

Presentments

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Part VII - Esoteric knowledge

As is common knowledge, the “world system,” i.e., the system by which the world is governed, is the product of millennia of development and use. This system functions on the basis of an integrated utilization of four (4) of the major cons that have successfully exploited mankind throughout history. These four (4) major cons are:

1. The science/technology con, whereby a scientific priesthood attains power and essentially a monopolistic position to dictate what the laws of physics, chemistry, etc., are. Some of the consequences of this phenomenon include foreclosing exploration of deeper, more powerful, and more universal knowledge, as well as alternative “outside-the-box” ways of looking at things, and, most importantly, fostering external dependency at the expense of people’s realizing their own true nature and actualizing its potential. One who is awake and empowered cannot be exploited. The esoteric heart of the con is that all of the technological development and manipulation that occurs in the realm of science, including the design, engineering, and manufacture of all industrial products involving scientific knowledge (essentially everything produced today), are accomplished by projecting into the outer world things that we, as spiritual beings, are inwardly capable of knowing, being, and doing in, by, and through ourselves. Examples of this are various yogis and masters who possess such “supernatural,” or at least extraordinary, powers (“siddhis,” in Sanskrit) as invisibility, transporting one’s body anywhere instantly at the speed of thought, being multiple places at the same time, etc.

2. The religious con, in which the doctrine and dogma of some religion are promulgated as truth (perhaps the best, or at least most important, truth), and if you want to get to God you must go through that religion’s priesthood and live your life in accordance with the teachings of the religion. Fostering fear, such as by invoking “hell” and the “devil,” is often a part of the control mechanism utilized.

3. The law/government con, consisting of instilling as deeply, securely, pervasively, and unquestioningly as possible the belief that man must have governments, i.e., that some people must be governed by other people. It could be considered a remarkable phenomenon that people who are otherwise incredibly intelligent and discerning never think about questioning this premise, living their lives without ever addressing such a seminal idea. As Socrates purportedly said, “The unexamined life is not worth living.” Ideas govern man’s life, whether or not those ideas are consciously held, and, in the words of Spinoza, “Nature abhors a vacuum.” Something will control one’s life. If one does not analyze the ideas that govern his thinking and acting, his life will be controlled by random ideas and ideas deliberately instilled in him by others.

The operational consequences of this con are that the overwhelming percentage of mankind implicitly and unthinkingly believes, as if it were an unshakeable aspect of existence itself, that man must have human governments. One may openly question and analyze what kind of government might be best, but if one questions the implicit premise of the necessity and propriety of the existence of government in the first place, all hell breaks loose. Such a doubter is instantly ridiculed and derided (powerful weapons), and labeled (another powerful weapon) as an “anarchist,” or “anti-social,” or “a rebel,” or other such opprobrium, as if that resolved the matter and eliminated the need to evaluate the ideas of someone espousing so radical (meaning “of or from the roots”) a concept.

This unshakeable and unassailable premise of the necessity of governments is immediately rendered questionable by pondering a few elementary considerations: “What does ‘governing’ mean?” “Does man, with the sublime attribute of free will, exist to be ruled by other men?” “If so, which men are supposed to rule what other men? i.e., Who should govern whom?” “Am I to govern you or are you to govern me?”

“Who decides who governs whom?” “What source of authority authorizes structuring society on the premise that some men must rule others?” “Who is to be entitled to act in what manner to dominate what areas of what other people’s lives?” “What are the mechanics that should be used for governing?” Etc., etc., etc.

The problem with governments, when thought about clearly and with an open mind, is that the institution itself is hopelessly, irredeemably, and fatally flawed and cannot be rendered sound and legitimate by any variations in the institution whatsoever. These flaws are: 1) Absence of valid ethical authority for one free-will being to dominate the life of another free-will being, whom he did not create, cannot fathom, does not own, and who is innately possessed of the inherent right/responsibility to live his own life; 2) Absence of adequate knowledge, i.e., no one is omniscient, and everyone has his hands full in ascertaining how best to live and fulfill his own life without meddling in the lives of others—especially masses of people—whom he cannot comprehend, and has neither the right, nor the ability, to try to impose such knowledge even if he knew it; 3) No effective mechanics, since the only operational tool of power available to governments is endless applications of deadly physical force, i.e., legalized violence, which needless to say does not enlighten and uplift people, transform their inner natures so that the deficiencies that created the alleged problems (who defines anything as a “problem,” and why?) simply are not there, or even bring about existential rectitude (true justice).

As a result of this fundamental premise being rendered operational by those who would rule others, the history of man on this planet is the monotonously endless replay of the same dreary earth dramas: civilizations form, grow and expand, reach a zenith, and then decline, disintegrate, and disappear—either suddenly and violently or gradually. As Lao-tzu observed concerning this foregone inevitability, “Most people who miss after almost winning should have known the end from the beginning.”

4. The last, and in many ways the most important, con is the money (paper-money banking swindle) con, consisting of exchanging symbols of wealth (e.g., pieces of paper that cost the issuer nothing) for real wealth (i.e., people’s labor, property, freedom, and rights, which cost the people their life force and freedom to fulfill their destinies). When one has achieved a monopoly on the implementation of this con (as exists today), one is essentially at the pinnacle of the attainment of the objective of all cons, since mastery of this con enables purchasing all the other cons.

The knowledge of these cons and how to effectuate them has been transmitted through the ages through various “secret societies,” i.e., groups of people who not only learn the knowledge and feel justified in using it for their own advantage vis-à-vis the “masses,” but function in a manner that seeks to foreclose the general populace from knowing and implementing the knowledge.

Today, in accordance with the inherent operational nature of life that “Truth will out,” more and more esoteric knowledge and the use thereof is being revealed. One reason for this is that “mankind will not be reasoned out of the feelings of humanity,” and one of the profoundest feelings of humanity is for freedom and knowledge of the truth.

The main reason for this mini-discourse on the four (4) cons is that those who have structured, transmitted, and continue to perpetrate the cons for their own self-aggrandizement vis-à-vis others have sought to anchor their system in aspects of understandings of existence that they consider the most profound, accurate, and powerful possible. The result is that law and commerce function in accordance with esoteric knowledge that has been sought and pondered by innumerable people throughout history, such as Confucius, Pythagoras, Euclid, DaVinci, etc., and has been implemented by countless other people in power over extended periods of time. The result is that law and commerce are structured to function on a number of universal things that most people do not know anything about. Chief among these is how to create and sustain power and magic through use of language, symbols, colors, and codes.

Based on the foregoing, findings of a number of intelligent and tenacious researchers are now emerging. Such knowledge includes ever-increasing understanding of the significance and use of numerology, the colors used for the paper that are intended as being sent where and accomplishing what results, the substances of which the paper is made, the colors used in printing particular texts, the dimensions of the paper, etc.

In order to achieve the successful results we all desire when dealing with/in the system we must actualize this deeper knowledge, which is not only vast and extensive, but only partially known

because finding and understanding it is an on-going process. By way of providing examples of the applied esoteric knowledge of which we speak we cite the following:

1. The color of the paper used in particular documents, or duplicates of documents, is a function of where the documents are to be sent and what they are supposed to accomplish. These colors are white, blue, yellow, goldenrod, pink, green, and violet.
2. A different weight of paper (20 lb., 40 lb., etc.) is appropriate for different documents.
3. The content of the paper is important, such as whether the paper should be made of cotton, linen, hemp, a mixture of linen and hemp, and whether the paper should have such things as threads of gold and silver interwoven into it.
4. The dimensions of the paper are also important, i.e., whether one should use 8½ X 11 or 8½ X 14.
5. It is also useful to have an imprint of one's footprint on the paper used for some documents, preferably watermarked (and of course reduced in size). A footprint (more than fingerprints) constitutes supreme forensic evidence of one's identity as a living, biological being. Having it on the paper not only identifies you in such capacity, but symbolically informs the recipients of your documents that you are standing on the ground (even holy ground) and are not "up in the air" where the public, fictitious side operates.

The merits of much of the above can be substantiated by observing documents involved in commerce, such as shipping. In the case of legal documents (which are also in commerce), such as a traffic ticket, the original is white, your copy is blue, the pink copy (ownership) goes to the court, the green (constituting the money) goes to the administration of the court.

As of the time of this writing we are receiving immense amounts of material elaborating on, confirming, and exemplifying the use of this esoteric knowledge, to which we have merely alluded here. Obviously any extensive discourse on the subject is beyond the scope of this article, which is intended as outlining fundamental concepts and processes. As a result of exposure to this deeper understanding of how the system is structured and why it was formulated as it is, we are drafting our documents as fully in accord with the information as possible.

Finally, a practical consideration perpetually concerns anyone dealing with the system. Given the obvious facts that we can never know everything, that we are perpetually growing in knowledge, experience, and understanding, and that we want to do what succeeds, how can we know at what point to act? The answer is often determined by the seriousness of a matter and the time frames involved in having to deal with it. This conundrum is a major incentive not only for studying for and by oneself, but networking with as many others as possible who are likewise engaged in ascertaining truth and securing freedom on the basis thereof. The knowledge resulting from synergistic interaction, and the feedback gained from learning the result the actions of people when attempting to succeed vis-à-vis the system, are incomparable. One thing is certain: remaining ignorant and doing nothing ensures losing from the outset. In the words of Bob Dylan, "He who is not busy being born is busy dying."

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