothing) is for the entire object to be known, the Childhood Stage only uses a proportion of this overall Nothing to be known.

To find out how many Parts of Nothing it takes to know the Childhood Stage, all we need to do is count them.

There is first the Part of Nothing of the *unconscious* Conception, then the Nothing of the *unconscious* Potential, then the Nothing of the *subconscious* Interface and finally the Nothing of the *conscious* Childhood.

So, for the first Stage to be known or consciously experienced, 4 Stages of Nothing must be passed through (*Figure 2*). This, in relation to the whole amount of Nothing, is **4 out of 12 Parts of Nothing or 4/12 of the overall Nothing needed.**

You may be wondering how we can count the Nothing of the *unconscious* Conception, the Nothing of the *unconscious* Potential, and the Nothing of the *subconscious* Interface, because they are not known consciously. However, they are Stages that are passed, whether consciously or not. So, at a level, albeit a lower one, they are known, and so have their associated Knowledge and therefore Parts of Nothing.

Thus, the Knowledge that comes from the Childhood Stage is **4 Parts of Knowledge**. Hence the all important, '*measures*' of Nothing are directly related to '*measures*' of Knowledge.



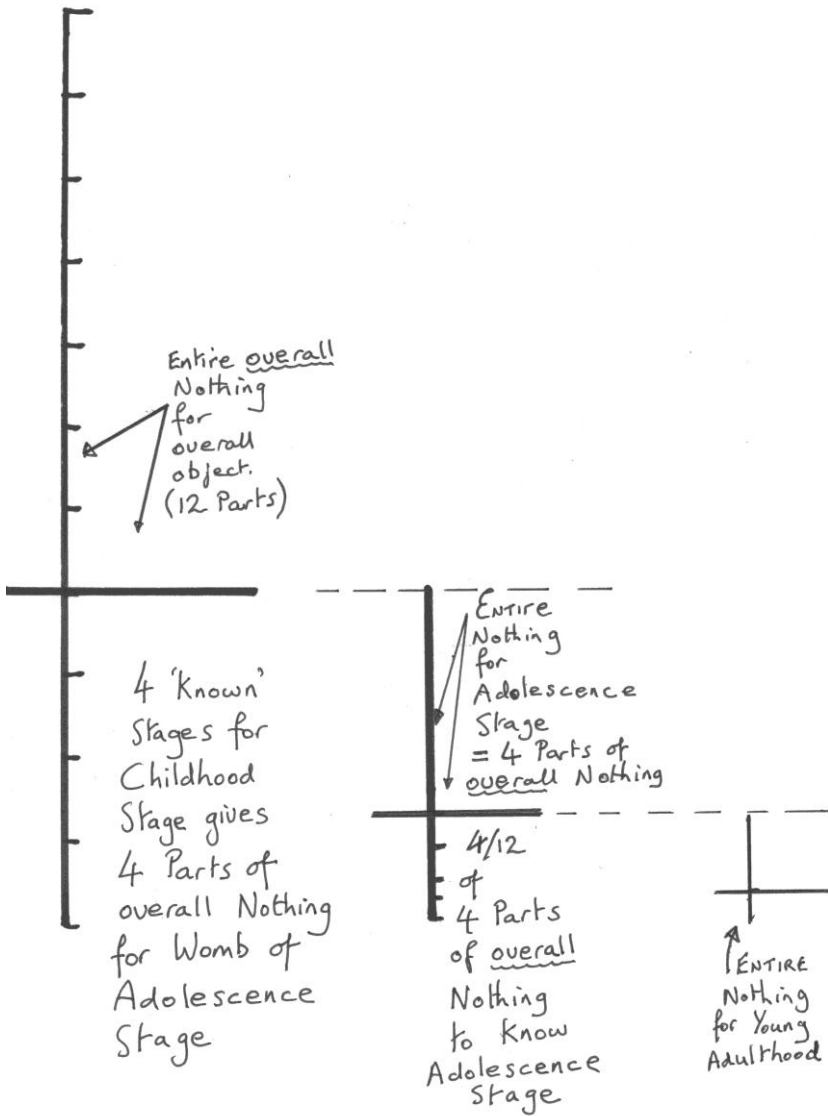


Figure 2 - The reducing 'amount' of Nothing per Stage

Let us now have a look at how much Nothing it takes to know the Adolescence Stage. This is where it gets interesting, because this is where that aforementioned 'strange thing' happens.

The root of this 'strange thing' is in how we calculated that there are 12 Parts of Nothing needed to know an object. That is, we counted them, from the perspective of *looking back* on a completely known object. We counted them retrospectively because that is all we could do. We had, if you recall, little else to go on. However, the process of Growth of Knowledge does not happen backwards. It goes forwards from Nothing to Completion.

Below I will explain that forward moving process from Nothing to Knowledge with reference to the role played by Nothing.

Now, we know that if we count the three Stages passed in its Womb, plus the known Childhood Stage itself, the Childhood Stage takes 4 Parts of Nothing to be known.

We might therefore assume that to know the Adolescence Stage it takes these 4 Parts plus the Nothing for the Adolescence Stage, giving us 5 Parts of Nothing for the Adolescence Stage.

But this is not what happens.

The 'strange thing' lies in the Adolescence Stage's Womb, the place from where it emerges: *it is not the same Womb as that from where the Childhood Stage emerged*, because the Childhood Stage came from a completely empty Womb of Nothing, not one that had already produced a Stage.

So, if its Womb of Nothing is different, what is the Adolescence Stage's Womb of Nothing?

To answer this question, it is essential to consider that *the Adolescence Stage emerges from the Childhood Stage*. So, in effect, it is the Childhood Stage that 'gives birth' to the Adolescence Stage.

So, in a way, the Childhood Stage is the Womb of the Adolescence Stage.

But, how can that work?

How can a Stage also be the Womb of the following Stage?

We can find our answer if we recall once again the very important statement: *'measures' of Nothing are directly related to 'measures' of Knowledge*.

And we know that the Knowledge of the Childhood Stage is 4 Parts of the overall 12 Parts of Knowledge.

So, the Nothing associated with these 4 parts of Knowledge is 4 Parts of Nothing. And it is *this* Nothing from which the Adolescence Stage emerges; for it is all the 'remaining' Nothing that *directly relates to the overall object*.

So, the Womb of the Adolescence Stage is 4/12 Parts of Nothing of the overall object. You can see this represented in *Figure 2*, which shows the Nothing for the Adolescence Stage as being only a fraction of the overall Nothing.

Since the overall Womb of 12 Parts of Nothing has not so far been used up (because the overall object to which it relates is not completely known), and since the Adolescence Stage is part of the overall object, and since the Nothing for the Adolescence Stage comes from the Childhood Stage of the overall object, the Womb for the Adolescence Stage is still within the original overall Womb. And yet, of course, it has its own separate Womb of Nothing, which comes from the known Childhood Stage.

Now, we can assume that for a Stage to emerge from Nothing it takes 4/12 Parts of that Nothing. We can make this assumption because it took 4 Parts of the overall 12 Parts of Nothing to know the Childhood Stage. Also, because Nothing is Nothing it will always behave in the same way, wherever it 'is'.

That means, for the Adolescence Stage to emerge fully out of *its own* Nothing it will also take 4/12 Parts of Nothing, but this time the Nothing is '*its own*' '*separate*' Nothing, which, as we know, came from the known Childhood Stage. You can see in *Figure 2* the Nothing for the Adolescence Stage shown in the second part of the process illustrated in that figure.

So, the Nothing that will be needed to give birth to the Adolescence Stage is 4/12 of 4. That is, 4/12 of the 4 Parts of Nothing remaining of the *original* Womb of Nothing of the *original* overall object, as 'given' by the 4 Parts of Knowledge created by knowing the Childhood Stage.

So, the 'amount' of Nothing needed to know the Adolescence Stage is:  $4/12 \times 4 = 1.333$  Parts of Nothing *of the original entire object*. I say 'of the original object' because, whilst the Adolescence Stage has its own separate Womb, that Womb is within the overall Womb of Nothing of the object in question.

The same principle applies to the next Stage, the Young Adulthood Stage (*Figure 2* shows the very much reduced amount of Nothing for the Young Adulthood Stage). This Stage emerges from the Adolescence Stage. Since the Adolescence Stage takes 1.333 Parts of the overall Nothing to be known, it must 'produce' 1.333 Parts of Knowledge; which, because 'measures' of Knowledge are directly related to 'measures' of Nothing, means that it will 'produce' 1.333 Parts of Nothing for the next Stage, which, in this case, is of course the Young Adulthood Stage.

Thus the amount of Nothing for the Young Adulthood Stage is 1.333 Parts of the overall Nothing. So, in relation to the overall object, the Womb of Nothing for the Young Adulthood Stage is 1.333 Parts of Nothing of that overall object.

And we know that for any Stage to be known it always takes 4/12 Parts of its Nothing.

So, in relation to the overall object, the amount of Nothing used to know the Young Adulthood Stage is:

$$4/12 \times 1.333 = 0.444 \text{ Parts of Nothing of the overall object.}$$

So, whilst all of these known Stages are parts of an overall original object, they each have their own Womb of Nothing WITHIN THE OVERALL Womb of Nothing; and these smaller Wombs of Nothing reduce by a factor of 4/12 from one Stage to the next.

## **Number of Parts of Nothing per Stage in the Growth of Knowledge**

The table below shows how many Parts of Nothing it takes to know each Stage in the Growth of Knowledge:

<b>Stages of Growth of Knowledge</b>	<b>Number of Parts of Nothing</b>
<b>Overall Nothing</b>	<b>12</b>
<b>Childhood</b>	<b>4</b>
<b>Adolescence</b>	<b>1.333</b>
<b>Young Adulthood</b>	<b>0.444</b>
<b>Prime</b>	<b>0.148</b>
<b>Old Age</b>	<b>0.049</b>
<b>Death</b>	<b>0.016</b>
<b>Interface</b>	<b>0.005</b>
<b>Potential</b>	<b>0.002</b>

*Figure 3 - Number of Parts of Nothing per Stage in the Growth of Knowledge*

### **Proof of life after death**

You may well have noticed that each Stage in effect becomes the Womb for the following Stage, or at least 'creates' the Womb for the following Stage. Hence from the Childhood Stage comes the Adolescence Stage, and from the Adolescence Stage comes the Young Adulthood Stage, and so on.

Now, consider what happens, for example, to the entire Childhood Stage when the Adolescence Stage is known.

Yes, it disappears.

That is, it no longer plays a part, because the next Womb is that of the Young Adulthood Stage, which comes from the Nothing 'created' by the Adolescence Stage, not the Childhood Stage.

What does this tell us?

First of all, the role of the Childhood Stage does not come to an end the moment we begin the Adolescence Stage. That is because it delivers the Womb of the Adolescence Stage and so plays an important role until the Adolescence Stage is known.

This is a pattern that happens with all Stages. They are only finished with when they have provided for their following Stage.

This is significant in two main areas.

1. There are two conscious phases of knowing a Stage. The first is when we experience it in the present. The second is when it provides for the following Stage. It is rather like we only completely know what we have had when we have lost it and passed through the loss; or when we have time to reflect upon it, or when we are no longer with it. Another example of it happening is in fashions. Each generation tends to copy the fashions of their parents generation. Hence, in the 1990's in Britain there was a re-surge of the fashions and music of the 1960's and early 1970's.
2. When each Stage is completely known (that is, when it has also provided for the following Stage) its Knowledge leaves the process of knowing individual Stages and goes to Knowing the overall Nothing. It then becomes the increasing Knowledge of the overall object, gathered, of course, through knowing the parts (the Stages). So, for example, whilst we have 'separate' Knowledge relating to the Stage of life through which we are now passing, we also have a bank of Knowledge relating to our whole life, and, indeed, as you will shortly see, to our Existence and more.

The two important points made above bring us on to another important point, which has its roots in this: if something is only *fully* known after we have departed from it and stopped looking back on it, and that everything must be fully known, how do we fully know the *overall* object we are experiencing, which is our physical life? That is, when do we have the chance to 'look' back on our physical life?

You see, whilst you now experience the overall object of your physical life, you must be able to know that experience fully by separating from your life, and then on looking back on it.

This, of course, points us directly to actively 'looking back' on our physical life after it is over. This in turn indicates being active or alive after death.

## **The Realm of Spirit, the Growth of Knowledge and perspective**

Let us now consider another important detail in the Growth of Knowledge.

If we can use the data given in the table (*Figure 3*) and **add up all the Parts of Nothing in the process of Growth of Knowledge, we get 5.997 Parts of Nothing = approximately one HALF of 12 = 6.**

But we know that there are *12 Parts* of Nothing to know completely any object, not 6.

So, do we have a problem?

Luckily we do not. In fact we have another layer of extraordinary proof.

I remember when I was working on this. I was a couple of years into this project, and I was concerned about this number 6; but when I realised what it meant I was amazed, and my agonies were instantly matched by my ecstasy.

The answer lies in how our Existence is experienced or perceived. For example, since we are not currently in Unity and we must know the mix of Knowledge and Nothing, we must therefore experience our most obvious ingredients, which are Nothing and Knowledge *separately*. That means we must experience half of our life in the Realm of Energy, which relates to Nothing, and we must experience half in the Realm of Spirit, which relates to Knowledge.

Hence we have so far only found a total of more or less 6 Parts of Nothing when we add up all the Parts of Nothing that relate to the Growth of Knowledge.

The other 6 Parts of Nothing must be known 'elsewhere'.

Considering we live half of our life in Spirit, that 'elsewhere' is the Realm of Spirit.

It may sound strange that when we are in the relative unity of the Knowledge Realm (the Realm of Spirit) Nothing is still being known. But it *is* being known, because the above calculations show that we still have half of the Nothing of our life to know after we have completed our tour in the Realm of Energy.

This will probably be better understood if we consider that we *experience* the Realm of Spirit as something that begins and ends. We spend 'time' there. It is therefore something we perceive. It is therefore known after being not known in a process from not knowing to knowing. Hence, the Realm of Spirit is not Completion - it is not Heaven; for Heaven is where we 'go' only when we are Complete - when our *Existence* is Complete, not when our life is Complete. Hence in Heaven we do not perceive - we are at One; and there is no sense of time or separation as such (this will become clearer later).

Our 'beginning' in the Realm of Spirit happens at Death, because this is the Conception Stage of our life in Spirit, or when our time in the Realm of Spirit is 'conceived'. We enter fully and knowingly into the Realm of Spirit when we enter our 'Childhood Stage' of the Realm of Spirit. This is when we completely leave our energy body behind. The 'end' of our life in the Realm of Spirit is generally when we are conceived again in this world.

I say 'generally', because the end of our experience in the Realm of Spirit can also be when we enter into Completion (when our entire Existence - the sum of all of our lives - is known). For we only enter into Completion after our last experience in the Realm of Spirit. That is because, to enter into Completion we must know all of the Nothing of our Existence, and this can only happen when all of the Nothing of all of our lives is known (see later for an explanation of reincarnation), which can only happen after the Realm of Spirit.

Another point needs to be made as clearly as possible.

You may be wondering how, if everything in the Realm of Energy relates to half of the overall Growth of Knowledge, we managed to find the number of Stages (12) of the overall Growth of Knowledge by basing our search in a physical life.

The answer to this is that life in body (a physical life) is a life in Nothing, for it is a life in Energy, and Nothing relates to Energy. That is, although in Spirit we are still knowing the Nothing of our whole life,



the Realm of Energy, *in relation to the Realm of Spirit*, is the *Nothing* Realm for our life. So, the process of knowing our physical life can to a large extent be expected to replicate the entire Growth of Knowledge (which is also the entire knowing of Nothing).

And since there are 12 Stages in the knowing of Nothing, we can expect to see evidence of those 12 Stages in the Nothing Realm of Energy.

Another thing that you may have wondered about is that if we can see that it takes 12 Stages to know the overall Nothing of an object, then why is it that when we did our calculations to find out how much Nothing was needed per Stage, we could only find evidence of very close to 6 Parts of Nothing?

The answer to this is in the way we approached these 12 Stages to find out how much Nothing was required for each Stage. It was *from the point of view* of a physical life. That is, we assumed that we just passed from one Stage to the next in a linear process, as we do in a physical life, and so it showed just how much Nothing is known in a physical life. You will see later the true way that Knowledge grows.

One final point worth mentioning is that if the Growth of Knowledge is the same for all things, which includes every moment of our lives, then why do we not constantly dip in and out of the Realm of Spirit so that we may experience the Knowledge Realm of each moment as and when it happens? The reason for this is as follows.

Existence is made up of many parts, and each part must be experienced *as it is in its context with everything else*. A life is experienced as it is, which is with one half in the Realm of Energy and the other in Spirit. And yet, it still amounts to the Growth of Knowledge. Similarly, our Existence is experienced as it is; which is through the combination of lives, and so in the context of our life it is experienced differently.

The Growth of Knowledge is rather like time. We all experience time, but how do we look at it? Do we look at it as a minute, an hour, a day, a year? All are experiences of time, but each is what it is in its own context and will be experienced as such.

Similarly, when you walk to a destination, each step you take leads to that destination, but it does not mean that after each step you will dip in and out of that destination. Instead, each step has its own destination, which is the end of the step. So, it depends on how you are looking at the journey.

Again it all boils down to your perspective. If you are knowing a physical life, then you will know that physical life as a single physical life, without interruptions. And if you study the Growth of Knowledge of that life, then you will certainly find the general nature of the Growth of Knowledge as we have done in this book. But the Growth of Knowledge would be slightly different if we looked at it from the point of view of Existence. Thus these things depend very much on how you approach them.

### **The structure so far**

The structure we have so far created is a spiral of orbiting points passing through the Realm of Energy to the Realm of Knowledge or Spirit. But, in this chapter we have found that only half of a life is known in a physical body and the other half in Spirit. That means, as you know, there is Growth of Knowledge in the Realm of Spirit.

This in turn could mean that our structure will have a Spiral in the Realm of Energy at the bottom and one in the Realm of Spirit at the top, as shown below in *Figure 4*:

However, we must remember that so far we have approached all of this only from the perspective of a person's life before death in the Realm of Energy, and a person is not God, so differences will be found.

Hence, the Spiral of God I was shown had a flat plane of white light at the top, not another spiral in the Growth of Knowledge, so the structure in *Figure 4* just cannot be correct.

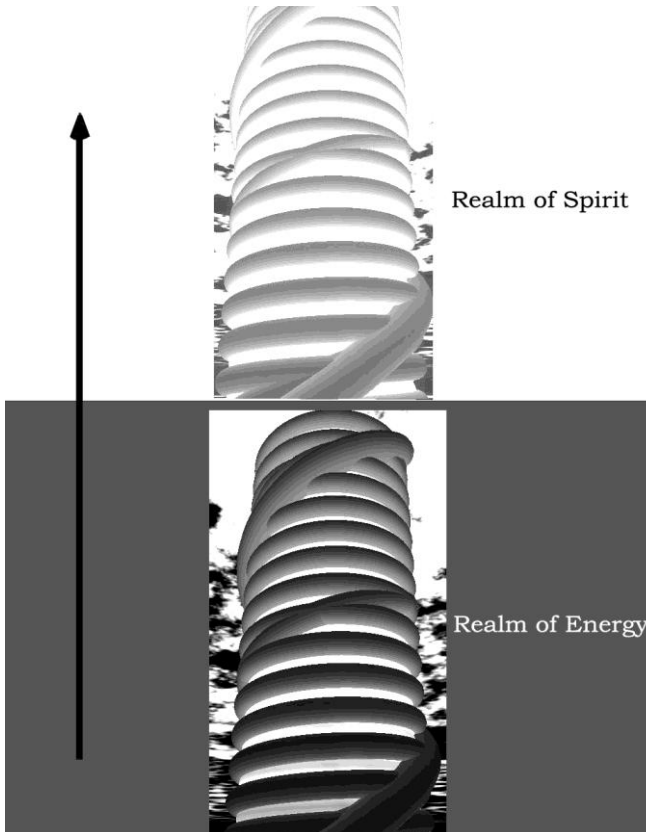
And one last point, if this the image in *Figure 4* were the Spiral of God, it would indicate that the entire Creation dies and passes into Spirit at exactly the same moment, which, of course, does not happen.

The good news, however, is that after the next chapter when we discover another extraordinary link between the orbiting Perceived Points and the planets, we are in a position to marry up perfectly the Growth of Knowledge with the Spiral of God.

### **Summary of this chapter**

In this chapter you became familiar with how Knowledge grows and how much Nothing it takes to know each Stage in the process of Growth of Knowledge in a physical life. In the next chapter you will see

how the figures revealed in this chapter give the final layer of extraordinary proof that we would expect from me if I am to claim that this book reveals God, or proves His presence and shows His Nature.



*Figure 4 – The spiral we would have if we based the Growth of Knowledge in the life of an individual in body and in Spirit.*





10.

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**THE ORBITS AND THE  
SOLAR SYSTEM**

**THIS CHAPTER IS DEDICATED TO  
MORE THINGS THAT MAKE  
SENSE, like THE MATHEMATICS  
OF FINE MEN OF OLD, LIKE  
PYTHAGORAS AND  
THERMODYNAMICS.**



## **The orbits of the Knowledge and Nothing Perceived Points**

If you remember, we already have the sequence of orbits of the Perceived Points as they extend from Perception – first is the Nothing Perceived Point's orbit, then the Knowledge Perceived Point's orbit, then Childhood Perceived Point's orbit and so on. We can now therefore consider these orbits in a little more detail.

But before we start it will help if we remember that everything must be known; which means that everything must express what it is and be seen to be what it is. I say this because it helps give us clues about the orbits of each Perceived Point. That is, each Point will behave according to its nature. With that in mind, let us begin with the Knowledge Perceived Point.

The Knowledge Perceived Point represents Knowledge, or Completion, which is One. In fact, all Knowledge is ONE. And Knowledge of something emerges after ONE complete cycle of the Growth of Knowledge. Thus it is clear that, since the Knowledge Perceived Point is so strongly associated with one, then its orbit must be one.

Let us now take a look at the Nothing Perceived Point's orbits.

The Nothing Perceived Point represents all the Nothing in the Growth of Knowledge. It takes 12 Parts of Nothing to know the object in question, so it must make 12 orbits per single orbit of the Knowledge Perceived Point.

## **The Childhood to Potential Perceived Points and their orbits**

The orbits of all Perceived Points of our model are in a direct relationship with their associated Parts of Nothing. Otherwise they would not be representing them, which is what they must do. So if you turn back to the chapter on the exponential Growth of Knowledge you can see how many Parts of Nothing relate to each Stage in the Growth of Knowledge. With that you will know what the orbits of the associated Perceived Points are.

We can for instance see that 4 Parts of Nothing relate to the knowing of the Childhood Stage, which means **for 1 orbit of the Knowledge Perceived Point there will be 4 orbits of the Childhood Perceived Point.**



Thus, to know an overall object, for every single orbit of the Knowledge Perceived Point there are:

4	orbits of Childhood Perceived Point
1.333	orbits of Adolescence Perceived Point
0.444	orbit of Young Adulthood Perceived Point
0.148	orbit of Prime Perceived Point
0.049	orbit of Old Age Perceived Point
0.016	orbit of Conception Perceived Point
0.005	orbit of Interface Perceived Point
0.002	orbit of Potential Perceived Point

So, for example, in our model, where there is 0.016 of an orbit of the Conception Perceived Point, there is 0.444 of an orbit of the Young Adulthood Perceived Point, 0.002 of an orbit of the Potential Perceived Point and so on, per each single orbit of the Knowledge Perceived Point.

If we add all of the orbits together we get  $5.997 =$  approximately half of  $12 = 6$ . This is of course the same number as we got for the number of Parts of Nothing it takes to know a life in the Realm of Energy.

Thus, since the orbits are directly related to their associated Parts of Nothing to know each Stage (as in the previous chapter), and since in the Energy Realm only half of the Growth of Knowledge happens, the orbits also reflect only half the Growth of Knowledge.

Notice: we do not include in the calculation the Knowledge Perceived Point's orbit and we do not include the Nothing Perceived Point's orbit.

The reason for this is that the Nothing Perceived Point and the Knowledge Perceived Point relate to the *entire* object. That is, the sum of both the Realm of Energy and the Realm of Spirit.

One final point concerns the rule that everything must express what it is and be seen to be what it is. Hence, because the Realm of Nothing relates to *half* the Growth of Knowledge, we have evidence of that in the Parts of Nothing known per Stage and in the orbits of the Perceived Points, for they add up only to 6 and not 12.

You may wonder therefore why the Nothing and Knowledge Perceived points do not seem to be affected by this halving.

The reason why they are unaffected is that at all times in both the Energy and the Spirit Realms there is an overall Growth of Knowledge of the overall life in question. The Knowledge and Nothing Perceived

Points are directly related to this overall Growth of Knowledge. That means they will always be seen to reflect that overall relationship between Nothing and Knowledge. Thus, what they represent cannot be halved in the two different Realms.

### The orbits of the Perceived Points and the planets

Earlier on in this book I explained that the Perceived Points are the planets. If this is true, then the orbits of the Perceived Points must bear a close resemblance to those of the planets.

Below (*Figure 1*) is a table that compares the orbits of the planets per orbit of the Sun to the orbits of the Perceived Points of our model per orbit of the Knowledge Perceived Point.

Planets	Time per orbit of the Sun	No. of orbits per orbit of the Sun	Perceived Point	No. of orbits per orbit of the Knowledge Point
Sun	364 days	1	Knowledge	1
Moon	27.322 days	13.32	Nothing	12
Mercury	87.97 days	4.13	Childhood	4
Venus	225 days	1.6	Adolescence	1.333
Mars	686.98 days	0.53	Y. Adulthood	0.444
Jupiter	11.86 years	0.085	Prime	0.148
Saturn	29.46 years	0.034	Old Age	0.049
Uranus	84 years	0.012	Conception	0.016
Neptune	164.79 years	0.006	Interface	0.005
Pluto	248 years	0.0035	Potential	0.002

*Figure 1 - Orbits of planets and Perceived Points.*

The link between the Perceived Points and the planets as shown in the table above is important because it is another example of how the model we have made is directly linked to the 'reality' we can measure and see. This gives us further evidence of the Growth of Knowledge, of the relationship between Nothing and Knowledge, of life after death, and, as you will see, God.

The graphs below (*Figures 2 and 3*) further demonstrate the similarity between the orbits of the planets and the orbits of the Perceived Points.

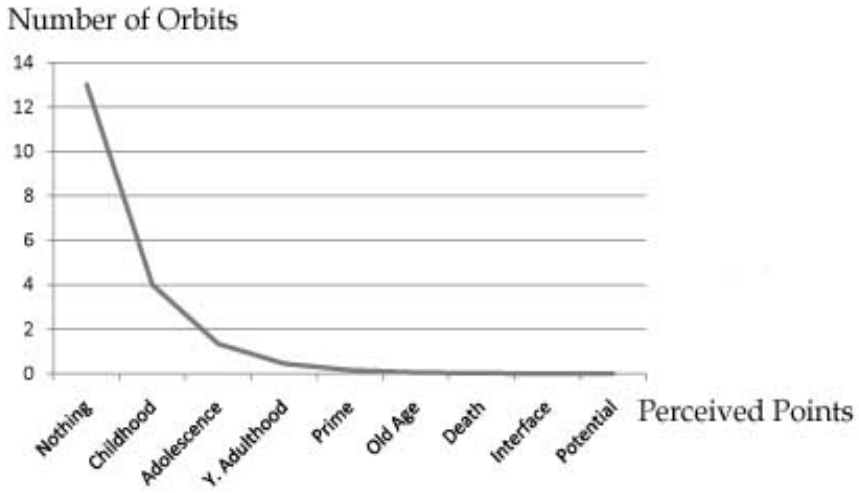


Figure 2 - Orbits of Perceived Points per orbit of Knowledge Perceived point.

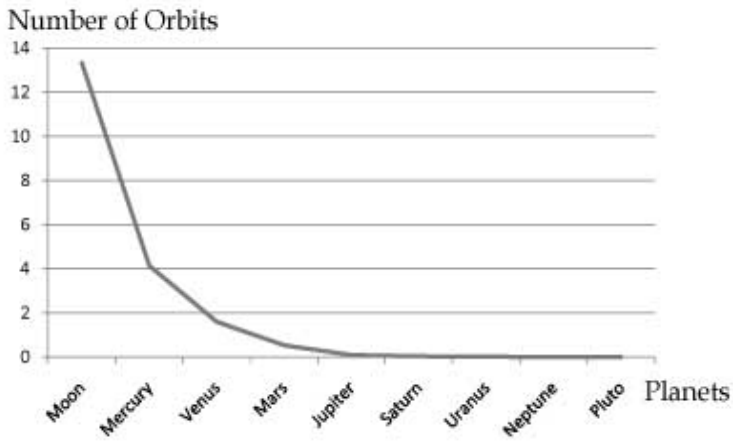


Figure 3 - Orbits of planets per orbit of the Sun.

## Discrepancies between the orbits of the planets and the orbits of the Perceived Points, plus an important look at the number 13

If you have cast an observant eye over the results in the table and in the graphs you will have noticed that, whilst they are very similar, they are not *exactly* matched. Perhaps the most prominent discrepancy is that, whilst the Moon makes 13.32 orbits during the Sun's single orbit, the Nothing Perceived Point of the model makes only 12 orbits per single orbit of the Knowledge Perceived Point.

Why is there not an *exact* fit here?

First of all, it must be mentioned how extraordinary it is to be able to transfer with so much accuracy the figures of an abstract model onto the real planets. These figures, coupled with the evidence we have so far seen in this book, not to mention what is to come, are without a shadow of doubt most compelling, for they cannot fail to make a definite link between the invisible and the visible even in the most questioning mind.

As for the relatively small discrepancy in the figures, it must be remembered that the model is not the Solar System. It is a model. And so it will show some differences anyway.

It is interesting, however, to note that the orbits of the Moon are around 13 per orbit of the Sun, whereas those of the Nothing Perceived Point are 12. Whilst this difference may be attributed to the fact that one is a model and the other 'real', we might also find it interesting to consider that in the Growth of Knowledge it does indeed take 12 Stages and 12 Parts of Nothing. That is, from Conception to Completion. However, after this Completion there is still one more thing that happens in the relationship between Nothing and Knowledge - one more thing that Nothing 'does'.

It is that, because there is Knowledge after the process is Complete, there is also a 'new' Nothing. For where there is Knowledge there is Nothing. Thus Knowledge and Nothing are immediately in a relationship with each other, because where there is something (Knowledge) there must be Nothing. This means the process that occurs when Knowledge and Nothing mix can begin again.

Thus there is a 'return' to the beginning of the cycle. This is rather like the 'fall' of Knowledge once again back into the Womb of Nothing. This therefore adds one more unit of Nothing in the *whole* eternal process of creating one unit of Knowledge.

It is understandable that, because what is within is projected without, such a 'fall' would be represented in some way or another in the world that we can see around us. This is why, in the 'real' perceivable world, there are around 13 orbits of the Moon per orbit of the Sun.

The reason why this thirteenth orbit does not play a role in our model or in our calculations is that the model is concerned only with the Growth of Knowledge from Nothing to Completion, not with the inevitable 'return' or 'fall'. And so, our model is set up so that the process ends with Completion. Hence we have 12 orbits of Nothing.

And this is correct, because it does indeed take 12 units of Nothing to create a single unit of Knowledge.

The fact that there are 13 cycles of Nothing in the entire relationship between Nothing and Knowledge makes no difference to our results, as reflected in the number of orbits, because this last aspect of Nothing – the thirteenth – occurs *after* the Knowledge has been created and has little to do with the Womb of Nothing that created that Knowledge. And it is this Womb of Nothing that concerns us in our model, not the Womb of Nothing for the following process of Growth of Knowledge.

This takes us to a rather reassuring point, which is that the Knowledge created plays no further part in the Growth of Knowledge. That is, it does not return. It stays where it is. What is Complete cannot be unknown. It is only a very small 'spark' of what is Complete that 'enters' into the new Womb of Nothing. This is reflected in the fact that when a man and a woman conceive a child, it is only the sperm that remains in the womb, not the whole man.

It is a 'reassuring point', because it shows that once you are Complete, you will not be returning to start your Existence all over again.

Another point to consider is that for the Sun to pass along 1 degree on the Ecliptic, the Moon generally goes through 13 degrees. But, because everything must reflect the Growth of Knowledge we would expect this.

Finally, I have just one more thing to mention concerning the issue of the number 12 and the number 13. We have the 12 apostles; Jacob had 12 sons who gave their names to the 12 tribes of Israelites (*Genesis* 35:23). Heavenly Jerusalem has 12 gates and its walls bear the names of the 12 apostles. King Arthur had 12 Knights of the Round Table. As it says in *The Penguin Dictionary of Symbols* by Jean Chevalier and Alan Gheerbrant, 'Twelve may be defined as the number of fulfilment and of the completed cycle'.

The number 13 on the other hand is considered to be an unlucky number; for example, *The Kabala* gives 13 evil spirits. Also the thirteenth chapter of *The Book of Revelation* is the one that describes the Anti-Christ and the Beast. Thus, in our model we have 12 as being associated with Completion and 13 being associated with the 'fall' back into the Womb of Nothing, and all of its struggles to become Complete.

### **Summary of this chapter**

This chapter has shown even more how the spiral in our model, and therefore that of God, is directly linked not only to the planets, but also to the orbit times of the planets. That means, of course, everything we experience in our lives is directly linked to the planets, and that the planets reveal the flow of Growth of Knowledge, which is directly linked to God. In the next chapter I shall show you how it all fits together. When doing this I will explain exactly why the Spiral of God is indeed God by matching the model with that Spiral.



11.

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**THE STRUCTURE OF  
GOD, THE PLANETS,  
SPIRALS AND ALL**

THIS CHAPTER IS *DEDICATED* TO  
THE SPIRAL OF God THAT I WAS  
SHOWN. This Chapter SHOWS JUST  
HOW VERY MUCH THAT SPIRAL IS  
LINKED TO EVERYTHING AND  
MAKES *PRETTY* GOOD SENSE TOO.





## A spiral of planets and Perceived Points

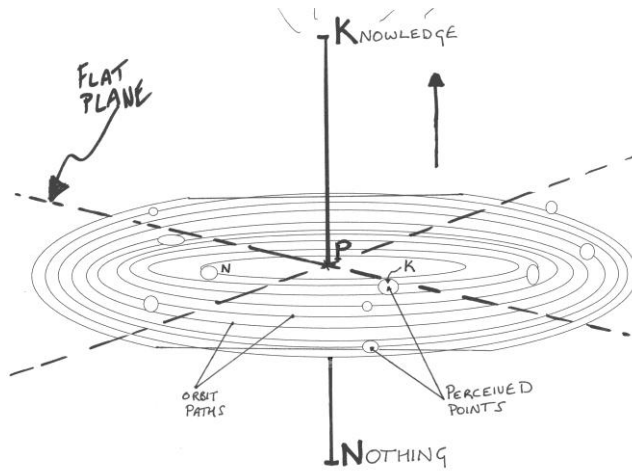


Figure 1 - The Perceived Points and their orbits.

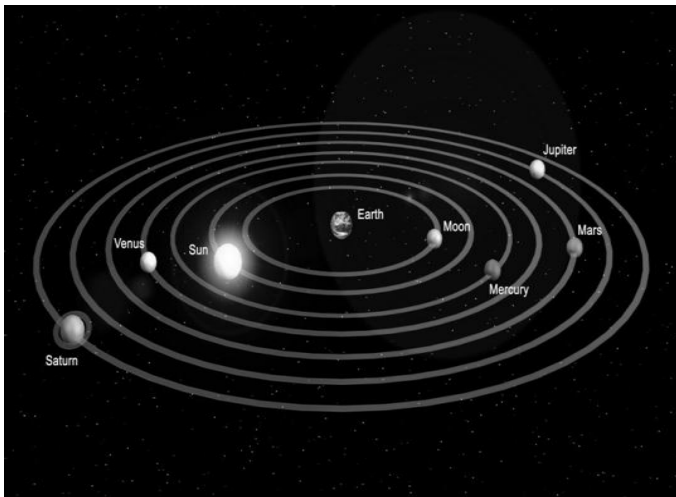


Figure 2 - Geo-centred Solar System, excluding the planets Uranus, Neptune and Pluto

Now that we have proved a definite link between our model and the Solar System we can now go full steam ahead and link the Spiral of God with the model.

In the diagram, *Figure 1*, the Perceived Points are orbiting around Perception (the shaft in the middle) on a flat plane. The diagram, *Figure 2*, is a reminder of the structure of the Geo-Centred Solar System – that is, the Solar System used by western astrologers, with the collective perception, Earth, in the centre.

The diagram, *Figure 1*, is our model, based in the Growth of Knowledge, and is therefore based in something that is beyond this measurable world. And yet it is more or less a perfect representation of the ‘real’ and measurable around us, the Geo-Centred Solar System.

Interestingly, of course, our original idea was abstract, with no apparent connections to the Solar System; and yet, by applying the principle that we are made up of a mix of Knowledge and Nothing, and that everything must be known and therefore perceived, we found the link between what is immeasurable and what is measurable.

Let us now try once again to put some meat on the bones.

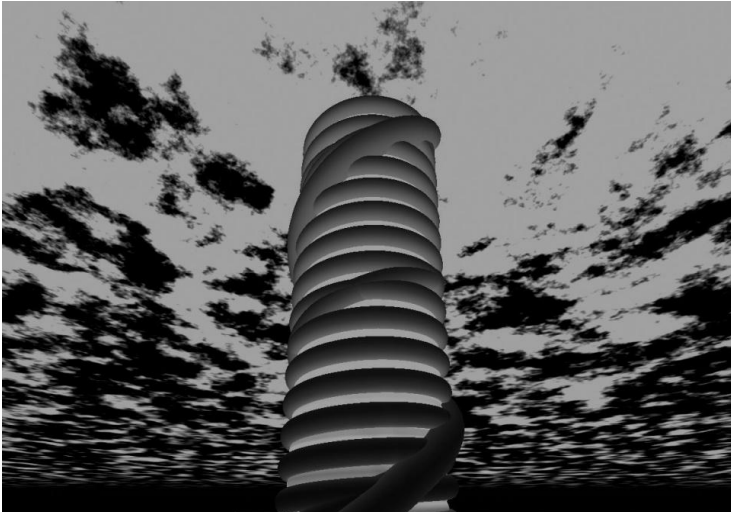
Just as before, imagine all of the Perceived Points as shown in *Figure 1*, or all of the planets in the Geo-Centred Solar System in *Figure 2*, rotating in, let us say, a clockwise direction, and allow them to rise straight upwards.

As they move upwards, allow them in your mind’s eye to leave a trail behind them, so that the paths of the Points or the planets create a spiral. This time give them orbits in line with the ones I showed earlier, so that the inner point spins quickly and the outer one slowly.

At the same time you will notice that P at the centre of the Perceived Points, and Earth at the centre of the planets, leave a trail of a vertical shaft.

When you have practiced this little exercise consider your results.

You will no doubt have found once again a spiral rather like the Spiral of God (*Figure 3*).



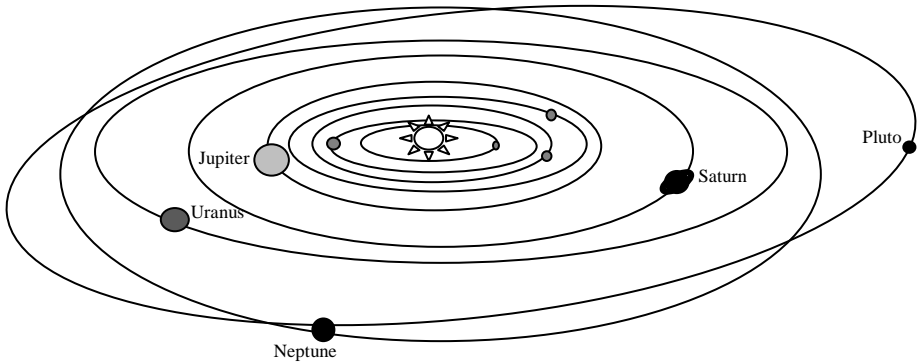
*Figure 3 - The Spiral of God*

Now, I remember when I originally worked this out for myself, and I was very pleased with it. I believed that I had created an intricate Spiral of God using a model created from a completely different source than that of the Solar System, and had therefore proved the Spiral of God's connection with our perceived view of the planets. Accordingly, I believed that I had shown that the planets are connected to all that we experience in The Creation; and that they are directly related to anything from Knowledge to life after death. I believed that I had unequivocally also found clear clues into the Nature of God. Therefore, to a large extent, I believed that my work was more or less done. But there was a nagging at the back of my mind.

So far, the Spiral that I had was made by using the positions of the Perceived Points as they rotated, moving straight upwards, with Perception in the centre, or the planets with Earth at its centre. It therefore represented all moments throughout a set period of time and was very much like the Spiral you have just made using your imagination.

But, why, I wondered, was it that the *actual* Solar System (see *Figure 4*) had the *Sun* in the middle? More important, why was it that when I

meditated, and went to my centre, did my perception cease and be replaced by a calm but alert sense of unity?



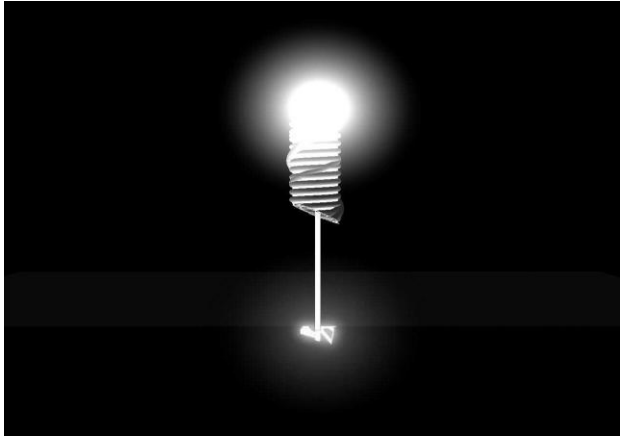
*Figure 4 - The actual Solar System*

My release from this irritating problem came in a flash after a few years of patient waiting.

I suddenly realised that the centre shaft of the Spiral of God was actually Knowledge, around which the Perceived Points orbited. Indeed, also orbiting Knowledge, was Perception, rather like the Earth (our collective Perception) orbits the Sun. This is reminiscent of when we meditate: we sort of 'become the Sun'. That is, we leave our perception behind so that, up to a point, we 'become the light of the whole Solar System', until we want to 'step back onto the Earth' again to continue our every day perception.

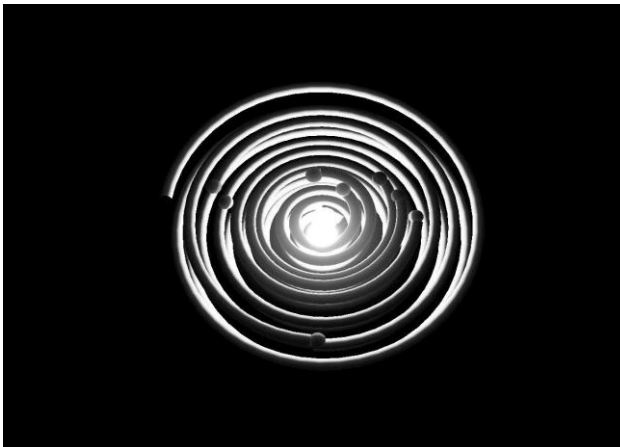
So, if you can now apply your imagination to do the same with the Solar System as you did with the Perceived Points and the Geo-Centred Solar System above, which is to allow the planets to move in a clockwise direction straight upwards, leaving trails, you will have a structure whose centre is a 'shaft' of light of the Sun, and which is surrounded by the spirals created by the orbiting planets. The structure now in your mind is truly like the actual shape of the Growth of Knowledge. And since the Growth of Knowledge is absolutely fundamental to all that we experience, it is also the shape of God, hence the Spiral of God.

Below is an image of the Spiral of God (*Figure 5*) from which I have removed the flat plane of white light and the 'clouds' at the top. I have also cut away some of the spirals, so that you can see the shaft of Knowledge within. The spark at the bottom is the moment of Conception.



*Figure 5 - Knowledge passes down the centre of the Spiral of God – not Perception*

The cross-section below (*Figure 6*) gives a further insight into what is going on inside the structure. It is a cross-section view from above, looking down.

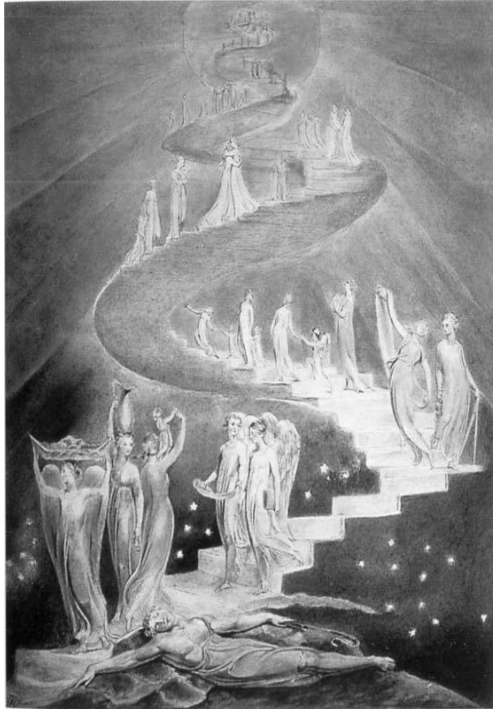


*Figure 6 - Looking down on the cross-section of the Spiral of God.*

Notice that where the cross-section has been made we have small spheres. These are, of course, the Perceived Points and Perception of the model at a particular moment, and they are the planets in the Solar System at a particular moment.

Each slice, representing one moment, is therefore simply a series of spheres orbiting a central 'light'. This 'light' is, of course, seen by Perception as the Knowledge Perceived Point, which *appears* to go around Perception, just like the Sun appears to go around Earth.

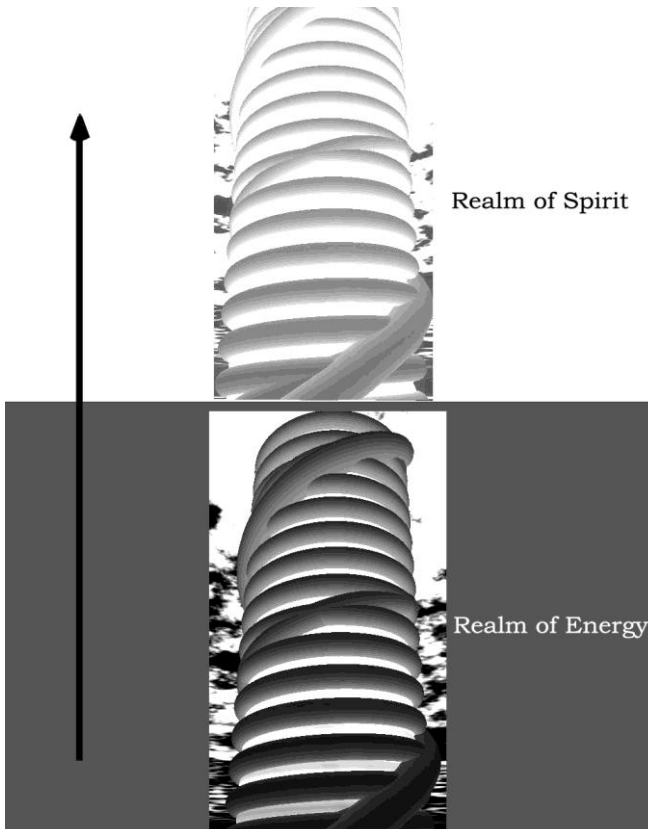
Notice that Perception ascends a spiral path. It is no surprise that the 'Stairway to Heaven' is often thought to be a spiral, as depicted by William Blake in his painting, *Jacob's Ladder* (figure 7).



*Figure 7 – William Blake's Jacob's Ladder*

## The water-wheel effect - converting the Spiral of a life into the Spiral of God

Now, making this spiral with the light in the centre is but a mere dalliance if we fail to remember the image below (*Figure 8*), because, as we know, the Spiral of God has a flat infinite plane of white light at its top, not another spiral. That is to say, in the Spiral of God, everything is done beneath those clouds; for above them is only absolute Completion. So, if we are to prove God and that the Spiral of God is indeed a representation of God, we simply must account for this discrepancy.



*Figure 8 – The result from finding that only half of the Knowledge of our life comes from a life in Spirit.*



The good news is that the answer to this problem is simple enough.

The root of the problem is that in order for me to find out how many Stages there are in the Growth of Knowledge, I had little choice but to use a single life - a normal physical life, which is of course in the Realm of Energy. And yet I wanted to know the Spiral of God, which contains *all lives* ever in the whole of The Creation.

So, the question is, how can we transfer the growing Knowledge of a single life into that of God?

The first thing to remember is that The Creation, like all things, involves the knowing of Nothing, so it will share the same properties of anything that knows Nothing. And since the life in body is to all intents and purposes the knowing of Nothing of a life (because it is in Energy), the nature of this knowing will be similar to all types of knowing of Nothing, The Creation's Nothing included.

That means, if we find the properties of Growth of Knowledge in a life, we will be very much on the way to finding the properties of Growth of Knowledge of the entire Creation.

In other words, the spiral that we extrapolate from the model based in the Stages of Growth of Knowledge in a physical life will be very similar to the one in the whole Creation, which is depicted in the Spiral of God.

The only difference is that the Spiral of God stops when it enters into Completion, or at least there is the infinite plane of white light. Whereas, when a life enters into its corresponding 'Completion' (when the individual enters into the Realm of Spirit), there is still a life in Spirit to experience, thus, as in *Figure 8*, the spiral continues.

The problem is that if you just use the spiral extrapolated from a physical life, we will be forgetting one important point. It is that the spiral from a life relates only to 6 Parts of Nothing, whereas, since The Creation contains everything ever known, it must relate to 12 Parts of Nothing, which is the number of Parts of Nothing that must be known for Completion.

So, how can we account for this?

We can account for this problem with the following: the Spiral of God contains the whole Creation, which includes all of your lives - everyone's lives - in Spirit *and* in body. That means, at any one time *it is being experienced in two ways at once*.

It is being experienced from *both* the Realm of Energy *and* the Realm of Spirit *at the same time* by all the different living things in both Realms.

That means the Spiral of God is being experienced *twice at any one time*, simply because of this doubling up of Perception.

That means, overall, the 6 Parts of Nothing that are reflected in the shape of the orbits of the spiral that we found using the Growth of Knowledge of a life are being known in *both* the Realm of Energy *and* the Realm of Spirit *at the same time*.

That means, in the whole overall Growth of Knowledge of all Creation, whilst it may look from *one perspective* that there are only half the amount of orbits necessary, or only half the amount of Parts of Nothing necessary to know an object, there are in reality all 12 of them, which is the complete amount.

Remember that ultimately all we do adds to Knowledge, to Completion, to God. Thus we are, in effect, God's 'eyes'; we 'work for God'. And so, God 'sees' via the Spirit Realm and He 'sees' via the Energy Realm *at the same time*.

That again means the 6 Parts of Nothing known in the Realm of Spirit and the Realm of Energy are being known *at the same time*; which is 2 x 6 Parts of Nothing, which equals the requisite 12 for Completion.

In other words, the whole of Creation, as reflected simply by the Spiral for the Realm of Energy in our model, *is being experienced from two perspectives at once*, which is 'God Perspective'. And since each perspective will see evidence of only 6 Parts of Nothing, 2 x 6 Parts of Nothing are being known at once. This makes 12, which is what we would expect in the True Growth of Knowledge.

A good way to help you understand this is to consider a water wheel.

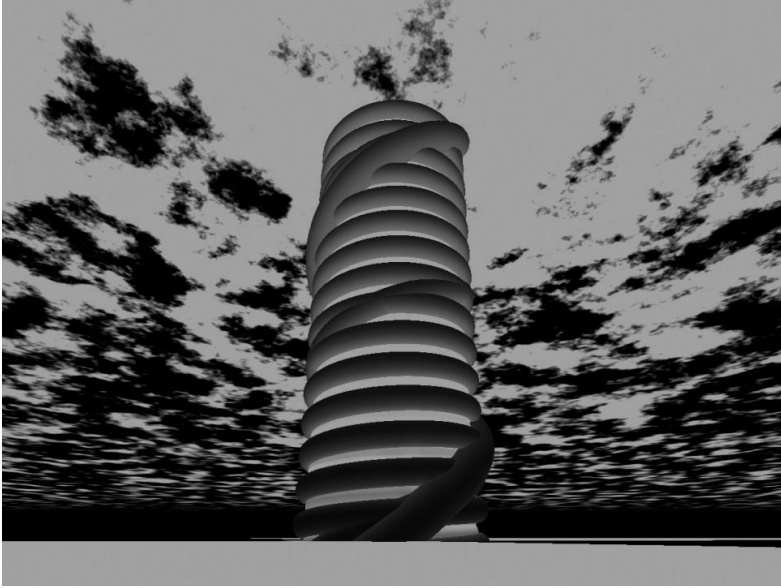
If you watch a water wheel from one side of the river it turns in a clockwise direction. If you do the same from the other side of the river it turns in an anti-clockwise direction. Thus, *the water wheel turns in two directions at once. It is your perspective or the way you look at it that determines the way it is spinning as far as you are concerned.*

So, if one turn clockwise represents 6 units then it is also turning 6 units the other way, adding up to 12, at exactly the same time.

It is only perception, or separation that splits the number 12 into two halves.

So, because the Spiral of God contains experience of being from both the Realm of Spirit and the Realm of Energy at the same time, we need make no more adjustments to our model.

This in turn means that the Spiral of God is indeed a true representation of God, and that God is clearly visible at all times in our lives. Of course, the ramifications of these findings are considerable. I have included several of them in the next chapter.



*Figure 9 – Now, as proved, here is truly a ‘picture’ of God – viewed from ‘below’.*





12.

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# CONCLUSION

This Chapter is dedicated to all CONCLUSIONS, which we know are doors to other *conclusions* until, that is, we go no further.

**But**, for the time being it is worth knowing the greatness of astrology and the greatness of God.



## Things to remember

When I was writing this book I often wondered what its point was. That does not mean to say that it did not mean anything to me, because it did. What I wondered was whether or not it could mean anything to anyone else. But then, when I thought about it, its significance was astonishing.

For a start, it shows us that there is a God, and what His Nature is. This alone is of extraordinary importance. After all, you cannot do anything properly without knowing what God is. For to do anything without that Insight is like doing something without knowing why you are doing it; you always do something better when it has context and meaning.

Hence, if you know who God is you immediately have an answer to the eternally pertinent question about your purpose, about life after death, about the meaning of all of our lives. This Insight opens you up to The Eternal Good, so that we may more easily find happiness, hope, love – vital ingredients to a good life. This in turn means that we will be better able to cope with the inevitable waves of adversity that happen in our lives.

I also think that it is about time for those people, who go on and on talking, or shouting, or killing ‘in God’s name’, to know what they are talking about. That is to say, before people start pontificating about God, I want them first to define exactly what God is, what His Nature is and why they feel they are in a position to teach about Him or do things in ‘His name’. And I would like from these people not a waffling poetic or symbolic definition; I want one that is applicable and understandable to all of us on the Earth, not just to a particular race, or religious group or culture. The same goes for atheists, some of whom go out of their way to deny God. Yet, if they cannot define God, they do not know what they are talking about, and so they are not in any position to deny Him.

This in turn means that the definition must be *objectively* understandable, so that we can all understand Him and His Nature in the same way. And it is my firm belief that this book in painstaking detail delivers such a definition. It gives us reasoned reference points that exist in this world and the surrounding measurable cosmos; and it does this with clear reference to the teachings of the true religions.

If you consider all the evidence in this book you should see clearly enough that God is all things past, present and future, male and female,



in all dimensions, including Knowledge itself, all at once now. But, perhaps more important, your understanding of this book will give you a firm grasp as to the reasons behind that definition. It will also help you to enjoy a clear Insight into His Nature. And because of this, *The Astrology of God* will help you develop a better relationship with God. Indeed, by working with this book, you will be helping to 'bring Heaven to Earth'.

Let us take a look at a list of the points that I hope you have learned from *The Astrology of God*.

- ***All things are done already.*** All of the details of our Existence are pre-ordained, already written. There is therefore nothing that has not been 'allowed' by God.
- ***Everything we do or experience is a reflection of the dynamics of a process of Growth of Knowledge,*** which is what is 'within' – hence what is 'without' is mirrored by what is 'within' and vice versa.
- ***Clues as to how we should be are in the Heavens*** – the actual physical cosmos, that is, especially the Solar System. The reason for this is that, as I have shown you, the Solar System is a very useful key to understanding the Nature of God, and therefore, to a large extent, reflects a Divine Order.
- ***Everything must be known.*** This is an essential principle of this book. It helps direct us to the fact that we must be true to ourselves, which is to understand exactly what and who we are. Of course, we may try falsely to convince ourselves what we are, but honest scrutiny in accord with the Nature of God will help us find what we are truly looking for. Another important aspect of the fact that everything must be known is that it does not just apply to individuals; it also applies to nations and the world and how the nations and the world are governed. For example, each nation must know itself, thus its borders must be clearly defined and its people must have national identity. If for example a nation invades another to take land or resources, then it is not being true to itself. It is over-extending itself. Also, the invaded nation must defend itself with utmost vigour in these circumstances; otherwise it is denying its own identity and is therefore being false. It follows that all nations must be happy with who they are and respect all other nations. Also, any nation

subjugated by another will always be freed, because the true identity of a nation must be known. This is a warning to any occupying nation, or institution imposing itself on other nations (such as the European Union), for the firmer the hold intruders have over a nation, the more painful it will be throughout the inevitable process of letting that nation go. However, caution must be applied when defining nations.

- ***Nothing is causal.*** Of course if I throw a ball at your head when you are not looking I will have caused you alarm. But in Truth everything flows from everything before it, all in sequence, rather like the patterns in a kaleidoscope do not change *because* of the other patterns, but simply because they are all changing at once, driven by the overall turning of someone's hand. Thus all changes in The Creation, no matter how large or small, are simply in accord with the overall relationship between Nothing and Knowledge.
- Since Pluto relates to the final 'tree ring' in the Collective Growth of Knowledge for Earth, ***it is clear that the Collective Knowledge of Earth is very close to Completion***, meaning that we shall very soon merge with other levels of being, which will be very good indeed.
- ***There is nothing that can stop truth from being known***, for, as you should now understand, it is a Law that all will be known, and this is completely out of our hands. Thus it is best to be open to the truth, for to hold on to what is false will cause pain. Thus if we continually steal or do wrong we will learn one day not to, whether we like it or not, and we shall have to pay back in one way or another all of the things we have taken.
- ***We will all live on after death***, and the place beyond this life, which is the Realm of Spirit, is a relative unity to this one, so the Realm of Spirit is a happy place.
- ***Upon Completion it is wonderful*** - utterly and totally wonderful. In Completion we fully know all we have loved, and will see them and be with them. And we will be at one with all of these people and so we shall love all of them and they will love us eternally.
- ***Heaven is not a 'void'***. It is often considered by people that Completion is a void, that it is emptiness. It is in fact full, for it is Complete.

- Since, until Completion, we are 'separate' from God, and since God is One and All, and is therefore Total Unity, the Ultimate Good, *it is good to communicate with Him with prayer*. A good prayer is to ask God to be with you in all that you do. This will help you accept all that is to come, knowing that it is pre-ordained and therefore has a purpose. This prayer also helps you to work with Unity, which can only be helpful for creating more good. Also on the subject of prayers, just because everything is already done it does not mean that God cannot help you via prayers anymore than your friends cannot help you when you ask for help from them. Sometimes you will need and get His help – just like sometimes you will need and get help from your friends. It is just that, like everything, such requests are within limits, which include the fact that you will only get help if it is meant to be. The most important thing to remember is that God is with you, connected to you all the time, and He knows that the most important thing for you to do is know that and eventually be that.
- We have seen that *the planets are in effect the ingredients of all that we know*. Thus, we have an insight into the ingredients of ourselves that must be known. So, for example, we must acknowledge our masculine side (relating in part to the Sun – Knowledge Perceived Point), and our feminine side (the Moon – Nothing Perceived Point). We must also acknowledge beauty and pleasure (Venus – the Adolescence Perceived Point); and our assertiveness along with physical action must not be ignored (Mars – the Young Adulthood Perceived Point). If these ingredients are buried, or if we refuse to acknowledge them, we will experience them in their inverse. For example, if we refuse to exercise our assertive side – our Mars ingredient – we will receive the negative side of Mars, for the truth in this case is that we dislike our Mars, so we are afraid of it, so our Mars is frightening, so we will experience Mars in a frightening way. Thus, for example, we might be bullied or attacked or we might become ill.
- Because everything is done, and this book shows this to be true, *whilst we can try hard for our achievements and receive the appropriate accolades, we can have humility in the knowledge*

*that all is given to us.* This understanding helps us be less puffed up and thus be less likely to suffer the pains of a fall.

- Knowing that everything is done and that everything leads to an ultimate glorious destiny *helps us flow through life more easily*, which helps us to let go of what may hinder us.
- Because everything is done, and because all that we perceive reflects who we are, *we can know that if we understand the lessons in this book and apply them to our lives, we are at a point in our lives when we will be flowing with the Unity of God.* And this can only be good, whether we are poor, rich, sick or healthy.

If we consider the ingredients of what we perceive as being the planets, or represented by the planets, we are in the realms of astrology. For astrology is the study of the meaning of the heavenly bodies in relation to what happens to us on Earth. And since the planets clearly reflect much of the Nature of God, it is not surprising that astrology was for many millennia a respected and revered study.

Indeed, as any astrologer worth his salt will know, the Ninth House in a chart is 'the Road to God'. It is no surprise that this is also the house of astrology.

Of course I am not talking about 'star sign' astrology, I am talking about a true study of astrology, which is a lifelong discipline, and is not so much about prediction, but the *significance* of prediction. That is, the significance that the planets and celestial bodies are directly linked to what you experience. For if the planets are used as ingredients accurately to explore what will be perceived or to 'see into the future' we can deduce first of all that we are at all levels connected to the motion of the planets and the cosmos around us. We can therefore see that we are at one with the cosmos; and since we know that these ingredients are directly connected to the Spiral of God, we can know through astrology that we are without doubt part of God and that God exists.

Clearly there is nothing more important than God, which makes astrology one of the highest forms of study. We can therefore see why in the Christmas Story that the 'Three Wise Men' played such an essential role, for they were astrologers.

However, again, we must be careful, because people are subject to *hubris*, and so try to fit the truth shown by astrology to modern trends.

One of these is the idea of 'free will'. Many people assume that 'free will' means we can all do and get what we want, that we all have the potential to do anything we want, that we can change our destiny. And so some astrologers believe that they can help people avoid their fate or have a 'better' destiny, with more boyfriends or girlfriends or money than is actually set for them.

It is therefore very refreshing to see an increasing interest in the tradition of astrology, a branch of astrology that is not destructively affected by modern trends, fashions or the infantile demands of uncontrolled egos. Of course, this is not a call to abandon all 'modern astrology', but it is a call to have yourself firmly rooted in the tradition of astrology before you can venture forth with any confidence that you are doing justice to the subject.

This book is the first of many that will help you and others live a full life as much as possible within the flow of The Ultimate Good, which is God.

### **The significance of *The Astrology of God* - some examples**

When you understand the principles given in *The Astrology of God* you will be able to use them to find answers to various questions you might have. Below are some examples of areas of interest explained purely with the help of the principles in this book.

**1. Basic reasons for how and why astrology works** - A life is a thing we experience; and since whatever we experience is directly related to the planets, we can reasonably deduce that at the moment our life begins, whatever our life will be is directly related to positions of the planets. Thus, their mix or relationship with each other at our birth is directly related to what we will perceive or experience in our life. It is also directly related to the sort of person we are.

It is within a good astrologer's capability to use the meaning of the planets and their relationship with each other to work out what life the individual in question will have and what his nature will be.

The time of birth is the time to note the positions of the planets because this moment is when the individual begins his separate physical life. Thus, whilst, say, a chart for the moment of an individual's conception might reveal something about the life to come (although in

reality the exact moment of conception would be impossible to deduce without some very special equipment), it is the moment of birth, the first independent breath, when we truly begin our *separate physical life*, which is the overall object we experience between birth and our entry into The Realm of Spirit.

So, for example, when someone is born, if there is a positive emphasis of Venus in the relationship between the planets, the individual will have good Venus qualities and will experience Venus things. He could therefore be easy-going, loveable, attractive or artistic or have potential for displaying these qualities, depending, of course, on the positions of the other planets.

**2. *Why are some lives longer than others?*** - Throughout this book you may have been wondering about the fact that for my model I used the process through a *complete* life to find the Stages of Growth of Knowledge. That is, I based my initial conclusions on the number of Stages in a life by counting from Conception to Old Age. I therefore initially approached my work from the position that all lives end immediately after the Old Age Stage. You may therefore have wondered why it is that so many lives are cut short.

The answer to this is that a life is something. It is something we experience. And the *type of life* we have is reflected by the positions of the planets at birth. Thus, the type of life experienced is reflected in the 'mix' of the planets. If that mix, for example, has a strong emphasis on Uranus, which is the Conception Perceived Point, relating to suddenness, the unexpected and such like, the life will have these qualities, which could mean that it is cut shorter than it is 'meant' to be according to the unhindered normal process through which a life should pass.

**3. *Many people are born at any one time - why are their lives different?***  
- Anyone born at more or less the same moment will share the qualities of that moment as reflected in the positions of the planets. But, as we know, no two people are the same, so whatever is reflected by these planets will be experienced differently.

How is it, therefore, that people born when the planets are in the same position can have very different lives?

First, one person may be at a totally different Level of Knowledge of their Existence than the next person. Since the Level of Knowledge

relates to Perception (all levels of knowing anything must relate to what is perceived), and so at different Levels of Knowledge things are perceived differently, then the life would be experienced differently, whether the planets are in the same positions as someone else or not. However, each person will have many similar traits and will experience similar periods in their life (see the next section 4, on predicting the future with astrology).

You might expect that, since the Perceived Points or the planets are the 'ingredients' of a life, and that their relationship with each other is directly connected to what is experienced in a life, an astrologer would only need their positions to determine what is to come in the life of an individual. In principle this is correct, and these 'ingredients' or planets certainly could reflect the details of a life.

However, in practice we are limited and it is impossible to find out all the details of so many lives from so few ingredients. Fortunately, though, the meaning of something is also determined by its context, for nothing exists in isolation; and so the meaning of one thing can be found in what surrounds it. Thus an astrologer is assisted by the context of the positions of the planets as much, if not more than, how the planets relate to each other.

For example, for an astrologer to have any reasonable chance of forecasting the life of an individual he will need the precise details of time, date and place of birth, as all of these variables give a better idea of how the planets relate to what surrounds them, such as whether the birth was in the day or the night, where the fixed stars are situated and so on. Clearly, no individual is born at *exactly* the same coordinates and at exactly the same moment as anyone else, so no life can be exactly the same as anyone else's.

The astrologer will also be assisted by any other details in that person's life, for example whether they are male or female, whether from a rich family or a poor one and so on.

**4. *Predicting the future with astrology*** - There are many tools an astrologer can use to predict the future. One of the most obvious is something called 'transits'. A transit, for example, is when a planet in the sky at any point of time after someone's birth passes over a position of a planet when that person was born.

For example, say the position of Mars was at ten degrees in Aries when I was born, and that Saturn in the sky forty years later moves to a

position of ten degrees Aries, then the Saturn in the sky at that time would be relating to 'my' Mars, or the position of Mars when I was born. That means the present moment would be relating to the moment of my birth. And, since the moment of my birth relates very much to me as a whole in this life, the present moment would be experienced by me in a particular way in relation to who I am or what my nature is, as shown by the positions of the planets at my birth.

So, how would I be getting along with that moment? The answer is that I would be getting along with it in a 'Mars-mixing-with-Saturn' sort of way. Since Mars means action and Saturn means limitation, I would, for example, be experiencing something that includes action and limitation at that time.

Perhaps it would mean that my energy would be grounded, or that I would be working on structures or within my limits or with old people.

Of course, there are many permutations, and the way they are experienced would relate to the person in question, not to mention other transits that might be happening at the time; but there is no doubt that at some level these ingredients of Saturn and Mars would be experienced in a reasonably obvious way at the time of the transit.

**5. *God and Fate*** - Since we have no control over the positions of the planets at our birth, and since we cannot reach out and stop the planets from moving in relation to our birthcharts, and since the planets relate to everything we perceive from a heartbeat to a fleeting emotion to our death, we can see very clearly that astrology, proper astrology, shows that everything is done. That is, our paths to the smallest detail are already written. So, at the most fundamental level, there is no free will at all.

However, it is clear that part of what is written is that we do have free will; for there is no doubt that within limits we have choice. Notwithstanding this, because all we perceive is pre-ordained, then all we choose is also pre-ordained, for all that we experience is directly linked to the planets and a choice is an experience. Thus there is free will, but it is 'controlled' by Fate or our destiny. But then, Knowledge is the only reality, so, like everything else, free will is an illusion. It is not our main purpose to make clever choices; it is instead to be Complete.

This is the crux of the reasons behind why it is important to know that everything is done. If we accept our paths, all of which have been 'set' by God, we accept God. That is because in effect we accept 'God's



guidance'. Also, to accept our paths, which is to accept life openly and honestly whatever it may throw at us, is at some level to be Complete. That is because you are never fighting against What Is, which is God, and so at a level you are not experiencing separateness.

Of course, some of us may moan that we are having a hard time, suffering all sorts of things, and we may become angry with God and say that there can be no God because we are not getting what we want.

However, as you were probably gathering when you read this book, whilst God is a conscious individual, who knows you and your life, He is not quite as we might imagine him to be. He does not need to rush about so that we all get what we want, because everything is done anyway, and the end result for all of us without exception will be the absolute glory of Completion. Also, and most importantly, He is not in control of what happens, because He *is* what happens, all combined. However, it is important to point out here (as mentioned on page 161) that He can and does help and does make His presence felt, when it is meant to be.

The reason why He is not in control of what happens is also the result of the nature of the relationship between Knowledge and Nothing. It is like a chemical reaction. It happens for its own sake and we are part of that process and can do nothing about it. And this total overall relationship between Nothing and Knowledge is God.

It is when we understand this that we begin to free ourselves from the agonies of our lives. Of course, we may suffer afflictions and sorrow and pain, but we will know that life, indeed, our whole Existence, has its flow from beginning to end and that to know it fully we must experience both good and bad, and accept what is to come our way. Knowing this, understanding this, gives us a great 'comfortable' eternal 'palace' in our heart, one that can never be removed.

But to accept that everything is done is not to sit back lamely and so do nothing in a big sulk, because being active and vigorous and positive and happy are available to us, and it is possible that if we use them, we will have positive results – if they are meant to be, of course.

For why not try to do what we feel is best, when clearly we can try to do this? It is just that if we fail, then that is part of God and the process of the Growth of Knowledge, and we need not despair.

**6. *The death experience*** – This piece is about what happens at death. First thing to consider is in the piece above, *Why are some lives longer*

*than others?*, because that explains why some people do not live to the Old Age Stage. Now, the period between the Old Age Stage and entering into the Realm of Spirit involves the three Stages, Conscious Conception Stage, Conscious Interface Stage and the Conscious Potential Stage. These three Stages add up to what we might call the womb of the Realm of Spirit. It is important to remember that just as a life does not always pass through all of the Stages to Old Age (see 2. above), these three Stages can be experienced very differently, depending on who you are.

For example, if you are someone who has lived to a ripe old age, and who has come to terms with yourself, then it is likely that your passage into the Realm of Spirit will be as straightforward as going into another room.

But for you to get a better idea of these Stages, I shall explain them one by one here.

**The Conscious Conception Stage** – The moment we die we are where our dead body is, perhaps looking down on it. We have left our heavy physical body, but we are still in a light energy body. That is because we are still in the Realm of Energy, and yet we have departed from our heavy physical body.

We are separate from the heavy physical world in which we used to live because we are invisible and unable easily to connect with it. And yet we are still in that world because we have not yet gone anywhere else. We are therefore experiencing the separation and, to a certain extent, isolation, related to Conception, for this is the Conscious Conception Stage.

This can be a difficult time for some people, depending on their perspective. For example, if they have lived cruel lives in which they have not any self understanding, or have not come to terms with themselves and their limits, or are just filled with negativity and hatred, they will remain as isolated as they feel.

Of course, this challenging experience is not eternal, but it can seem long, depending on how uncomfortable it is and depending on how long it takes for them to realise the truth about life.

Sometimes at this level, connection is made between individuals in Spirit and the person who has died. The Spirit individual or individuals will be with the person who has died when that person stays around people they have left behind. Hence, often, someone who has lost a

loved one will for either a short or a long time feel that person's presence.

Alternatively, the person who has died may just need to stay around those they have loved for any other personal reason, and this might not necessarily be done with a direct and obvious connection with an individual from Spirit.

**The Conscious Interface Stage** - The struggles experienced by some in the Conception Stage can continue into the Interface Stage, when the barriers of this world dissolve. Again, this could be very uncomfortable for someone who has lived a sinister life. That is because such lives are false, and truth must be known. For others it will generally not be problematic at all, and may even be quite blissful.

Because it is the Interface Stage and barriers can be passed, it can be where strong communication can be made with people in Spirit. However, since it is the Interface, any experiences here can be illusory. Hence some people who have had a 'near death experience' think they have entered the Realm of Spirit when in truth they have briefly visited the Conscious Interface Stage.

**The Conscious Potential Stage** - Since the time in the Conscious Interface Stage is one of dissolving, *inner* barriers will dissolve, and so we are faced with exactly who we are. Thus, all that we have hidden will be faced - truth will be known to the individual, and he can no longer hide from himself. Hence, we will completely face who we are. This all happens in the Potential Stage, because it concerns all that is hidden, or potential. Once this has been passed, we will leave the Realm of Energy and enter into the Realm of Spirit.

Once we are completely in the Realm of Spirit our life in the Realm of Energy is known, and we will not return.

Often all of these Stages can be experienced while passing along a tunnel, or in some way ascending towards an aperture of light.

It is also common for people in the Spirit Realm to lead people who have passed over through these levels.

People who die young will also generally enjoy a swift and assisted passage to the Realm of Spirit, rather like that of any truly spiritual person, or any person who has faced their life and themselves with clarity and honesty.

Some may think that lack of belief in God will affect the passage into the Realm of Spirit. This is not necessarily the case. As long as the person has lived a good and true life with a sense of humility and self

knowledge, or is generally a good and honest person, a swift and pleasant passage will generally take place. But there will more or less always be a sense of cleansing, for there is no one in this world who is perfect, no matter how good they might think themselves to be.

**7. Reincarnation** - Reincarnation has been mentioned in this book, so let us now take this opportunity to look into how and why we reincarnate.

First of all, because everything relates to the Growth of Knowledge, we can know that the clues are all around us. That is, what goes on within is what goes on without, and so we can understand what is within by looking without and vice versa.

And if we do this we can see all sorts of things around us that suggest reincarnation. The Sun rises, day begins, the Sun sets, the night begins, and then the day begins and the Sun rises and so on. Days are little cycles within the cycles of a month, whose 12 cycles are within the cycle of one year and so on. Also, we can see cycles in the seasons. Spring is birth and re-birth – because it is when all begins again, and it is a time when all the plants of the previous year come alive again. Winter is death and conception, because it is when the beginnings of Spring are seen in tiny buds, and yet all is leafless and ‘dead’.

So, clearly, there are many examples of birth and re-birth all around us, all indicating that this is a natural process in the Growth of Knowledge, which is applicable to every living thing. And thus re-birth or reincarnation is applicable to every living thing.

Let us now consider this process in more technical terms.

First thing to remember is that when we have more Knowledge, we knowingly experience more. That is because the more Knowledge we have the more unity we will have; and if we are more at one, we will experience more in any unit of time. It is rather like a large wheel makes fewer revolutions in one mile than a smaller one, because there is more of it.

Now, let us take this ‘growing of Knowledge’ right back to the very first moment of your whole Existence. Think of it as when, like a sperm, the very first iota of Knowledge entered into the empty ‘Womb of Nothing’ of your Existence.

What happened?

Well, since the ‘amount’ of Knowledge you had was directly related to what you knowingly perceived, it is clear that the first overall thing you

experienced was very small. That means the very first overall cycle, or life, was tiny and quick.

What happened next?

After this first cycle there was more Knowledge because you had one known cycle under your belt. But, since the 'womb' is big, and there is much more Nothing to know, the Knowledge relates again to Nothing, and another slightly larger cycle ensues. Then again, the Knowledge is added to and another cycle begins and so on and so on, with larger and larger cycles.

Thus there are many births and re-births before Completion.

Another example to help you understand this is to consider a stick around which you wind some wool. At first it takes many turns to reel in a certain length of wool, because the stick is thin. But as you continue the stick thickens with the wool having wound around it. And so, with each turn, more wool increasingly gathers.

In this example, the wound wool is rather like Knowledge, and the unwound wool rather like the Nothing to know. And each life is rather like a turn of the stick.

**8. Meditation and the Knowledge of God** - You will probably have noticed that the Knowledge from each totally completed Stage in the Growth of Knowledge is the growing Knowledge of *the overall object in question*. In other words it is Knowledge of an object that is not yet known, so it is in some way directly attached to that object, and cannot therefore depart from that object.

This gives us a little clue into the nature of Knowledge and our connection with what we shall call the **Knowledge of God**.

Now, as we know, Knowledge is Knowledge and so it is One. BUT we must remember that everything must be known; that means we must experience all the separate things as being distinct from others.

*So, the Knowledge of each Stage, when we are experiencing that Stage, is separate from the Knowledge of the life.* For example, when I am going through the Prime Stage of my life, the Knowledge of that Stage is, strictly speaking, distinct from the increasing Knowledge of my whole life.

Meanwhile, the Knowledge of my whole life is distinct from the Knowledge of my Existence (the sum of all of my lives). And the Knowledge of my Existence is separate from the Knowledge of God,

which is the Knowledge of Absolute Completion – the infinite plane of white light that is above the Spiral of God.

This is certainly not the easiest idea to grasp. For, as we know, all Knowledge is One. But, *in Truth*, if some of our Knowledge is directly linked to something as yet incomplete, it cannot *to us* be the same as Knowledge of what is Complete, for Knowledge of what is incomplete is ‘attached’ to the as yet not completely known object.

Thus we have many different ‘banks’ of Knowledge. First there is that of the Stage of our life we are currently living. Then there is that of our life. Then there is that of our Existence.

In meditation you can access all of these various levels by going closer to your centre.

It is worth noting that you cannot access the Knowledge of God, the infinite flat plane of white light, which is above the Spiral of God. This can only be accessed upon Completion, which is when you completely know yourself; which is when you have known your entire Existence, and all of its lives.

The reason for this is that the Knowledge of God can only be experienced by he who knows himself to be absolutely Complete. And you cannot be Complete if your Knowledge is attached to something you are yet to know or experience. So, whilst, for example, you may have completed many lives, all of the Knowledge of these lives is directly connected to your, as yet not completely known, Existence.

It is this not knowing your Existence that separates you from the Knowledge of God, for the Knowledge of God is only what is Complete, and, as I have said, can only be merged with upon Completion. Meanwhile, *it can only be seen as something else*.

You could think of it like this: the Knowledge you have of your Existence or any part of your life is Knowledge of YOU; whereas, the Knowledge of Completion is the Knowledge of God. And you are not God.

A good analogy of meditation is that it is rather like going outside on a sunny day, whereas Completion, or being Totally at One, is like being on the Sun, or being the Sun.

Hence, *not one person, while in this world, has ever accessed the Knowledge of God by merging with it in a meditation*. That is, not one person ever on this Earth, *no matter how spiritually exalted they may have claimed to be*, has experienced the Knowledge of God in any other way than by seeing it as something completely separate.

Nevertheless, the practice of experiencing the Knowledge of your Existence will give you great Insight into how to live a happy life with God, because it is a practice of being as close to God as possible. It might also be reassuring to know that, whilst you cannot access the Knowledge of God in meditation, the Knowledge of your Existence, or any of your Knowledge, is indeed One, and is therefore adding to and directly connected to, or part of, the One that is God. However, as I have said, we can only experience what we are, and if we are not Complete we cannot experience Completion until we are Complete; that is no matter how expert at meditation we may claim to be.

Finally with regards to the above, it is worth observing that what is conscious is relative to what is not conscious.

So, whilst we are not Complete and we are several steps removed from the Knowledge of God, we are still conscious that we exist. But we are only conscious in relation to what is not conscious; and less conscious in relation to what is more conscious than we are; hence we are not very not conscious in relation to the Knowledge of God.

**9. *Being at One with God and retaining your individuality*** - If you begin to understand what follows you will enjoy further Insight into God and your position in God.

One of the main points to remember in this book is that we must experience what we are, and we must know what we are, which is that we must know the mix of Knowledge and Nothing. There is an emphasis on Truth here. All things must be known as they are, and this cannot ever be distorted.

So, what does this mean to us in relation to the Structure of God?

To help answer this question, consider that the Knowledge from any object must remain 'connected' to it. The reason for this is that, as you now know from the above section *Meditation and the Knowledge of God, in Truth* it is related to the object in question, because it emerged from that object; and no one can deny that.

And because your Existence is part of God, you are part of God, but God is not part of you. That is to say, God contains us, but we must see God as something separate until, that is, we are Complete, when, to all intents and purposes, we merge with God and join the flat plane of 'white light' at the top of the Spiral of God.

It is rather like the leaves on a tree. The leaves are part of the tree but the tree is not part of the leaves. That is why we can pray to God, for, as

far as we are now concerned in this Realm, until we are Complete, God is separate from us. However, as far as God is concerned, we are not separate from Him.

We will know that when we are Complete, we will know Total Completion. This is when we are as at One as we could ever be with God. We are Knowledge, but we are the Knowledge of *our own separate completely known Existence*, and this cannot be ignored. Thus, even in Total Completion, we retain our *individuality* and yet we are at one with God for we are also the Complete Knowledge of our Existence. Hence a truly spiritual person will know the value of individuality as well as The Whole.

**10. What is it like in Heaven... and why?** - Being Knowledge, which is to be Complete, is truly glorious and, of course, far greater than the highest meditation. Consider, when you are Knowledge you are totally at One with the whole of Creation, and yet you will have your own individuality (you could not be at One without your individuality, for your individuality is part of The Whole). You will thus know God, and your place in the Heavenly Hierarchy.

Since knowing yourself completely involves knowing all of your ingredients, no part of you will be ignored. So, the assertiveness of your 'Mars' facet will be perfectly balanced with the passiveness of your 'Venus' and 'Moon' sides. These will in turn be balanced perfectly with your sense of discipline and limitation, your 'Saturn' side; which will be balanced perfectly well with your separateness, your exciting side, your freedom, which is your 'Uranus' side, and so on.

So, whilst being Complete is the most glorious and wonderful, it is also calm and yet entirely alive; for not one tiny part of you is hidden or not known.

Because in Completion you will be directly and knowingly connected to all that is past, present and future and in all dimensions, you will also know yourself in relation to all these times and dimensions, and you will know yourself becoming One with every instant, and you will know all you have ever known in that instant, and in that instant you will be with all who you have loved, and they will know this, because they will know you. Thus you are in an eternally growing Unity with All Things and All Separate Things, for all separate things must be known and recognised - hence, again, the Heavenly Hierarchy. It is this that is your 'experience' of the infinite increase of One.



**11. Why is God a 'Him'?** - You may have noticed that I refer to God as 'Him', giving Him a masculine status. But, then if God is Complete, a Total Unity, it may cross your mind that He is *both* female and male, for He is, after all, the mix and the fulfilment of that mix between Nothing (the feminine in its most pure 'form') and Knowledge (the masculine in its most pure form). You might think therefore that He has some sort of androgyne status.

However, first we must consider that He is a living individual, in that He knows he exists and lives, very much like we do, because He, like anyone else is, in Reality, Knowledge. Second, we must consider that God is All; that is, God is all things past, present and future, in all dimensions, male and female and all Levels of Knowledge all in one right now, then we will know that He is *something*, all in One.

He is therefore *What Is*, which, **when it is in relation to *What Is Not***, is masculine by nature.

Also, Knowledge is the only single thing that is real. And Knowledge is also God, for it is Absolute Known Unity. And Knowledge is masculine in relation to the feminine of Nothing. Hence, again, God is masculine.

So He is a 'Him'. Thus, when God appears before anyone or communicates with anyone, He will only ever appear as masculine.

**12. Why are planets spheres and what about the celestial sphere that surrounds us?** - I have shown you that what is within is mirrored by what is without. So, whatever is happening with the Growth of Knowledge is evident in all that we can perceive. Hence, the model of the fundamental dynamics within the Growth of Knowledge is more or less replicated in the Solar System.

However, our model of the orbiting points only involves a flat two dimensional plane of orbiting points. Whereas, of course, we only need to look about us to see that we do not live on a flat two-dimensional plane. That is, we are at the centre of what we perceive, which includes above and below, sideways and all ways. And since the distance of our perception is the same all around, we are at the centre of a three dimensional sphere.

Also, we experience the Perceived Points of our model as planets, which are three dimensional spheres, not two-dimensional points.

The question is: how can we account for these spheres?

To answer this we must not forget that the model is based only on the *abstract* 'inner' Growth of Knowledge, with its orbiting points relating just to the position of Perception in the Growth of Knowledge.

We must also remember that the model is only a model and that the way we experience what it represents it is an entirely different matter. For example, we must not forget that Perception by nature includes all of what is around it; and since we perceive all around us equally with us at the centre, the boundaries of our perception are equidistant all around us. That in turn means these boundaries create a sphere with us at its centre. Hence we exist at the centre of what we can perceive as a huge celestial orb.

The reason why the planets are spherical is because they are the physical manifestation of *points*, Perceived Points. And, in a three dimensional realm that is consistent with Perception, they must be perfectly spherical, a sphere being the only shape that truly represents a point in a three-dimensional realm.

**13. *The changing laws of physics*** - As the material Universe grows it passes through the Stages of the Growth of Knowledge. Since these Stages relate to different Levels of Knowledge and so to different Levels of Perception, at different Stages in the growth of the Universe things will be perceived differently.

Because the single overall thing we experience in the material Universe is energy, then it is understandable that, as we pass through different Levels of Knowledge and therefore different Levels of Perception of the Universe, we shall experience energy differently.

That means energy will have different properties at each Level.

**And, so, since energy is the basis of physics, there are different laws of physics at the different Stages in the growing Universe.**

Indeed, although the differences may be subtle, there are different laws of most things at different Stages in the Creation. Hence, as we progress we continue to revise how we understand our Universe, because new 'truths' will always emerge. The only real Truth is, of course, Knowledge and the *entire* Creation all in one, for neither of them change.

**14. *The changing laws of time*** - The reason we experience time is that we are not yet Complete. We are therefore meant to experience

separateness. Hence we experience the present moment as being distinct from the past moment and the future moment.

**Time is the experience of the process of Growth of Knowledge;** for the result of this process is the passage from the present into the future; because as a moment is known, so we move into the next one.

Since the root of time is the separation of different parts of our Existence from each other, which appears as past and future from the present, time relies on separation or duality. Accordingly, time reduces when we are surrounded by increasing unity, because unity by nature brings things, including past and future together.

For example, time reduces when we are enjoying ourselves, which is when we are in a relative unity; but time strongly rears its head when we are bored or when we are in pain. When we are having a 'hard time' a minute can seem like an hour. That is because we are experiencing more separateness and therefore less unity.

Hence, the more unity we experience, the less time we experience. The more duality or separateness we experience, the more time we experience.

Thus time and our experience of time are directly related to the Growth of Knowledge. We experience less time towards the end of experiencing something – simply because towards the end there is more of what is known in relation to what is not known: there is more Knowledge in relation to Nothing, there is more unity.

We know that before an object is first 'conceived' there is Nothing, which is not known Unity. There is also *no consciously experienced* time between Conception and the first moment of the Childhood Stage, for Perception is still 'in' the overall not known unity of the Womb of Nothing. And yet there is 'something' in this Womb of Nothing, because there is Knowledge in there.

Therefore, as the Knowledge of something grows in the Womb of Nothing, we have a process of Growth of Knowledge (i.e. past, present and future) within the Unity of Nothing (the Womb). And since the Unity of Nothing is infinite we have time within infinity - *infinite time*. Thus **in the womb of the Universe there is infinite time;** although, of course, it cannot be consciously experienced, because its infinite quality relies upon it being not known. (Note: we do not have infinite time in Knowledge or Completion, because when we are Complete there is no process of Growth of Knowledge – no past, no present and no future).

At the beginning of the Universe there is also a moment when there is the first Perception. The Universe is then 'experiencing' almost infinite time. But as the Universe grows towards Unity the Universal experience of time reduces, because it approaches Unity and so becomes more and more at one.

And so, as time reduces with the approaching Unity, there is an increase in what is perceived (because more is at one) - and this increase is exponential with the same 4/12 multiples found in the Growth of Knowledge. That is because it is directly connected to the Growth of Knowledge. Hence the more unity there is, the less time there is, and the more there is perceived per unit of time. So, since space relates to what is perceived, as time reduces, space increases.

Finally, time is directly related to the Level of Knowledge of the Universe. Thus just as there are changes in the laws of physics relating to the Growth of Knowledge, so there are changes in the laws of time.

**15. Subjective and objective time** - We experience time both subjectively and objectively. Hence it concerns our individual and collective perceptions.

To help you understand this let us consider an example.

Remembering that one Stage between the Childhood Stage and the Old Age Stage in the Growth of Knowledge is very similar to the next one (they are each a single step in the passage through a life in body), why is it that the Childhood Stage of a life is known in a shorter 'time' than the Old Age Stage of a life?

That is, why is it that the Childhood Stage is passed between the ages of two and twelve years of age, whereas the Old Age Stage is passed between sixty and one hundred years of age? For this suggests that the Old Age Stage is four times longer than the Childhood Stage, and therefore, perhaps four times more important.

The reason why there is this disparity is because a *subjective* experience of time is set against an *objective* experience of time.

Both the child and the old individual share an *objective* perception - a collective perception, for they are both part of the collective; and so their Knowledge and Nothing mixes are within the overall collective Knowledge and Nothing mix. Hence, this collective or objective perception relates to a *collective* Growth of Knowledge, and thus a collective experience of the process of Growth of Knowledge, or the

passage from one moment to the next, or time. This is, for instance, time as we measure it with clocks, or cycles of the Sun, or of the stars.

Now, *in relation to this collective experience of time* are the two *subjective* experiences of time – the child's and the older individual's. As far as their collective experience of time is concerned there is a constant, as measured by clocks, the cycles of the Sun and so on.

But, because the older person is more at one and his life is closer to being complete, his experience of clocks and such like is different to that of the young person. He is more at one with his life, so he is more at one with everything he experiences, including the movement of clocks. Thus his *subjective* sense of time is very different to that of the younger person. So, for the older fellow, the hands of a clock seem to go around much faster than they do for the young person – time seems to go faster. Also, because he is more at one, he will experience more during his Stage of life (Old Age) than the child. Hence, for example, Old Age is much longer in years than Childhood. Because he is more at one, the old man experiences more years in a single Stage than the child does.

**16. *The planets and the Perceived Points do not move*** - We tend to think that the planets and the Perceived Points move, which is, of course, reasonable. However, if you consider that each moment is simply a slice of the Spiral, which is already there because all is done already, they do not move at all. Instead they are just points on the coils within the Spiral. As we ascend the Spiral moment by moment from Nothing to Knowledge it *appears* that they move.

Clearly, therefore, you can apply the ideas of this book to many areas of interest, and, because all answers come from a single source, they are not only consistent with that source, but also consistent with each other. This once again demonstrates to unity at the heart of *The Astrology of God*.

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