

Break the Illusion

The Guide to
Free Your Body
Unlock Your Mind &
Activate Your Soul

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Break the Illusion: The Guide to Free Your Body, Unlock Your Mind, & Activate Your Soul

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Preface

This guide is written to raise your awareness.

This guide is written to be timeless.

This guide is written to be a guide— to show the way of the way.

While there may be some answers and mentions of the truth,

This guide's sole purpose is to raise your awareness.

This guide won't capture every nuance of illusions. This guide disregards advanced ideas about illusions, like using illusory titles to increase motivation to read such work. However, this provides the means to get there.

This guide is the summation of meditations, notes, experiences, and intellectual exploration transcribed over time. This is in no way anything new or inconceivable to the average person despite the information's appearance. You can arrive at these same conclusions in your own self-exploration. This guide is only a convenient synthesis of a process thus far. By no means is this a complete work. But it works for its purpose.

The best use of this guide is in experimentation.

You may find some ideas provoke thought and provide a means for entertainment.

If you wish for entertainment, match these ideas with the events in your past and present life.

You may find some ideas wrong. Indeed, you may be right.

I invite you to explore why you believe this.

Prove these concepts wrong and scrutinize them.

Poke as many holes as possible until you reach what you can't penetrate, the truth.

This guide takes us on that journey, but by no means does this end the journey.

If it were complete, there would be no need to think, just read and follow.

That would defeat the purpose of this guide.

You may find some ideas change your life and agree with ideas you never knew how to voice.

While the guide provides concreteness to the abstract, it stops short of prescribing action.

You will notice that I intentionally leave out what to do with this information.

This guide can't accurately depict what you need as it's written.

As part of this guide's purpose, that part is left up to you.

It stops short of telling you what to think. But it gives you the means to *explore how you want to think*. To think what you want to think is to think truth. If you can think truth, you can live truth. But to think and live truth is to know what truth looks like. You can only know this if you also know what the illusions that disguise it look like, and break them. Let's begin.

Separation

This is the beginning of all illusions. Religious people call this sin. Non-believers call this evil. In everyday terms, we call this bad. But we don't know why this illusion is an illusion. It's weird to describe this illusion as *the illusion— the grandest illusion* of them all— because it's simple and obvious, however, this is the most complex to understand; it requires knowing what the illusion is, and repetition at seeing the illusion. We must know the truth to know what the illusion is, so we must spoil the big surprise to advance, this is *the truth*:

The truth is unity. The truth is oneness. The truth is all there is.

The truth applied to human existence, in relationship to all other beings, is that *we are all one. We are all one and the same.* We are the same as the animals, the plants, the ground, the sky, the water, the clouds, the shit, the poison, the viruses, the cures, the planet(s), the ecosystem, and the solar system. *All of it is the same.* There is no difference between anything in existence. You and I are no different. You may think: “we bleed the same blood, we have the same physical systems of being, but we are not the same.” This is correct to assert if you are under the illusion. This may bother you— it should. It shouldn't make sense. How can we be the same if we don't live in each other's bodies? How is this possible if you exist outside of my existence? You can look at me, and know that you are you and I am I.

To be clear, *this will be the hardest thing you ever wake up from.* When you do, you have to face it again; there's no escaping it, it's all around you. However, you will see that *how you respond to this determines what life you live.* If you choose to see this as an opportunity to dispel the illusion, you will live a life of love. If you choose to see this as an opportunity to avoid the illusion's existence, you will live a life of fear. These choices will be echoed repeatedly in this guide because this is all there is.

This should strike you if you've never thought of this. When it does, you may feel like you slept through your whole life. You may feel embarrassed. You may feel excited. You may feel guilt. You may feel motivated. You may feel a variety of emotions, but you may not feel them right now. You won't know until they come. And when you do know, they will continue to come as if they never did before.

Entire books have been written on the subject; in fact, every book is written about the subject. Every book you read, person you listen to, and experience you have serves to dispel the illusion. This text could be an entire thousand page book on the subject. However, this guide's purpose is to simply raise your awareness to this. For this reason, we will start from a place we all understand: Science and our physical bodies.

We believe we are our bodies, so we must believe we are everything that created them. When broken down, we are systems of organs and cells, and broken down further, we are atoms. Everything is made up of atoms. Atoms are the basic building blocks of all cells and they build by cooperation. Cooperation is significant here as it requires intelligence— we are living proof of

this as we survived the test of evolution, despite being one of the weaker species in the animal kingdom, because of it. So if atoms are the building blocks, and these building blocks cooperate to build complex beings, there must be an actor behind the building blocks, someone who does the building.

Energy is the actor.

We are all energy; we are stuff that has the ability to create. For energy to create things, energy requires intelligence. To create motion, intelligence must know how to create motion. If intelligence didn't know how, it wouldn't. We must create the conditions for motion to exist within our body before we can do anything. We can observe this when a baby learns how to walk as she learns how to activate certain impulses that create motion. This action, thus, is intelligent. The baby that walks demonstrates his intelligence by creating the complex set of conditions that enable it to walk. Soon enough, the baby's intelligent expression heightens as she walks like its second nature. So all actions are acts demonstrating intelligence. There is only intelligent action; it follows that intelligent action comes from intelligent forces. Now we will shift our language.

Intelligent forces are embodied in intelligent stuff, a *thinking* stuff. This thinking stuff permeates and penetrates our entire universe. This thinking stuff predates us all as it created everything. Science and religion tell overlapping stories on this idea. Science tells of the big bang and religion tells of creation. Both disciplines agree that this event was no accident, *there was a cause*. The cause is what created us and all there is around us. This includes all we've observed throughout history, all we will experience in the future, and all we experience now. We experience them because this intelligent substance flowing through all of us creates through an order, an intelligent order; without it, our universe falls apart, and we would be particles bouncing in space. But we are here, *bouncing in space*. If this was one big accident, we wouldn't exist as we know it.

We exist as we are *through* a physical body manifested through many chemical and physical reactions. We are designed to experience any state of being that exists on the spectrum between love and fear. We experience this because our emotions signal this feeling through our senses. We feel connected to one another in real time through empathy. The only way we feel what someone else feels is if we are the same as that someone, or something.

We communicate with emotions more than we do any other tool utilized in our universe. We frown when we see our dogs in pain, we smile when we see our plants lean towards the sun. We feel stress when someone is stressed out, and we feel peace when someone is peaceful. We feel what others feel and we feel it as they feel it. We feel what they feel because we always communicate. We feel all because we are all the same; *we are energy manifested through intelligent substance*. However, this doesn't satisfy any logical basis for why we don't experience ourselves as one being. But herein lies the point: We don't experience ourselves as one being because *we separate from knowing ourselves as one being*. We separate from knowing this because *we forget who we are*.

This is the greatest illusion because we forget who we really are. We forget that we are intelligence with all of its power to create. In human terms, *we are God*. This notion couldn't be more arrogant than Donald Trump speaking to the media; without a political bias, he's a great demonstration of arrogance. We should think so, given we all don't know how great we really are— not only as a collective species or universe, but as individuals; if we did, we would use a different adjective to describe him.

Again, we are no different from this stuff, *we are this stuff*. But we fail to realize this because we fail to remember. Instead, we play a game of pretend; we pretend to be who we are not, we choose desired aspects of ourselves, and we perform acts that fulfill our desires as a statement of being. If we don't like the rest of the spectrum, we avoid it and proudly assert that we are not like that. But we have all of the potential to be that, we just wouldn't admit that to ourselves.

Therefore, you will see that *we are the same as Donald Trump*. This should bother you. This should bother you because you think you are separate from everything. This's the only way you could hate, fear, or harm someone— if you thought someone was not you. But who you are is who he is, she is, they are, and it is. *You are the embodiment of everything experiencing itself*.

You most certainly wouldn't harm yourself, at least not intentionally. But you would another if you could forget who they are. If you could *dehumanize* them in your mind, see them as less/more than you, something *other* than you, someone who *threatens who you are*, you could do it. This idea is the source of every single atrocity that has occurred in our universe. From the people you have distaste for, to mass genocide, to destroying our earth.

You must act like things are different from the truth to experience it. In this way, you play the greatest role in the greatest show the universe has ever seen: *forget who you are and discover it*; that is, remove the cover you placed on your identity. You must act like you don't know who you are to activate yourself. Some actors appear to play this role better than others, but we all play our part perfectly. The act comes full circle when you realize who picks what role you play in the show— *you*. But you must pretend like you don't know so the show goes on. In plain terms, *this is the greatest game and the greatest show of hide and seek*.

Life is the grand game of hide and seek: hide from yourself to seek yourself. Acceptance of this game is the first stage to understand it. Denial of this game is the illusions power. It shouldn't make sense, but over time it does. *Maybe*. If this does make sense, you are already on your way to being entertained while you embody your role here.

If this is too much to process, know that you always have a choice: the blue pill or the red pill. The blue pill allows you to be comfortable with everything as it is and forget that this grand illusion hides you from truth. It allows you to be an actor without ever becoming aware of your role in the play, only tasked to perform as you are. You play victim in this role and let the show tell you what's next. The red pill opens up the rabbit hole. The red pill opens up Pandora's Box. The red pill opens up awareness. The red pill gives you the script manual. It enables you to control your role in the show as the scriptwriter and lead performer. *The red pill enables you to become the show and dictate what happens next*.

This guide is the equivalent of the red pill. If this is too heavy for you, take the blue pill and stop reading. *There's always a choice.* And *no matter what you choose, the show will go on.* So the choice is free of judgment because it's all perfect. The 1999 film *The Matrix* shows this as the single most important choice you ever make. In truth, it is. However, the choice isn't chosen once— it's chosen in everything you choose to be and do.

Forget or remember.

Love or fear.

Come together or separate from each other.

You always make this choice: *Red pill or blue pill.* This is the illusion in plain sight. Some call this our Grand Dichotomy. Some call it the Grand Illusion: the greatest magic show in the universe. Some, the Greatest Contradiction to hit humans. Some, the Manifestation of Original Sin— the stage known as Hell. Some, Spiritual Amnesia. Some, the Greatest Drama. For convenience, we'll call this the Illusion of Separation because that's what it is; the belief we are separate from the truth— separate from all that is, and separate from each other. This illusion's power is in forgetting the truth, and forgetting the illusion exists.

Remember, what unites us all is the thinking stuff. Therefore, as products of thinking stuff, how we manifest through it is all the same. The same stuff that wakes you up in the morning is the same stuff that makes the tree grow. The same stuff that makes water flow makes our journey of life flow. The same stuff that holds matter together holds us together. *We manifest through desire*, the unexpressed possibility seeking expression; this is the foundation of all creation.

Desire is expressed on a spectrum. If we plot the full range of human experiences on a large circle— the horrific with the most beautiful— we express the full range *how we want to*. If we include every experience of intelligent substance to this plot, we express the full range of possibilities of the universe. This is why we are here: *to experience knowing* everything. Every dichotomy we've created— good/evil, heaven/hell, love/fear, prosperity/poverty, confidence/arrogance, acceptance/resistance, or any you can imagine— exist on a spectrum expressed through desire. The only difference between us and our environment is how that expression appears. We choose how it looks: we choose how we express love; we choose how we express fear; we choose how we express anger; and we choose how we express joy. *We choose how as a statement of who we are.*

We experience desire because we forget that we have all there is to have and can't know what something is without knowing what it's not. We wouldn't know what happiness, nourishment, health, or love were without their opposite because experiences do not exist without their opposite. The experience requires that we seek it; *to seek, we must separate from what we seek.* When we're separate from, we open the possibility for desires and their opposite to be fulfilled; they must both exist for us to choose what we want: *The red pill or blue pill.*

The act of choice provides variety within the most important factor of playing your role in the grand performance: *Choose who you are, choose who you want to be, and choose how you*

become. The greatest truth can only be experienced with the greatest illusion. We may manifest in ways that look different, but we all fulfill the ultimate purpose of existence: to know what it's like to be intelligent substance— to be the universe. Before anything else can make sense, you must know this. This is the order. We have the blueprint, and we choose at every moment what we want to do with it— ignore it, use it, or become it.

What happens from this experience is up to the universal order from what you choose. But you break the illusion's grasp and become free when you remember the truth; that is, until you forget and the cycle repeats. This is the foundation of everything you will read following this; as a result, the following statements will anchor the rest of this guide at each end as your reminder of the goal to raise your awareness:

As your perception changes, so do your thoughts, feelings, and actions. As your thoughts, feelings, and actions change, so does your perspective. As your perception changes, therefore, so does your perspective. When your perspective changes, so does your role and choice made at every turn: red pill, blue pill. When your perception changes, you become the choice: becoming all there is.

When you embody all there is within you, you bring unity to the universe. This is the great task we're here for. *How you perform this task is up to you.*

Appearances

What you see is what you get. But what you get, you can't always see— at least as far as your five senses are concerned. *Seeing is believing*, or so we *think*. Truth is everywhere, but we fail to see it; and if we believe what we see, we fail to believe it. Many magicians never reveal their secrets, but the best give the game away knowing we miss it. They know we miss it because we see what appears to make it all work, not what does— the person behind the eyes that see the appearance.

We must create the appearance of something for us to believe it's real. This is the magician's act of creating smoke and mirrors; the act works so well because she knows we believe everything our senses tell us, including what they say about who we are. We believe what our senses tell us because we believe we exist right now as our physical body. Our senses are fantastic tools to understand the world as we know the glory of being human through them. However, we never appreciate our senses for what they really are— *tools of being*.

When we forget that our senses are only tools, we believe everything we perceive through them. However, we see things that don't happen, we hear things that others don't say, we remember things differently than occurred, we taste things we don't consume, and we feel things we don't touch. We fail to accurately perceive our environment through our senses because they continuously deceive us, and this happens more frequently than we're aware. We trust the appearances we perceive to be real when, in fact, they are an illusion. This happens because we never learn to live outside of our senses— if we did, we wouldn't rely on them as we do. Thus, we experience less than what we're capable because we believe what we perceive from these limited tools.

We see a world that we believe is as real as the senses allow. Many who believe this would say "seeing is believing," or "it's not real if I can't perceive it." Those who see the illusion would say "Believe half of what you see and none of what you hear." The truth teller would say believe none of it, it's all a lie. Their purpose is to convert what we perceive into images, not what we truly observe. The strength of this illusion depends on how much we trust our senses to observe and what we perceive from them. Magicians make their magic knowing this. However, the greatest never perform in front of a willing audience, at least not in a traditional sense; they perform in front of the grandest audience possible: all of us, free of charge, without us knowing. This performance happens in real life, whether we are *part* of the act, or we *are* the act.

The author identifies ethnically as an African-American. With a fellow African-American friend, we cross paths with two Caucasian males in an upscale neighborhood. When we meet our mutual friend, we hear that the "white" guys were curious how "black" guys made it into their neighborhood. Aside from obvious racial implications, we are not black. This text is black; however, we are not the color of this text. Our skin is not black, but we're described as black. In the context of color, we're brown pigmented individuals. Calling the Caucasian males white is equally inaccurate. The space around this text is white; however, they are not the color of this

space. Their skin is not white, but they're described as white. In the context of color, they are yellow pigmented individuals. So if we're not black, but they identify us as black, and the Caucasian males are not white, but we identify them as white, we are clearly not seeing with our eyes, rather we're seeing *through* them.

The eyes reflect incoming light and process it to the brain's memory center in the form of an image. The memory center is connected to the emotional mind, so the memory center also processes pleasure and pain in this image processing. If a familiar or pleasurable image travels to the brain, the brain accepts it readily. However, if the brain does not recognize the image, or it's a painful one, we must expose the brain to this picture repeatedly until it leaves a lasting impression that it can accept. Since our mind is full of ideas about the world, we see what the mind perceives the world to be: what *we want to see*. In other words, *believing is seeing*. *We are not seeing with our eyes, we are seeing with our mind*.

Your author is not black, but someone may call him black. The Caucasian is not white, but someone may call him white. We know we don't appear as these colors, but we believe in the label we use. We believe it because we believe inaccurate descriptions of skin color represent ethnicity. Of course if we believe that, we could also believe it represents other ideas that come up when making that identification, and these become involved in the image processing. The greatest magicians know this, and utilize this when they're on stage.

The greatest magic tricks are not what we get someone to see, but what we get someone to believe. Racism is a great example of this illusion. Not only is race an illusion, the appearances that we've dressed it up under are also illusions. This is an easy illusion to identify but one of the most difficult to dispel because we fundamentally believe we are different. We seek to confirm this difference if we reinforce this belief with emotional energy. We do this because we seek to confirm our biases.

If we see a cop shooting a young African-American man, both the cop and the observers, some of which may be African American, reinforce a view that African-American men are threatening; when we repeatedly see cops shoot these young men, observers of all identifications will see there is a problem—the problem each observer sees depends on their bias. The sum total is we all will process both cops and African-American men as threats, people who are separate from who we are. We channel our emotions of fear, anger, and hatred from this belief and act accordingly with others who are not directly involved with what we observed. We respond to witnessing these acts with acts that perpetuate what we observe and the cycle repeats. All this tension begins in the belief that we are separate from one another—that our existence is separate—and, therefore, we are different. We perform this act so well we created systems of practice to demonstrate this separation for us. This great act shows the power of the illusion, the great magic trick of belief in appearances.

As an aside, but on a much related matter, this guide intentionally does not prescribe action to be followed. Answers may have been provided, but the answers are intentionally limited. The appearance of an answer from an outside actor creates the illusion that the answers we seek *have to be sought*. The guru, who knows the truth and honestly wants you to know the truth,

would never call herself a guru. He plays the same game we all do. However, they may play it and call themselves a guru because you are under the illusion that you need one to arrive at truth. Many who visit them don't *feel* like they know what they seek, so their instinct is to work. They believe if they work for truth, they earn truth as a badge of status, a new role in the grand play. The guru who knows this will intentionally put you through everything you feel you need to feel like you know, even though none of that is required.

The true guru doesn't call himself a guru, but she will act like whatever you need him to be to arrive at the role you want. They put you through hell because that's the only way you'll *arrive* at the truth. It's the only way because you've determined that to be so. But the guru is no guru. They are just the appearance of a different role. In relationship to you, they are appearance of the answers you've been looking for— the idea of a false prophet, an expert, an authority figure. A guru tends to be more playful with this, however, they are all capable of the same greats and evils you are. They decide what role they want to play, and they play it. And you do your part to enable them to better play it. Appearances come in all shapes and sizes. This is why answers are deceiving: They come attached with motive, a hidden role you must play upon receiving them.

The truth is that none of this is required. Truth is always in front of you. Every aspect of yourself is in front of you, even the answers you seek. It's always visible. All of it— even the answers to eradicating racism. However, our reliance on our senses tells us otherwise. We can't see our heads or backs without the aid of something outside of ourselves. We can't see what lies within our bodies without the use of devices to see for us. If we can't see these things with our physical eye, we certainly can't see the abstract with our physical eye. This is the point. We're not supposed to, at least not with our five senses. But our Sixth Sense does. Our Sixth Sense processes all of this. Our Sixth Sense is our Third Eye, our inner eye of understanding, our all seeing eye.

Our Third Eye can see everything because it exists as pure intelligent substance connected to us. We consider those who have vision special because they see with their Third Eye. This is the quality that makes a great entrepreneur, business-human, teacher, parent, sibling, friend, social leader, and villain; whether it's Rosa Parks, Martin Luther King Jr., Mother Teresa, Mahatma Gandhi, Napoleon Bonaparte, Adolf Hitler, Joseph Stalin, or Mao Zedong, each put into practice seeing with their inner eye, having vision, and acting on it. Whether what they saw was truth or illusion, they all played their part perfectly in showing what's possible when we use this inner eye. They all showed that we can *dream our world into physical existence*.

Our inner eye always communicates with us through desire. When we hear our inner voice say we *should* do something, or when we feel an *impulse* towards action, intelligent substance is communicating with us. When we dream, our inner eye is communicating with us. The hallmark of Martin Luther King's I have a dream speech is that the speech was about what the world *should* be. His speech was not about what needed to change in the world, and his speech was not about a plan to make that happen. His speech was a speech about a world he *dreamed of existing*, a world he saw with his inner eye, a world full of love despite the apparent expression of hatred. Many share stories like this— stories of a *world they never thought possible* outside their dreams *until it became tangible*. This is the power of the Third Eye: It shares what *should*

be despite contrary appearances. When someone harms us, we should turn the other cheek, bless them with love, and wish healing upon them for believing this act would avoid self-harm. When we experience something delightful with a soul partner, we should shower them with our gratitude because what delights us delights another. When we listen, we prosper in who we really are.

However, we ignore a lot of desired impulses that enter our mind. This is evidence that nature never abandons us, nor leaves us to suffer. We abandon ourselves, and we leave ourselves to suffer when we forget who we are and what comes with that to see the world for what it is. We don't see the world for what it is because we forget we have the Third Eye to do this. This's part of the game we play, seeking out the eye we hid from ourselves behind the smoke and mirrors. Once we figure this out, the game reveals itself to us; and with the aid of our Third Eye, we dictate how the game goes by becoming the magician.

As your perception changes, so do your thoughts, feelings, and actions. As your thoughts, feelings, and actions change, so does your perspective. As your perception changes, therefore, so does your perspective. When your perspective changes, so does your role in the grandest scheme devised by the universe: playing the game of hide and seek. This illusion adapts the game by showing a world of cause and effect— showing a world of effects to some cause, even the ones you imagine, or create within. However, when your perception changes to one of seeing truth, the illusion disappears. The one that knows the cause is the cause. The cause is you, the real you. But to know this for sure, you must see with your Third Eye. Remember who you really are, and you will become grand game of hide and seek— the magician's playground.

The Devil

A story tells of Satan hosting a sale for all his tools used to inspire fear. These items were, rightfully, VERY expensive because one becomes the devil with this power. Envy, gossip, hate, and pride were amongst many tools offered to grant that power. But the story tells of an old rusty item labeled discouragement. This harmless item was the most expensive item in the sale. Not a soul could afford this one because it was priceless. A curious shopper asked why this was; what could one do with harmless little thing called discouragement that they couldn't with the others?

Satan told the shopper that discouragement enables one to enter a victim without any resistance; once in the victim, they could use any tool desired to inspire fear. We know how to dispel envy, fear, gossip, hate, and pride because we know how they appear. But we don't know how discouragement appears, so we don't know how to dispel it. Since we don't know, we let the devil in freely, and allow him to use any of his tools on us without alerting us. He admits that this tool enables the others to work so well that we believe the other tools are the problem— he hides through this one in plain sight, making it his stealthiest tool to enact power— when he really causes all his destruction with this one tool called discouragement.

If you ever needed a story to show you the power of illusion, this would be it. We know the devil is an illusion— non-believers of Christianity will tell us this readily— yet we make the idea of him real with no clue how or why. He's referenced in the bible many times but rarely mentioned by name, and we never receive an analysis of his origins like we do with creation. The devil is a special illusion of appearances that reveals *the power of subtly*. The truth tells us the devil is who we all are, intelligent substance playing its part in the role of the grand performance of the universe. The parable tells us the devil plays the role in appearing as the opposition of God, as who we are not. We think that someone comfortable committing acts of hatred is possessed by the devil for this reason. However, his role is much simpler than that, it's more *subtle*.

Remember, we must present opposing conditions to experience truth through choice. However, if intelligent substance embodies everything through knowing, its opposition must be embodied by something who doesn't know, a substance that continuously forgets and acts unintelligent. There's only one unintelligent act in the universe: Inaction. If the devil is representing this unintelligent act, he must be an unintelligent force. Therefore, the devil is the opposition of everything that created this universe by intelligent substance. *The devil is the systematic embodiment of creation's antithesis: not creating*. This is the devil in plain sight— apathy, doubt, inactivity, not creating, not being. The devil is who we are not: the opposite of energy and desire— the idea of nothingness.

This idea is subtle because it's not visible to the eye. We can see energy, but only to a point. We can see love and fear because those demonstrations produce interpretable images. However, we can't see what energy is not. Energy acts, its opposite doesn't. So the eye can't tell you what this is if you don't act. You won't see fear, only nothing— the *literal embodiment of death*. The mind doesn't know what nothing is because it doesn't appear to harm or help the mind. It just appears

as it is: *nothing*. The parable informs us that the devil knows we're trained to see fear. However, we're not trained to see inactivity— we can't. We can only see it *after* it turns into the manifestation of fear, makes us depressed, makes us hate someone, or makes us do unthinkable things to another. This is our sensory limit, and the devil takes advantage of this.

We rely on our five senses to dispel him, only to realize our five senses can't see him. But our Sixth Sense can. Only our Third Eye can spot this. Remember, all *should* impulses are our Sixth Sense speaking with us. It knows this game all too well and never falls for it— but we do. We fall for it when we forget. We fall for it when we ignore this impulse. We fall for it when we stop creating. We fall for it when we feel comfortable. We fall for it when we feel satisfied. Strangely, we consider comfort and satisfaction good things to experience, especially when we live through sensory turbulent experiences. At the extremes of our turbulence, we make a choice: The blue pill or the red pill. Forget who we are or remember who we are. Live in fear and illusion, or live in love and truth. When we choose to end the pain with comfort, we take the blue pill. When we choose to be satisfied in the presence of infinite creations, we forget who we are. In both situations, we've chosen fear without realizing it; we've chosen fear in our desire to stop creating, feeling, and doing.

The author heard a story of an individual who was born into riches, never learning how to acquire it, but knowing how to spend it. Day after day, night after night, he spent his money on clubbing, entertainment, or any experience that could be created with utilizing money. He had enough to do this for a while, and had enough property assets to sell if he needed more. However, these have their limits absent any creative method of regeneration. He soon reached his limit and became broke. He only knew a life of luxury and flamboyance but never learned how to recreate the means to live that way. Now, this life was no longer available to him. He became depressed shortly thereafter, and committed suicide. What do we do when we've outlived our grandest conception of life? With nothing to look forward to, we do whatever we can to end it before it drives us insane. We do so because sooner or later our mind won't be able to handle what nothing brings. Sensory deprivation was practiced as a torture method for this reason.

The wonder and horror of sensory deprivation is that it simulates what it's like to experience the state of nothingness— total sensory deprivation. The wonder is we come as close as possible to knowing what nothingness feels like while still experiencing being-ness. The experience is considered therapeutic because it isolates all our awareness to the mind. This happens because our body heightens the remaining senses when deprived of one or more of them. However, the body doesn't know how to compensate for the complete deprivation of all senses. The mind doesn't either. And if we stay in a sensory deprived state long enough, we will experience the horror of how unable the mind is to cope with that; we will go insane from the experience because we don't know how to interpret nothingness. We're not meant to have an experience devoid of all our senses in our current state through the human body. Yet we still try to experience nothing, somehow convinced it's possible; this is the ironic marvel of human ambition: to conquer the impossible.

The devil inspires us when we desire to experience an end— whether we fulfill all our desires and seek to stop while we're euphoric, or we suffer and seek to escape the pain. The latter may describe the drug addict's experience when they turn to a substance to numb themselves from the harsh world. But this drug addiction doesn't always come from a harsh world. Sometimes the world isn't harsh to the addict, but over time it becomes so. Sometimes it's too peaceful for them to be enjoyed and must be ruined to remember this joy. This experience is subtle for those who choose to quit creating while life is blessing them, and the system of doubt placed works to do that.

The drugs that we succumb to aren't always in the form of alcohol, pharmaceutical or recreational drugs. Sometimes they are the programs we watch, the things we derive entertainment from, the people we interact with, the things we read, the things we love, the kindness we give to the outside world, the kindness we give to ourselves, our coping methods, and the habits we reinforce day in and day out. Nothing is safe from the addiction, not even us. The biblical reference of the devil taking any shape really hits the illusion home. There's no experience free from potentially steering us into fear because we can always choose to not act on desire. We can always choose to not act on infinite possibilities seeking expression by giving no productive action towards fulfillment. This's the power of choice, of choosing the blue or red pill— to experience the truth. But the devil isn't real. Only the idea of him is through us. He is real through our ability to choose: *To be or not to be. To act or not act.*

There must be a possibility of no possibility— a possibility of nothingness— that gives us the expression of seeing the infinitum of possibilities. We made up the devil just as our religions made up a deity. The originators of Abrahamic religions made up the concept of the devil as a proxy to understand truth. The story of Adam and Eve in the bible sums this experience up for us. Adam and Eve lived in blissful ignorance in the Garden of Eden. They lived blissfully knowing and having all they needed until a Serpent inspired doubt into their ignorant existence. Their ignorance was no longer blissful and they wanted it back. They could only fulfill that desire by eating the forbidden fruit from the tree of knowledge. However, the Serpent knew that the knowledge they sought could only be attained by forgetting everything they once knew. Adam and Eve fell for the trick and ate the forbidden fruit. The Serpent was banished and as punishment for not listening, Adam and Eve were sent away from the Garden of Eden ashamed and guilt ridden for not listening.

The power of the illusion becomes apparent when we take a step back. Remember the truth: we are all one and the same. We are all the embodiment of intelligent substance seeking expression through creation. The *only* way this is possible is if we forget who we really are. By forgetting who we really are, we can pick aspects of intelligent substance that remind us of who we are and allow us to act our part in the perfection of the universe. This is the point, otherwise we don't exist. So we need to ask ourselves the following questions: is the Serpent also intelligent substance? Is the Serpent God as an illusion?

The short answer is yes to both questions. The Serpent is, therefore, good because the Serpent is God. This means the devil is good because the Serpent is the embodiment of the devil in the story. We must be grateful for the presence of the devil as it's also the embodiment of God. We

are all playing our parts in the perfection of the universe, no matter if we are Mother Teresa or Hitler; the same goes for the devil. It's all a game and this idea of the devil allows us to play it how we want to. This might shock you. We learn the dichotomous nature of life in good/evil, love/fear, joy/anger, admiration/envy in childhood; we learn that everything falls under one box or the other. For that reason, we believe everything is separate. Separation is the illusion— the grandest illusion of them all. It's the illusion that keeps the game of hide and seek going. Without it, we don't exist as we are. The big question for YOU is this. Is this good or evil? Is this good or bad?

If you forget the truth, you may pick one or the other. The truth is its neither good nor evil— it just is. However, your author will play the game with you and say *all of it is good*— all is done from *love*. Love is expansion and creation. Fear is restriction and destruction. We require both to experience both. However, there's only one experience we go towards in the end to continue this existence: towards love. If everything ceased to exist, we'd be nothing. However, this is impossible to experience— there is no experience for this. Our experience right now, in the place we are present, gives evidence of this and where we are going. However, not everyone agrees with this.

Many philosophers argue about this idea to define the nature of human existence. Some argue that we are naturally good, capable of remaining that way by upholding ourselves to the highest of standards. Some argue that we are naturally evil, needing to be taught to be good through means of coercion. Some believe this power struggle is necessary because it's what the divine wants. Some believe there's no point in this struggle because there is no divinity— we are all we have in this world. Despite ages of arguments, some took a stance and embedded it into our cultural practices.

Some philosophers were so convinced humans were evil that they created a deity that would embody the coercion into good— a deity we should fear in order to love, a deity so subtle that she's rarely mentioned by name— as if we're not capable of continuously choosing to love on our own. They used this reasoning to claim power and abuse it in the name of doing necessary evils, claiming the ends justify the means. They used this to justify holy war and terrorism in the name of the deity. Every such argument and demonstration of fear through necessary evils came and manifested from this belief in our evil nature. This still happens in our political and religious systems alike today. This also happens in abusive businesses and relationships alike. We embody this philosophical argument that's lasted since it was possible to conceive. But it takes remembering who you are to see the illusion we're in.

There are religious texts, like the bible, where the decision makers of the commonly accepted book took their bets on our evil nature and played us into their narrative. This naturally should bother you. You were coerced into a play, a play bigger than what you may have noticed. A play full of shame, punishment, and guilt for being who you really are in relationship to all aspects of being including sexual identity, gender, skin color, and countless others. But when you realize that's part of the game as a means to remember that you are the full embodiment of love, fearful ideas like shame, guilt, and punishment no longer hold their grips on you. When you remember you are the embodiment of everything good and loving, the illusion disappears. No one can

shame you about who you choose to be, who you choose to have desires for, who you choose to love, how you choose to identify yourself, and how you choose to live your life. All the fear doesn't affect you because you remembered the truth.

There are other religious texts, like the Vedas and the Sutras, which embody the belief in our good nature. They inspire knowledge of the divine essence in all things. We are now turning to eastern philosophy through Buddhist and Hindu practices to regain our sense of humanity; this is the biggest cultural shift because we are seeing that money and power, as a proxy for size, might, and fear, do not bring us what we want. We realize that money and power alone do not allow us to be who we want to be, only who we are right now; absent of any other development, they tie us to an identity that restricts us from the rest of ourselves and the soul's desire to fulfill our potential. We see this is not freedom because this is not choice and not who we are. Now we're remembering; we're choosing to remember. Our remembrance eliminates the fear and the devil.

We don't need organized religion. We don't need to practice their teachings. But we should recognize their illusory power that informs our expression of truth. The means of organized religion created our modern world. Therefore, we are participants in the illusion they created, and its power is in its ability to remain hidden. The subtle is the power, and this same power powers the devil. We can't see this with our five senses but we can see with our Sixth. Our Sixth can see the illusion for what it is: a tool in activating yourself *if you believe you need it*; if you believe you don't need the illusion, the illusion disappears.

As your perception changes, so do your thoughts, feelings, and actions. As your thoughts, feelings, and actions change, so does your perspective. As your perception changes, therefore, so does your perspective. When your perspective on the evil deity changes, so does its existence. However, when your perception of it changes, it disappears because the idea it gained power from is gone from your mind. The subtle is no longer hidden; now obvious, you make of it what you wish— demonstrating your ultimate power in choosing.

Limits

How do we know what we don't know? As a collective, we've spent entire millennia trying to figure this out. We've come to understand this concept through *knowns* expressed as *known knowns*, *known unknowns*, and *unknown unknowns*. We've gotten good as a society at figuring out known knowns and known unknowns. However, we haven't fully grasped our unknown unknowns. And the truth is, *we never will*.

Some argue that this comes from a deeper philosophical truth: we operate in an infinite universe with finite understanding of it. If we believed the universe was not infinite, we could identify its limit; however, to this day we can't do so, and thanks to science, we know the universe is expanding. Therefore, if the limit did exist, whatever the limit was no longer exists. Our universe single handedly demonstrates the extent to which limits exist: *they don't*; but it's hard to believe that when we appear to live in a micro portion of that, living in an existence that relies on limits. However, our reliance on limits doesn't make it a necessity to arrive at truth; it just makes it part of the grand play, a part that was never required.

Limits are fascinating because they continuously present themselves to us in various manifestations. We experience what appear to be our limits when we experience mental blocks in our creativity, exhaustion from a lack of an answer, failure in achievement, or disconnection from ourselves. We learn the value of limits so early in our development that it becomes second nature to believe they exist. However, *limits are an illusion of experience potentiality*. Limits distinguish what we can and cannot do; what we feel and don't feel; who we are and are not; and who we can and can't be. What distinguishes one observation from another is what defines it. However, if we are all the same, nothing is distinguishable. If we are all one, there's no distinguishing one from the other because there is no other; and in a world of truth, nothing distinguishes what's possible or impossible because everything is possible. However, when we forget our relationship to all that is possible, we define what's possible; the same goes for our limits. In a universe that provides us infinite possibilities to think, feel, or create anything we wish, *our limits are what we decide them to be*.

Language is our most tangible guide to understanding limits because we are always communicating. The words we use are coherent because they have something that distinguishes them from one another, and you can understand the words used here because you understand this distinction; by understanding each word, you can piece together the image of what's described. Even more minute than words are letters, the characters used to create distinguishable words. The organization of each character used means something significant to the message we convey. Without the organization, we wouldn't know what to do with this stuff. Language is limited because distinctions in character combinations create definitions. Definitions create messages, and messages create meaning. Meaning creates images, and images create perception. Perception creates thoughts, feelings, and actions. Thoughts, feelings, and actions create the appearance of who we are. Therefore, who we are and who we choose to be is a direct reflection of the words we use and the meaning we attach to them.

It's easy to see that when we describe ourselves in language that depicts emotion, we feel it. When we communicate happiness, we feel happy. When we communicate happiness to others, they become happier. The same process also occurs for any emotional experience that we can experience. Words are powerful because we give them meaning, and this meaning gives them limits to what we experience. People say that sticks and stones may break our bones but words will never hurt us; words will never hurt us if the meaning we ascribe to them won't.

Limits on language easily break when you understand that communication is fluid. If you can understand what this says, you can see that communication isn't as rigid as we think. The prior sentence may take you a few extra moments to understand because we broke rules that dictate how we interpret a message, but you can understand it; in case you didn't, it said the following: *if you can understand what this says, you can see that communication isn't as rigid as we think*. The foundation of definition is in specific character use to convey meaning. Yet we're capable of reading messages like the one above or other more complex examples as if context implies meaning because the meaning of each character changed. We broke the limit on definition, the limit disappeared in the process, but the message conveyed stayed the same. In this way, meaning empowers the words used, but not the other way around. This is why we transform derogatory words into unifying words: *The meaning gives the word power*; transform the word's meaning and you transform the word's power.

These examples in language make it easier to see where limits get their power. Limits are abstract points at which something cannot pass. However, points in an abstract place have no meaning without any context. Without any context, there's no possibility of impeded progress because it's just a point in space. If we paint the world around the abstract point to be finite, then the limit exists. If we remove the finite space around the abstract point, the limit disappears.

This is why artists start their masterpieces with a blank canvas. Art comes when the conscious mind is quiet; *quieting the conscious mind removes the finite space around the abstract point* and allows us to create what we desire. Artists intimately realize the infinite possibilities that come from a blank space; they use all the tools they desire to create a world that demonstrates who they are, and who they want to be. The artist intimately engages truth in this way by showing the world they envision on the canvas; this is pure self-expression.

However, some would argue that the canvas is limited, saying that we can't have a limitless experience on a 16 x 20in canvas. Those who argue this forgets the artist is never limited to the space on a blank paper, she is only limited to her imagination. He is never limited to what the five senses perceive; he is only limited by how he engages the Sixth. The Sixth Sense knows no limit on size; it only sees space and desire. With space, size is relative to what she does with it but *unlimited in what he experiences*.

Her canvas may be miniature. His canvas may be the side of a building. Their canvas may be scrollable text. Their canvas may be the human body. Their canvas may be themselves. Their canvas may be the ill seeking to be healed. Their canvas may be abstract. Their canvas may be a skill. Their canvas may be the flow of capital. Their canvas may be their youth. Their canvas may

be their universe. In a limitless universe, a place of infinite possibilities, their canvas may be anything they wish it to be. Therefore, the only limits are the ones we self-impose on the limitless to demonstrate our becoming in remembering truth. And thus, our only limit is our mind.

We are all artists. We are all painting images of our inner world on the outer world. We are all—as individuals and a collective— using our thoughts, feelings, and actions to create a world that we perceive to be real through our senses. Our perception creates our reality, but our reality is limited to what the mind perceives. It's limited because we forget who we are and where we come from. We are the manifestation of intelligent substance seeking to experience knowing everything. In order to experience, we must forget and choose to remember.

We rely on our senses to remember ourselves because they are the first proxy for remembering truth through our bodies; however, we treat our senses, and everything we perceive through them, as if they are our limits and ignore the realm of abstraction they arrive from. We do this because we forget that our senses are only tools to create, not perceive, reality. Our five senses cannot depict the abstract. Our Sixth Sense can, and does so; it sees everything there is to know as it shows truth despite appearances to the contrary. It embodies the true perceiver and shows when we act on our instinct. Our instinct gives us the impulse of our infinitum. When we act, we realize it.

When we forget we are limitless, we believe we are limited. When we believe we are limited, we believe everything is limited and believe there is not enough. When we believe there is not enough, we compete to have enough. When we compete, we separate. When we separate, we don't create. When we don't create, we limit what we have. When we limit what we have, we alienate from all there is. When we alienate from all there is, we continue to forget and repeat the cycle. Thus, a limited reality inspires the idea of scarcity, scarcity inspires separation, and separation inspires destruction to ensure survival. Maintaining order takes precedence over advancing in this game. Since we don't prioritize growth in this game of scarcity, we get stuck keeping things about the same.

Oddly enough, we have systems and fields of study built on scarcity whose purpose is to eradicate it. The above statements explain why all of our systems that make a study of scarcity have not done much in the production of abundance, the solution. Solving poverty, or poverty thinking, from the same beliefs that create it will not solve anything; it will only perpetuate the problem. Our dangers come when we look at the *appearance of reality* and get attached to the image we see. If we fall in love with the image we see, the image *becomes our reality*; the image becomes our limit. If we forget for too long that the limit is an illusion— that the image is not real, and that we're pretending to be something we're not— we revolt to remember who we are.

Of course, none of this is required. We don't have to go to the extremes of revolution, despite doing so in our history. All we have to do is remember that we are limitless. When we remember that we are limitless, we believe everything we perceive is abundant. When we believe in abundance, we believe there's plenty. When we believe there's plenty, we share. When we see lack, we create more, and when we see others in lack, we provide more. When we do this, we

come together. When we come together, we co-create the world. When we co-create the world, we reinforce our limitlessness, demonstrating the power of the mastermind and the cycle repeats.

When we remember our limitlessness, we see the appearance of limits as the process of the world becoming limitless. We see the appearance of scarcity as the process of the world becoming abundant. We see the appearance of fear as the process of the world becoming love. We see the appearance of the illusion as the process of the world becoming truth. We dispel the illusion by remembering, then acting. In this full process, we become what we already are: *Limitless*.

All our breakthroughs have come from this process whether it was creating fire, societal infrastructure, or efficient modes of interaction. Innovation is the celebration of remembering our infinitum. We fall in love with the infinite possibilities and get attached to the constantly changing image. Our reality becomes this flexible image. This flexible image becomes our limitlessness. This limitlessness becomes our motivation to do more, be more, run faster, jump higher, improve, earn more, love more, grow, and expand in the experience of our universe. Our limitlessness is our desire, and when we fulfill desire, we remember. Remembering dispels the illusion at every appearance and allows us to celebrate it for what it is; a reminder of who we really are.

As your perception changes, so do your thoughts, feelings, and actions. As your thoughts, feelings, and actions change, so does your perspective. As your perception changes, therefore, so does your perspective. When your perspective changes, so does its limits. When the limits change, so do the possibilities. When the possibilities change, so does your role in the grand performance of the universe. However, when your perception changes, the limits disappear. When the limits disappear, you become the grand performance, and you choose what comes of it; this is what it's like to be limitless, to be exactly who you are.

Time

24 hours is all we have.

7 days a week is all we have.

52 weeks a year is all we get.

Every four years we get an extra day added to the year.

And the cycle repeats.

This is all we get for a limited number of cycles in our lifetime.

Time is instrumental for our advancement as a species; it's a concept that helped us organize ourselves and optimize who we are as a species. Once we understood the basics of time, we placed ourselves to its standards. When we reached the 20th century, we commoditized time as a standard of production for the first time in history. Today, it's almost unimaginable to think of time as anything other than the most valuable commodity we have. We view time as precious because we can't get more once we give it up. Scarcity moved us into valuing it so much that it's now valued over money. We will sacrifice pay for more time to be ourselves; we pay premiums to save time, knowledge Uber and the rest of the service industry benefit from. And we've become acutely aware of the dangers of wasting time. Since becoming aware of these ideas, we've put ourselves in trouble.

We get into trouble thinking of time as a constant and thinking everything we do depends on this. We think of the 24 hours in front of us as the box we're trapped in, the 7 days in the week we have to work as if those days govern who we are, and the 52 weeks in the year that tell us what we have to accomplish before the next cycle begins. We created limits that are observable by a number on a clock and a world that operates in its confines. The confines help provide a framework to understand our role in the world better; however, they also set the standard for how we judge our role performance.

We get into trouble because these confines set standards that are punishable if we don't fulfill them. We treat time as if it were law and get anxious like our lives are *on the clock*. As a result of that fear, we take things for granted because we care so much about time: maximizing it for things we want to keep doing; and minimizing it for things we don't want to experience. Time tells us about how much effort we put into something, or if we put in effort at all. However, this only happens when we believe time is a real physical thing governing us. We think we don't think this, but *act* like we do. This is the illusion of time. The universal system of motion that it attempts to describe is real. The meaning we've applied to the system isn't.

Time is a systematic measurement of relational distance between moments of motion. We measure this distance with a device that starts and stops on our command. We think of time as an observable concept like our senses see human flesh because we've quantified it, yet we have no conception of its passage when we throw our instruments to measure it away— especially when we find out they are as inaccurate as we are.

Let's suppose you and a friend wanted to see how much time passes between you throwing a ball and the friend catching it. You set up a timer to start on your immediate movement and stop on their reception of the ball. After performing the action, the timer says 2.87 seconds. But when did you start your motion? When did your nerves start firing to start your motion? When did the system that guides your nerves tell you to throw the ball? When did you think about throwing the ball? Did your timer capture all of that? At what moment did you start your motion to throw the ball? Was it when your muscles started firing, when you thought of this experiment, or when this experiment was suggested? When does one moment really start, and when does it end?

This is where time hits its limits. There's exactness with time in its structure that allows it to function to a point. The structure relies on us viewing it sequentially on a horizontal line, viewing things as one happening after another. This allows us to see cause and effect, but the line fails to distinguish the original cause of every effect. We're all living the effects to some cause but we can't see that cause on a line because it does not have distinguishable parts; it's a sum of an infinite number of parts that have no beginning or end. Time's limitation is that we believe it has a beginning and end, when this is impossible to see on a line. We don't know where one thing begins or ends because there's no distinction that exists to identify an original cause without believing you can separate events from the moment. If you believe you can view events as separate, you are living exclusively in your five senses, something that has proven to be limited in what it allows us to see.

To say that your throwing motion began in your muscles ignores the will it took for you to do that. Muscle memory also signaled you on what muscles to fire to throw the ball, but your muscles memorized that long ago. But was that memory from birth, from your parent, from their parents, or some being that existed infinitely down the chain of relationships to produce it?

This also ignores your friend's role in this moment. At what moment did your friend *end* catching the ball? Was it when the ball was caught or when their muscles remembered the catching moment? What if their muscle memory brings up another ball catching moment and has to repeat this moment over? What if they were using their muscle memory to catch the ball? Did they really catch the ball now? Did they ever catch the ball? Is there a point you can drop on the line to say that's the end of that moment?

These are questions that are impossible answer satisfactorily because time isn't real. Time has no beginning or end, but we believe this because we've practiced living in this idea our whole lives. We say our relationships begin and end; we say that the sale is the end in business transactions; we say our work is complete in our passions; and we believe our being has a beginning and end in birth and death. We treat life like we're on the clock, however, when we take the clock away, along with any device that measures the passing of moments, we won't know when one act begins or ends. Take away your eyesight. Take away your ability to hear, smell, taste, and touch and you will see with your true eye— the *Third Eye*— that there is no separation between motion. This is because *motion is continuous*. There are no breaks in continuous motion, it's impossible; one motion must imply another because they are all *present in the moment*. Therefore, there is no future and no past. *There is only now*. As intelligent substance, this is the only place we exist. Intelligent substance has all there is to have right now,

so it creates a “future” by intelligently moving the forces presently manifested towards that aim. The “past” is the moment experienced now, the “future” is the moment created now; but *these actions can't exist outside of now* because *now is where everything is done*, from creation to experience.

In this way, time operates vertically. Moments build on one another; every moment of “now” builds on a prior “now.” Note that this depiction is an illusion, but one that more accurately reflects the time experience. However, if we place the line representing time in a 3D plane and turn it so we see the end as a point we’ll see the truth. We won’t see a beginning or end; only a point, an infinite point, with no perspective of depth or distance. This is the continuous moment, the continuous moment of now, all there is. This is why time flies when we have fun, slows when we suffer, and stops when we are in the zone; everything happens now with no preference of speed or direction, however, *our perception of the time experience changes with who we are being*.

We embed this experience to our senses, but it only holds value with instruments to represent it. When we get out of our five senses, and into our sixth, we can see time as an illusion. With no context for this infinite point, it just exists. Nothing is needed. Nothing new happens because everything is happening at once right now. When we remember this, we see what really matters: remembering who we are, and demonstrating this how we want to. This process occurs by being who we want to be right now— *living now as if we are already*. We find out through the process that we always live according to who we choose to be. We always choose this now; the past and the future don’t exist.

Time is elusive because it leads us to believe we can measure this relationship between now and a separate now. However, this is impossible as we can’t measure how much time passes right now. When you doubt this, ask yourself *how much time passes in the present moment*; attempt to capture this if it fails to make sense because you’ll never find the right answer, nothing exists outside of now. Time is a relationship that fails to say what happens between that relationship, what happens between the past and future, what happens right now. This is all you ever have, and what you do with this gift makes what comes of it possible.

As your perception changes, so do your feelings, thoughts, and actions. As your thoughts, feelings, and actions change, so does your perspective. As your perception changes, therefore, so does your perspective. When your perspective on time changes, so does your experience. You no longer view things as distinct from one another. However, when your perception changes, you become the eternal motion of the universe in this moment: free to experience yourself in flow, in the zone, in oneness with the universe. You break this illusion when you value what’s here now in the process of remembering who you are.

Ownership

A short story tells of four people named Everyone, Someone, Anyone and No-One. There was an important job to be done and Everyone was asked to do it. Everyone was sure Someone would do it. Anyone could have done it, but No-One did it. Someone got angry about that, because it was Everyone's job. Everyone thought Anyone could do it but No-One realized that Everyone wouldn't do it. It ended up that Everyone blamed Someone when No-One did what Anyone could have done.

The story above depicts ownership, or lack thereof, through responsibility— a lesson that guides its way to knowing truth: *No-One does what anyone could have done*. Why is that? We believe that every effect has some cause and merits responsibility from some doer. This is clear to see in our use of language; our language dictates that every verb has a noun— every act having an actor. However, grammatical conventions are not truth, they are just convenient means of communicating; with that said, this is not the reason No-One does what anyone could have done. *No-One does it because No-One else will*. Nature is our best example of demonstrating this.

If an action requires a doer, someone is responsible for maintaining our ecosystem; clearly, it's not us— we perform many atrocities to our environment in contrast to our height in the animal hierarchy. Aside from that remark, who is responsible if it's not us? *No-One is responsible*. No-One person is responsible; No-One being is responsible. No-One maintained it before our existence; No-One will continue to do so. But who is No-One? No-One is everything, No-One is everyone, No-One is intelligent substance, *and No-One is truth*. No-One can't be seen through our five senses because No-One is in everything. So everything in our system is maintained by No-One, an unidentifiable being. This idea allows us to see ownership for what it really is.

Ownership is the act, state, or right of possessing something. Some say we own everything and god gives us this right because nature created us to desire things and fulfill this desire; this purpose entitles us to acquire. Reasoning from that, we possess everything we acquire through the fulfillment of our desires so the experiences we have stay with us forever. This simplified explanation shares one way ownership takes hold in our lives; however, this is an illusion at its core given No-One owns anything and No-One owns everything. Therefore, we possess nothing because No-One is responsible for what we have. No-One gives us the right to ownership; that is, to say in plain terms, nobody gives us the right to ownership, and we don't own anything.

If it can change form or disappear, it was never ours to begin with— it was an illusion. This is why we don't own our bodies. We also don't own our actions, choices, desires, feelings, thoughts, or perception. All of these things can change or disappear at any moment. This reasons the following: We are not our bodies; we are not our actions; we are not our choices; we are not our desires; we are not our feelings; we are not our thoughts; and we are not our perception. We are something much grander than those things; we are something that can't be taken, changed, or lost, and can only be here now. We are intelligent substance, and intelligent substance has everything there is to have with the purpose of creating through our being. Acquiring things was

never part of our purpose, only to make use of things in our becoming. Fulfilling desire and remembering who we are require nothing to be acquired.

Living in our five senses makes this difficult to see because we're too attached to them being our eyes. Pleasure and pain inform us what to pursue and avoid. In this process, we decide that we want to experience pleasure without pain. We reason that the best way to experience pleasure and avoid pain is to acquire the pleasure while suppressing pain. We reach a phase in acquiring this pleasure where we become addicted to the pleasure, and increasingly fearful of the pain. At this point, we are no longer acquiring pleasure, we're hoarding it. We squeeze out and hold onto any good there is in fear that there will never be enough like it, or it won't be good enough to prevent pain from crippling us. We resort to stronger impulses of pleasure when the prior fail in preventing pain to grasp, not realizing that our pain impulse grows with the fear we resist. These new impulses become our addictions. And the cycle repeats when we continue to restrict the flow of pleasure and pain. This cycle happens because we fall for the illusion that we can reach our conception of peace through ownership.

This process revisits the logical progression of scarcity. We cultivate the fear of lack reasoning the good is scarce and competition is our only course to have it. We hoard the good and separate it from all there is. When we separate it from all there is, we no longer see the good as it once was. Thus, the good we acquire is no longer good enough to quell the fear of bad, and our good becomes the source of our anxiety. This anxiety inspires us to push that pleasure away, and as we see ourselves do this, we repeat the cycle seeing our greatest fears come true. For some this cycle doesn't end for a long time. For some, it doesn't end until their relationships are ruined. For some, it doesn't end until their environment is destroyed. For all, it doesn't end until we've separated ourselves from all there is—acquiring all the earthly matter but forsaking everything that provided it in the process. This is the destructive power of ownership manifested in everyday life. If we think we own something, we think it's subject to our treatment. This illusion takes power when we believe we own anything when, in truth, we own nothing.

We break this cycle when we remember who we are. We are limitless beings, beings that are experiencing its desire to know itself. For this reason, we have everything there is to have prepackaged within us to fulfill this desire. In the illusion we create to experience this, we are the same as another, each of us having the entire universe within us. Therefore, in practice, *we are all experiencing all possibilities we have within us with each other*; we show each other different manifestations of intelligent substance in the *appearance* of something new. If we have all there is to have within us, and our collective purpose is realizing the realm infinite possibilities of intelligent substance, we can only *share* what we have. *When we remember the truth, we realize we own nothing and share everything*. Everything we think we own, we really share. The value of everything we think we own is in *shared value* and our organization demonstrates this truth.

We don't own resources, we share them. Indeed, theories of prosperity say that the best circumstances are created when resources are free flowing and circulating; when we hoard them, we restrict our collective prosperity because we don't make proper use of them. We don't own partners in a relationship, we share love with them. Indeed, the strongest partnerships

come when two or more individuals bring themselves to share what makes them great as individuals to be great as a collective. When we restrict the love we give to or receive from our partner(s), we see the doom of relationships manifest. We don't own our bodies; we share an experience of ourselves through them. Indeed, we can experience our grandest connection with our soul when we free all six of our senses to flow unconditionally. When we restrict what we allow ourselves to experience, we learn to hate ourselves and others into isolation. When we remember, we allow things to freely pass through us into the flow of the universe. When this happens, we don't need to do anything. We don't need to have anything, *we own nothing and have all there is to have.*

When we realize we hold no responsibility for anything, we remember that we're just *being* here. In this way, we live in a universe where things are happening rather than someone causing them. Ownership is infinitely distributed through intelligent substance; responsibility is distributed through No-One. We struggle to identify No-One because No-One is omnipresent, evenly present in all things, and our five senses are not equipped to process this; however, with the aid of our Sixth Sense, we see No-One as it sees all for what it is. You should feel discomfort if you were taught primitive ideas of ownership without awareness of your Sixth Sense. You may feel unsatisfied as you still believe you must own your choices. However, your choices inherently come with option to choose differently; decisions, in their best case scenario, are merely derivatives of choice— choices made continuously and consistently. If you can choose differently, you don't own it. If you don't own your choices, you don't own what you do, your actions just happen because No-One makes it happen. If this bothers you, ask yourself the following:

Would the world survive if we did nothing from this moment forward?

Some would emphatically say yes given our decorated history of destruction on our planet. Others would say no believing that, in the best case scenario, we could fix what we destroyed and fulfill our agendas simultaneously. However, our involvement was never required, only desired. Our involvement may have caused damage, but the damage done doesn't require our fixing as processes are happening to repair it, some of which are in equal and opposite proportional magnitude to what we've done; at times it may look like the end of the world— believing the illusion of time— but it's the world healing itself. Our choice holds little merit on the subject because the world is repairing itself without our choosing one way or another— it's happening with No-One causing it.

We see this when we remember who we really are and remember who is responsible for everything. Of course, we want to manifest our desires to live out the purpose of intelligent substance, but this is never required; we fulfill the purpose anyways— this we can't avoid. We can do anything and everything we want, but we are not required to do so because we already fulfill our purpose just by being. This is the free will paradox: in a universe of free choice, we hold no responsibility for what happens because every possibility has been predetermined— we own none of what happens.

When the person throws a ball, the ball travels through space. Under primitive circumstances, we should believe that the person who threw the ball caused the motion of the ball. However, this ignores the role of gravity, air resistance, mass, its energy potential, and various other factors that contribute to its motion like the person's internal mechanisms. If we believe there is some cause, we will reach a stage where No-One is responsible— that is, No-One particular thing is responsible because everything contributes to the motion; this is the universe fulfilling its desire in the appearance of the person throwing the ball. The organization demonstrates the happening; the happening demonstrates no responsibility; and the lack of responsibility demonstrates no ownership.

We own none of it— our choices, our actions, our feelings, our thoughts. They just happen.
When we remember who we are, we remember this happening.
When we remember this happening, we let go of our attachments.
When we let go, we allow good to flow through us.
When we allow this, we feel the universe in its totality.
When we feel this way, we feel we have plenty.
When we have plenty, we share.
When we share, we love unconditionally.
When we love unconditionally, we remember who we are.
And the cycle repeats.

Being here is enough, but we believe we must do. Doing is part of the experience, but this is not required— it happens anyway. Being encompasses all, and nothing more is needed. Doing just to do is not being. However, if you are being, *everything you do demonstrates your being-ness*. We struggle with this because our five senses can't interpret this. Our five senses observe a limited amount of environmental stimuli but fail to see the source. Our five senses observe motion in varying degrees, but fail to see its cause. Our Sixth Sense observes the cause because it knows the cause; the cause is No-One, the cause is itself being. No-One is intelligent substance and we are intelligent substance. So we can see No-One because we are No-One manifested; but we only see No-One through our Sixth Sense, our Third Eye. When we see through our Third Eye, we see who we really are: boundless of no responsibility or ownership.

As your perception changes, so do your thoughts, feelings, and actions. As your thoughts, feelings, and actions change, so does your perspective. As your perception changes, therefore, so does your perspective. When you realize there is no ownership, you free yourself from ownership. You allow your role in the universe to flourish through sharing who you are, that which can't be taken from you. When you remember that we share everything, you allow the universe to share its abundance through you. You *receive all while owning none of it*— becoming the universe without doing anything— the true bliss of experiencing freedom.

Death

For a life full of purpose, we must wonder where it ends. We spent an extensive period discussing illusions of life to raise your awareness to things that will empower you to live how you want to live. It's safe to assume that— if you've read this all the way through to this point— you've been led to find some meaning on this planet beyond what you thought prior. But the skeptic in you knows that all the talk about breaking illusions only matters when talking about living. This doesn't explain what happens if we were to die, or— god forbid— we *wanted* to die. The very thought might trigger your nervous system— despite any other concept discussed before that would hint at this inquiry.

Death is an illusion we internalize with so much fear that it pervades how we think about life. It's so pervasive that a content warning must be given and noted that anything mentioned here about suicide or anything related to the subject is not a substitute for professional advice; furthermore, if you are feeling suicidal or desiring to harm yourself, seek out professional to help. This discussion is merely anecdotal and a thought experiment that shouldn't be taken for reality. It's so pervasive that such a statement is the norm and easily repeatable by any human in society nowadays because we fear bearing responsibility for actions performed outside of our own control— a responsibility that belongs to No-One. We obsess over death, fear discussing this obsession, and somehow use it to give meaning to life. However, death doesn't exist because we never die; believing otherwise means we're forgetting who we really are.

Remembering who we really are will remind us that death, in the relationship to life, is a process of continuation, not an end. We are intelligent substance seeking to know what it's like to be itself. As a result, we are experiences of desire seeking to feel the infinite possibilities we know within us. To experience desire, we must forget who we are and go through a process to remind ourselves. Our bodies are tools in this experience as we live through them; we use them to share an experience with ourselves and our various other manifestations— however, we are not these tools. Therefore, we can't change with them.

Death is traditionally described as the act of dying or being killed. The act of killing requires life being taken, and we must believe life has ownership to believe it can be taken. But we own nothing. No-One owns anything. Given who we really are, if it can be taken, lost, or change form, we never owned it— it was just an illusion. The bodies we think we own were never ours to begin with; they were created through intelligent processes and change form through the same processes after certain events happen. However, *we don't change form*. Therefore, our bodies are not who we are, and we are not our bodies. We are intelligent substance manifested as a continuous process of becoming. Forgetting this allows us to fear this natural process.

Indeed, we forget this as a society as we treat our bodies like property to be preserved when they're only tools to experience. We act strange in the presence of death. We pretend, albeit poorly, someone who is transitioning into the afterlife isn't, denying the full experience of their passage because of our desire to not see them "suffer." We criminalize those who "take" another's life, but only do so if they do it immediately; we don't punish those, for example, who

produce this process slowly through inspired substance abuse. The basis of our legal perception of killing is in how fast the process appears, how gruesome it looks, and identifying the main cause. We excuse certain forms of “killing” in the name of tradition, as long as we don’t perceive the process through our five senses. These same justifications apply if we wanted to “kill” ourselves. And while we treat those that wish to end other lives as sick, we equally treat those that wish to end their own as ill.

We call the person that wishes to “end” their own life ill even though everyone has considered “ending it all” at one point or another; in the same light, the one who seeks to “end” forgets that there is no beginning or end to life, only a continuation. We are infinite beings experiencing through a changing form. We can release our bodies, but not who we are. We have the choice to change form, but we don’t have a choice in being who we really are— we’re being it now. Therefore, *we can commit the act of suicide, but we won’t die*; whatever we were trying to escape won’t disappear because it's part of all that exists. However, we would want to die for the same reason we would want to change experiences— if we’re playing a game that’s no longer worth playing.

When we first experience this world, we come predisposed to choose what game we want to play. We look to the world around us to choose which game we like best according to our sense of pleasure. This game we choose becomes the worldview we have confidence in being true, forgetting there is no game to begin with— we make it up. We play the game of life with this worldview and seek to validate it with feedback through pain and pleasure. We go so far in this worldview that we will alienate others for an opposing worldview. However, we don't plan for when the world no longer validates our worldview. We don't discuss what happens when we think the game betrays us. We’re taught to not ask questions about it but can’t quiet the doubt that something is wrong. For this reason, we isolate ourselves with the following questions in mind until we find an answer:

Do we want to play this game? Can we change it? If not, can we go on?

This moment is where our greatest breakthroughs, and equally our greatest tragedies manifest. The result depends on whether we remember or forget who we are. This moment is scripted in the great drama, the great game we’re playing, and it will continue regardless of what we choose. We will keep going on regardless of what form we take. So our destiny is determined by our answer to this one question:

Do we want to change the game we are playing?

Our answer to this question determines whether we take the blue pill or the red pill, whether we forget or remember who we really are, whether we fear or love what's presented to us, and whether we enhance or harm our life.

If you forget who you really are, you may very well consider suicide or some other form of self-abuse as the only options to escape— but there is no escape. If you don't want to change the

game you're playing, you're choosing to believe that the illusion is real— that you can end something that is endless, timeless, and deathless.

If you remember the truth, you know the choice doesn't matter— the game will continue because No-One is in control. However, the illusion can be broken because you choose what happens next— you always do, and this is your power. If you always choose, you create the game. The game you create will be as large as you want it to be because you are experiencing a limitless universe. This reminds you that intelligent substance desires for you to remember so you *create how you want to create*. This reminds you that *intelligent substance is on your side, it always is*. But you must break the illusion that blinds you to this to see that.

This thought process, in concise fashion, saved your author, healing them from every self-inflicted tragedy they've experienced: from the extremes of suicidal thoughts and heartbreak, to the minute everyday failure and struggle. These experiences are all no different at root because they all raise the same questions: Is the show worth the performance? Is the performance worth continuing? And can the show be changed? The author found the answer was yes to all the questions through their activation process. The show can be changed to whatever you wish. The performance is worth continuing if you believe that the show is worth the performance; regardless of what you choose, the show goes on. So your choice is either to forget this and give up, or remember and give more. If you choose to remember, you choose whether you want to change the scripts or become the show. When you become the show, you create a new one that breaks the old one, breaks the old scripts, and changes the rules. And when you change the rules, you change the world.

The author of this work remembered this through their greatest moments of suffering. They are here now with you because of it. None of it is real, and you always have a choice. You see this when you remember who you really are. Remember, your five senses fail to see this, but your Sixth Sense succeeds where your five senses fail; your Sixth Sense sees the truth, all you have to do is observe. When you observe, you become the game instead of a player in it. It's only when you forget that you would seek to end it; it's only when you've bought the lie, that you would commit suicide.

Suicide is only worth performing if the game isn't worth playing. The reason we're all not "killing" ourselves is because we're betting on worldviews that are optimal for us to continue the game. Many of us choose to suffer in a game simply because it agrees with our worldview— an idea that provides some safety in a world that appears harsh. But the game isn't real, and neither is the worldview— they're both illusions. The act of suicide is exactly that, an act in the grand performance of the universe, not the truth. This grand show of the universe is an act of your making. If the role you're playing is suboptimal, change it. If the game you're playing is suboptimal, change it. If your worldview is suboptimal, change it. You always have the ability to choose. *You are always choosing, and this choice creates a new reality, worldview, and game.*

Some argue this completely ignores chemical imbalances within special individuals citing the science of mental illness. The argument ignores that we're all capable of experiencing mental illnesses no matter what we're living through in this vessel. The "mentally ill" are no different

than anyone else, but we label them to separate ourselves from them because we can see the effects of the cause we deem ill. We're the same, yet become uncomfortable when we see this dis-ease with our five senses; at the same time, our five senses fail to see mental illness in "normal" everyday people. Mental illness should be obvious if it was something distinguishable to the eye, yet we consistently miss it when it's shown through someone we never expected, wondering how it was possible. We don't see someone's inner world from outside tools. Only with the tools within— our Sixth Sense, our Third Eye— can we see all, visible and invisible. If we use our inner eye, we would see, following the illusionary example, the world is full of ill people seeking to be healed like our mentally ill. But we don't because we separate from them. We separate from them because forget who we are. Every triumph and atrocity in our universe started with this illusion. It can only "end" when we continuously remember.

The basis of what we consider death is in appearance: what's changing, how fast it happens, and who's the cause. If the appearance is too uncomfortable for our senses to process, we attribute judgments to the event. These judgments create the illusion which separates our experience of death from what it really is: a transformational process of form. We can't kill what can't change, and killing is impossible in the face of truth. So we created a system of fear around something that is impossible.

We created death for the same reason we created the devil: to inspire us to live truth through fear. Revisiting our exploration of the devil, some philosophers were so convinced that humans were evil that they created a deity to coerce the good. They believed that humans wouldn't understand, or want to live according to their highest selves if told the raw truth. They feared humans would cause destruction, and needed to guide them into the right way to avoid this. So we began associating death with fear within the same process we did the devil. In major monotheistic religions, death is explained in the context of the afterlife, where our time here serves as our trial to enter heaven or hell. In major polytheistic religions, death is explained in terms of reincarnation, where our time here is a karmic experience that determines how we will reincarnate after death. Both perspectives give light to the same idea: our time on earth is a trial in progress to determine where we go after we transition from this existence, waiting for this ruling from some judge; so our best bet to go somewhere pleasurable is in pleasing this judge.

We see why living is so emphasized: we're on trial and we want to be judged fairly. We also see why killing is judged: we are disobeying the ultimate being's orders by trying to be the judge and executioner. All this seriousness placed upon death makes it easy to fear if you don't know it's an act; this is all smoke and mirrors to coerce your role in the game of hide and seek.

Once you remember that you can't die, there is nothing left to fear. Institutional powers fear revolutionaries because they break the institutions last line of defense to their power. Leaders like Martin Luther King Jr. and Gandhi did this to great success. Both led movements where the idea of death was insufficient to halt their vision. They both saw with their Sixth Sense that the threat of death was an illusion. The idea of something grandeur, based in unity, broke whatever power the illusion of death had on these individuals to bring great societal change. Of course, this notion is equally true for extremist and terrorist groups in enacting their ideals for the

world. For better or worse, you break the game that locked you into order when you no longer fear dying as your love of something greater surpasses this illusion.

With this said a word of caution and a reminder: This should not encourage us to jump off a cliff and expect to exist as we appear afterwards just because these concepts are all illusions; acting recklessly in similar fashion demonstrates that we forget who we are. *All impulses are illusions*— the ones that encourage us to escape, or avoid some experience are the most disadvantageous of them all. No moral judgments are made about whether or not death, suicide, or killing is justified, however, these acts are not truth; they're illusions of the five senses. These acts are not real because we don't die, there is no end to us since time doesn't exist, we can't have something taken from us if it wasn't ours, and we wouldn't think we could kill, or even harm another, unless we believed that we are separate from one another; we must forget who we are to believe we are separate. However, if we remember that we live through a changing form streaming across an infinite existence, we would *appreciate our experience in this form* because this form does not last forever. Once the form is gone, so is the illusion.

As your perception changes, so do your thoughts, feelings, and actions. As your thoughts, feelings, and actions change, so does your perspective. As your perception changes, therefore, so does your perspective. When your perception of death comes from truth, you no longer fear it. And because you no longer fear it you no longer act according to its limits. *You become free*— living as the continuous, deathless, being you already are— and appreciate everything that comes with the experience. *You always have that choice.*

Risk Taking

All things are one and the same.

Your Third Eye, the Sixth Sense, is your tool to see beyond the illusion.

There is no deity that wishes you fail; only a force that wishes you succeed.

You are a limitless being seeking to experience this.

You only have now to create this experience— the past and future have no bearing on this.

You share everything in the fullness of the universe in receiving all and owning none of it.

You are a continuous being that always lives.

These are fundamental derivatives of truth we discussed, yet we still hold ourselves back. No matter how evolved we may lead ourselves to be, *we are always capable of more*. As infinite beings seeking to know what it's like to be infinite, our universe is more anxious to give us what we ask for than we are to get it; intelligent substance wants us to ask more for it experiences itself in grandeur ways through us. It encourages us to ask for more by giving us more, and repeats the cycle when we feel encouraged to receive more. The fascinating thing about humankind is that we stop when the good is flowing well; we receive everything we ask for, and then stop asking, ceasing the activities that manifested our desires. *We stop asking because fear reintroduces itself to us at the greatest expression of love*. We introduce our own limits when we believe we are not ready for the reception of more good. We do so because we view risk as weighted, equating *its size with danger, and thinking the big risk is more dangerous than the small risk*.

“But this is what it is. We can't risk our livelihoods on something that has little chance to work. We've built our lives to such heights that we can't lose that for an improbable cause. It's easy to say this all when you have nothing. But when you have things- a family, kids, a job, a flowing income that you depend on, or a community- that depends on you, you'll feel differently. *Trust me.*”

Some may very well say some variation of the above statements, and may be right in a sense; but this makes the point in plain sight that we're falling for the illusion. We have nothing— if it is here today and can be gone tomorrow, we never had it: family, kids, a job, a flowing income that we depend on, all of it. This may upset you if you are part of this crowd, but consider how many relationships ruin after the honeymoon phase ends, how many businesses and empires collapse after growing too fast, and how many desires you wish to repeat after you've fulfilled them. We stop asking for more in fear of losing what we experience, then become indifferent when we repeatedly receive the same thing we feared losing, and push it away from us until we desire it again. This is not apparent to the five senses, but it is to our Sixth Sense. And in this context, it shows us that *every act is inherently risky*.

Risk is met with great fear because every definition asserts the possibility loss, harm, or fear. We're using a word that inspires fear when we forget the truth. *We are infinite beings living in a realm of infinite possibilities, possibilities that include the appearance of fear, harm, or loss*. However, the appearance of fear, harm, or loss does not equate to their existence because they

are illusions. Fear only comes when we separate from who we are, harm can't be done to a being that doesn't change, and if we can lose it, we never had it. But, while the illusion is a possibility, we have a choice to remember who we are and experience the illusion's opposite in truth: expansive possibilities of love, sharing, and unity. *Consciously choosing who we want to be always breaks the illusion.*

The convenient way to break this illusion is to see the universe as a realm of infinite possibilities expressed in probabilities. *On this plane of existence, we have the choice of what we want to experience in the presence of infinite possibilities. Our choice reflects the faith we have in a certain possibility manifesting in physical existence— something we believe is probable.* We start this choice with our worldview and flow it through our day to day acts of who we are. All of these choices come with risk because we can experience loss, harm, or fear within any of these choices; however, we still choose to live according to this belief, betting against some perceived fear manifesting. In the grand performance of the universe, our worldview chooses the role and game we're playing. Therefore, we are playing a game of probability, a game of chance reflecting the risk-reward of action through our worldview. We think we are risk conscious and know what risks to avoid in pursuit of rewards, but we miss an infinite number of risks for every one we spot. This best reflects the life of a gambler because we perform acts of being without consciousness of their consequences. Therefore, *we are gambling with our lives.*

In every moment we experience, we choose one thing and neglect another simultaneously. We seek entertainment and neglect our self-care. We invest in things outside of ourselves and neglect to invest in who we are becoming. We argue in separation and neglect our unity. We readily notice these because they are obvious to the eye; we can see these acts and their consequences. However, we don't notice the effect of one thought that produces those choices. We don't notice the power of the hurtful thing we said once to someone that produced a chain of negative events. We don't notice the power of the thought that discourages us to take action on something vital for our advancement. We don't notice the effects of rushing off to do the next thing, taking the one or two days off from a habit, and sacrificing personal or relationship health for the sake of saving time for something else. Rushing off to do the next thing neglects evaluating the risk involved for performing action hastily— giving up what's important now for what's important in a time that doesn't exist— and therefore, we're gambling.

We bet the bad things we do and good things we neglect on a continuous basis don't bite us in a future moment— whether we admit this openly or not. We take bets on a future that does not exist and repeat this cycle of gambling when we don't see the effects of what we've done— seeing our performance of neglect produce no immediate, and negative, consequences. Forgetting that we only have now allows this illusion to continue because we're taking our focus away from the present— amplifying risk by betting against our becoming right now. Unchecked, this behavior becomes an addiction seen as a habit; once a habit, we lose what we thought we had: our health, our sustained relationships, and our wealth. Of course, they were never ours to begin with, but we take them for granted because we think these things are.

If we remember who we are, we remember this gambling relationship described works both ways. We experience solutions and neglect problems. We receive prosperity and neglect poverty.

We express love and neglect fear. We appreciate health and neglect disease. We don't notice the power of one harmonious thought to produce these activities. We don't notice the power of inspired thought that encourages us to take action on an impulse vital for our advancement. We don't notice the effects of being present with what now brings— exercising our patience and appropriately evaluating what we want, who we want to be, and what it will take to become. We don't notice that we're putting the odds in our favor when we slow down. We don't notice the power of consistency while we are doing, using each act to demonstrate increase for ourselves and those around us. We don't notice these things because they are not obvious to our five senses. However, they are obvious to our Sixth Sense because it sees all. When we see through our Sixth Sense, we bet the good we are doing and the bad we are neglecting on a continuous basis produce more good. However, a wise person would remind us that we can't predict the future, validating a point that this is not any different from forgetting who we are.

We most certainly can't know the future because there is no future— there is only now. This reminder keeps us focused on what's present to create what we want as a demonstration of who we are. This is a gamble; however, this is backed by intelligent forces seeking for us to experience all we wish. Intelligent substance is here now— it always has been and always will be— and it only manifests where it exists. Intelligent substance creates a “future” by intelligently moving the forces presently manifested towards that aim; this is as far as its knowledge of a future goes because all is here now. Trusting in this force where we have it gives us the means to create anything we desire. Therefore, it's a gamble with the house advantage provided for us to succeed. We wouldn't focus on the future if all the good happens right now; to do so is to separate ourselves from all we've asked for in pursuit of our becoming.

Regardless of our choice to remember or forget, *we are always gambling on an outcome of becoming*— an outcome that comes with the possibility of not becoming. Therefore, *the only risk is not becoming who we are*. However, we have the universe backing us and will never lose if we choose to remember who we are. Forget this and you sink in the illusion, truly playing a game of chance and hoping the will of the universe won't harm you in the process— an entertaining show for some, but a miserable one for others. That fear is what gives the idea of risk power. Risk is identifying your fear, and if you identify your fear, you dispel it. If you fail to identify this, you fall for the illusion, and judge the appearance of a big risk as more dangerous than the appearance of a small risk. We don't view them the same because we don't immediately see the results from the small risk; the big risk blows back fast and we judge this according to our senses. However, when we zoom out to our limitlessness, the consequences match exactly.

The only difference between the risk we're willing to take and the one we're not is in appearance to the five senses. When we take those risks side by side in the face of truth, they are the *exact same* risk. We are risking the exact same becoming neglecting to do the small things as we are failing the big things. Therefore, our becoming depends *more* on the small things than the big things because we receive more opportunities to fulfill small things than we do big things. The opportunities to cooperate with other humans towards unified goals are more numerous than making policy changes. The opportunities to earn a little more are more numerous than earning a big payday. The opportunities to “die” from a virus or bacterial infection are more numerous than us “killing” one another.

The smaller acts are more numerous and produce the exact same result because size and time do not exist to a limitless being that's *Omni-present*. This should come as no surprise to someone that achieves mastery through a disciplined practice. They know the becoming process matters more than the end result because there is no end; this becoming happens by continuously doing small acts with the impression of who we want to be. When we're attached to our five senses, we ignore the small acts because our eyes are fixated on large acts that impress others; what we fail to realize in this state is that they are the exact same act because the reward is always the same: the fulfillment of an unexpressed possibility. The self-expression is the discipline, not expression of others.

Every act runs the risk of us failing to become who we are. However, failing to become who we are would require that we truly die. This is impossible as there's only one way to be dead as the manifestation of intelligent substance: continuously act unintelligent, without energy, and without process. Energy never stops— it can't because it always *vibrates*— and nothing exists without it. We may believe otherwise in our attempts to act unintelligent, to *not* act, but we always fail at this task. We have the greatest impulse to act when fear is at its highest, and when action is at its lowest. While we may experience this impulse as pain or struggle, this is evidence of our continual becoming in *feeling alive*.

The risk of not becoming is impossible as our ability to choose demonstrates this. We are always choosing whether to forget or remember who we are in the grand performance of the universe becoming itself. Risk, therefore, does not exist as we see it— it's an illusion that serves no purpose beyond separating us from our desires. When we fulfill our desire, we realize this act is a disguise to show us to ourselves, and we do this continuously playing hide and seek. So *the probability of risk manifesting is zero*. This is the illusion dispelled. With the illusion dispelled, the only choice that remains is what desire we wish to fulfill to demonstrate who we are. The probability is in your favor because it's certain as long as you remember.

Now that we've broken the illusion of risk, we can say that probabilities are also an illusion. Probabilities rely on a theory of possibilities that haven't happened yet or wouldn't right now at the same time. This is not truth because everything is happening now. Remember, intelligent substance creates a "future" by moving forces that are currently presented toward that aim. So everything is happening *right now before our eyes can see them*. Creating out of thin air is something we consider near impossible; the miracle is this creation happening, and everything is happening now.

Therefore, everything is a miracle because there are no probabilities— just happenings. You are the clearest example of this reasoning because you are the manifestation of an infinite number of improbable events to be here as you appear to yourself and the world. The odds of your physical being manifesting are one in four hundred trillion— 1: 400,000,000,000,000— and ignores the happenings that allow these odds to occur. Yet here you are, existing as you are when the odds are stacked against you. The same happens for all of us. We are many of infinite examples that render exploration of probabilities useless. Denying this miracle is the only thing that allows us to view risk as real and probability as a mechanism to inspire behavior of *being-*

ness. Not realizing this is risky. Not remembering who we really are is risky. This's the only way for the risk to exist— *if we forget and pretend to be someone we are not.*

The greatest risks have been taken by the universe for you to be here right now. You are the antithesis of a probable event; being here with this text in grasp more so. Everything here is the sum total of infinite improbabilities. Everything exists despite this because the universal order supersedes any conceptual understanding we may try to apply to it. Given all this, you should see how special you really are. Your life is no accident. Everything is happening in perfect order for you to remember with every choice you make. Anything you imagine as risky is less risky than every act that led to you being here to imagine that. You are intelligent substance seeking to experience being your true infinite self. There's no risk in doing that, there's no risk in being that— *you are already.*

As your perception changes, so do your thoughts, feelings, and actions. As your thoughts, feelings, and actions change, so does your perspective. As your perception changes, therefore, so does your perspective. When your perspective changes, so does your role in the grand performance of the universe. However, when your perception changes, you become the grand performance. Risk, an idea utilized to remember the grand game, disappears when you remember everything occurs right now. It disappears when you remember that the only risk is impossible to experience despite the pain you may go through to seek it. It disappears when you remember who you really are. When you remember who you really are, no illusion will prevent you from experiencing what you want. You are the game, you are the performance, and with nothing but the pleasure of intelligent substance to look forward to, you have nothing to lose, only everything to gain.

About the Author

Bulolo is a 23-year-old content creator & thought leader who materializes his experiences to give us the tools to design our own lives. Bulolo is a former collegiate football player who earned his BA in Psychology. His non-scholastic explorations into the business world coupled with his formal education allowed him to see that human interaction is the foundation of the modern world. He believes that inter and intra personal social dynamics are reflected in the world; only in truly understanding these dynamics, and how to navigate them, can we see change in our world.

Bulolo makes it his mission to link humanity back into humans, understanding first hand that social dynamics can be cruel to those who don't understand how to navigate them. Part of his mission is geared towards helping individuals give and receive the appreciation all human beings deserve. In this he takes a giving approach and joyously puts his best effort into helping others succeed.

This passion for helping others succeed allowed Bulolo to prosper in several projects. He successfully ran a sales organization at the age of 19 with no prior experience. After finding success there, he delivered valuable content that inspires deep thought and action through social media platforms; he used unconventional examples that reveal the interconnectedness of life & garnered himself a sizable following. Through this process, he immersed himself deeper in his spirituality and pushed his personal boundaries; his website became the latest product of that journey as his experimental platform to advance his mission; he gives exclusive insights into his being and truths of life. His unique perspectives challenge us to become the master of our environment and what we create as a result.

Bulolo intended for this to be a small guide for his audience that would serve to be a stepping stone to enhance their lives. Once he started writing, however, he saw what started as something small transform into something much larger. It was no longer just a small guide: it was a condensed book of truth. This shift was inspired from a deep moment of suffering that happened shortly before his month long writing process began. He transformed misery into motion compelling him to give away his best stuff in the most convenient way possible to allow viewers to see how life really is. He gives it away because he believes this only begins to show what he offers viewers, using this text as a platform to explore more; also, the process was reward enough for him. The process freed him, and he wishes to share that feeling with all who desire it.

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