

Science of the Spirit

The Greatest Epidemic Sickness Known to Humanity

Paul Levy
Reality Sandwich
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Comment: We are reposting this insightful series on the nature of evil after discovering that Paul Levy had written a third part, '[Let's Spread the Word: Wetiko](#)', which is now included below.

Part One



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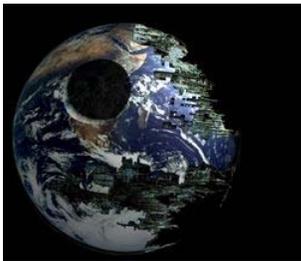
In the book *Columbus and other Cannibals*, indigenous author Jack D. Forbes lucidly explores a psychological disease that has been informing human self-destructive behavior that Native American people have known about for years. After reading his book, it was clear to me that he was describing the same psycho-spiritual disease of the soul that I wrote about in my book, *The Madness of George W. Bush: A Reflection of our Collective Psychosis*. I introduce the idea that from the dawn of human history our species has fallen prey to a collective psychosis which I call malignant egophrenia. Speaking about this very same psychic epidemic, Forbes writes, "*For several thousands of years human beings have suffered from a plague, a disease worse than leprosy, a sickness worse than malaria, a malady much more terrible than smallpox.*"[i] Indigenous people have been tracking the same 'psychic'[ii] virus that I call malignant egophrenia for many centuries and calling it "**wetiko,**" **a Cree term which refers to a diabolically wicked person or spirit who terrorizes others.** Professor Forbes, who was one of the founders of the Native American movement during the early sixties, says, "*Tragically, the history of the world for the past 2,000 years is, in great part, the story of the epidemiology of the wetiko disease.*"[iii] Wetiko/malignant egophrenia is a 'psychosis' in the true sense of the word as being a 'sickness of the soul or spirit.' Though calling it by different names, Forbes and I are both pointing at the same illness of the psyche, soul and spirit that has been at the root of humanity's inhumanity to itself.

As if performing a magic ritual, in exploring the entity of wetiko, we first have to invoke its spirit and enter into relationship with it. We must contemplate and engage wetiko as objectively as we are able, as if it exists outside of ourselves, lest we get too 'mixed up' with the object of our contemplation. Due to its unique psychic origin, the epidemiology of wetiko is different than any other disease. An intrinsic challenge to our investigation of the wetiko virus is that it is incarnating in the very psyche which itself is the means of our investigation. Aware of this conundrum, Forbes explains that he is attempting to examine the disease, "*from a perspective as free as possible from assumptions created by the very disease being studied.*"[iv] If we are

not aware of the frame of reference through which we are examining the wetiko virus, our investigation will be tainted by the disease, obscuring the clear vision needed to start the healing process. **Studying how wetiko disease manifests in others, as well as in the "other" part of ourselves, will help us to see "it" more objectively. Seeing this psychological disease manifesting in the world is the looking glass through which we can potentially recognize this same illness as it arises subjectively within our own minds.**

After evoking an entity like wetiko, in order to study it as objectively as possible, we have to hermetically seal it within an alchemical container. This ensures that its mercurial spirit doesn't vaporize back into the invisibility of the unconscious, where it would act itself out through us. Jung continually emphasized the importance of developing a container or vessel in which to catch troublesome spirits like wetiko. He writes, "*Therefore, if anything is wrong, take it out of its place and put it in the vessel that is between your neighbor and yourself... For love of mankind, create a vessel into which you can catch all that damned poison. For it must be somewhere -- it is always somewhere -- and not to catch it, to say it doesn't exist, gives the best chance to any germ.*"[v] Wetiko is an elusive spirit that is challenging to pin down and say it is 'this' or 'that.' At the same time, it is critical that we attempt to delineate its properties. Unlike a physical virus, the wetiko bug can not be isolated materially, but its characteristic signature can be detected and seen in the peculiar operations of a psyche that is under its spell. To not recognize the existence of the wetiko germ -- to say it 'doesn't exist' -- allows the psychic infection to act itself out unrestrained. Being 'always somewhere' is to be nonlocal, which means that it is always around, even potentially, or especially, within ourselves. In calling forth the wetiko spirit, we are simultaneously creating, through our inquiry itself, the container in which we can study this bug so as to understand what in fact we are dealing with, see how it operates out in the world, in others, and subjectively, within ourselves. In order to come full circle in our contemplative exercise/exorcise, we have to homeopathically take our contemplation back within ourselves. As if in a dream where the inner is the outer, we can recognize that the wetiko virus that we have been tracking 'out there,' outside of ourselves, is a reflection of and co-related to the same process within ourselves. Encoded in wetiko's symptomology is a revelation, something that is most important for us to know.

A Disease of Civilization



Death Star Earth

Wetiko/malignant egophrenia is a disease of civilization, or lack thereof. To quote Forbes, "*To a considerable degree, the development of the wetiko disease corresponds to the rise of what Europeans choose to call civilization. This is no mere coincidence.*"[vi] The unsustainable nature of industrial civilization is based on, and increasingly requires violence to maintain itself. **Genuine 'civilization,' in essence, means not killing people.** Referring to the lack of 'civility' in modern society, Gandhi was asked what he thought of Western civilization and responded by saying, "*I think it would be a good idea.*" It makes sense that native people would know about malignant egophrenia, as they were both oppressed by, but weren't, at least initially, under the 'curse' of modern civilization. Being under the sway of modern civilization can feel

like something foreign to our nature is being imposed upon us, as if we are living in an occupied land. **Modern civilization suffers from the overly one-sided dominance of the rational, intellectual mind, a one-sidedness that seemingly disconnects us from nature, from empathy, and from ourselves.** Due to its disassociation from the whole, wetiko is a disturber of the peace of humanity and the natural world, a sickness which spawns aggression and is capable of inciting violence amongst living beings. The wetiko virus is the root cause of the inhumanity in human nature, or shall we say, our seemingly inhuman nature. This 'psychic virus,' a 'bug' in 'the system,' informs and animates the madness of so-called civilization, which, in a self-perpetuating feedback loop, feeds the madness within ourselves.

Forbes continues, "*this disease, this wetiko (cannibal) psychosis, is the greatest epidemic sickness known to man.*"[vii] **We, as a species, are in the midst of a massive psychic epidemic, a virulent collective psychosis that has been brewing in the cauldron of humanity's psyche from the beginning of time.** Like a fractal, wetiko operates on multiple dimensions simultaneously -- intra-personally (within individuals), inter-personally (between ourselves), as well as collectively (as a species). "*Cannibalism,*" in Forbes's words,

"is the consuming of another's life for one's own private purpose or profit." [viii] **Those afflicted with wetiko, like a cannibal, consume the life-force of others -- human and nonhuman -- for private purpose or profit, and do so without giving back something from their own lives.** One example that symbolizes our self-destructive, collective madness is the oil companies' destruction of the Amazonian rainforest, the lungs of our planet. This is literally a full-bodied revelation showing us what we are doing to ourselves. Another literal example that is symbolically illustrating the wetiko complex in action is Monsanto genetically engineering terminator seeds that do not reproduce a second generation, thus forcing farmers to buy new seeds from Monsanto for each year's new crop. This makes survival for many poor farmers impossible, which has triggered a wave of suicides among farmers, as Monsanto grows richer from the process.

Forbes writes, "*The overriding characteristic of the wetiko is that he consumes other human beings, that is, he is a predator and a cannibal. This is the central essence of the disease.*" [ix] Predators, "full-blown" wetikos, are not in touch with their own humanity, and therefore can't see the humanity in others. Instead, **they relate to others either as potential prey or as a threat to their dominance. As if a different breed who is more animal-like predator than ordinary human being, someone fully taken over by the wetiko psychosis consumes others' lives, physically, emotionally, psychically and meta-physically, beyond just the material body and physical possessions to the level of meaning itself.** Wetikos are the "anti-artists" of our culture, embodying the opposite of what creative artists do. Unlike an artist (please see my article '[The Artist as Healer of the World](#)'), who creates life-enhancing meaning and enriches the world without robbing others, a wetiko takes and consumes without giving anything back, continually draining and impoverishing the planet of resources.

We are currently in the midst of "the greatest epidemic sickness known to man" (please see my article '[Diagnosis: Psychic Epidemic](#)'). Many of us don't even realize this, as our collective insanity is so pervasive that it has become normalized. Our collective madness has become transparent to us, as we see and interpret the world through it, rendering our madness invisible, thereby unwittingly colluding with the collective psychosis that is wreaking incredible death and destruction on our planet. Being 'trans-parent,' our madness is beyond its mere appearance, which is to say, 'beyond being apparent,' i.e., not visible. **Our collective psychosis is invisible to us, as it expresses itself both in the very way we are looking, as well as all of the unspoken ways we have been conditioned not to perceive. Due to its cloak of invisibility, we don't see our madness, a psychic blindness which makes us complicit in the creation of our madness.**

Many of us can't fathom the level of evil to which full-blown wetikos have fallen prey, and of which they are capable. Our lack of imagination of the evil existing in potential in humanity is a direct reflection of a lack of intimacy with our own potential evil, which enables the malevolence of wetiko to have nearly free rein in our world (please see my article '[Shedding Light on Evil](#)'). **In our psychic blindness we are complicit in the spreading of the evil of the wetiko psychosis, a systematic evil whose depth is beyond the capacity of words to fully describe. Evil paralyzes the ability to language our experience, creating a seemingly unbridgeable gap between language and the event it is supposed to describe.** Finding that place of no words, we simultaneously discover and create a new language, a language which is universal and transcends language itself, a language known as art.



Once we see them for what they truly are, Wetikos become completely predictable.

A Parasite of a Different Order

When people are infected by the wetiko virus, Forbes writes, they are "*the host for the wetiko parasites.*" [x] The wetiko germ is a psychic tapeworm, a parasite of the mind. Just like certain computer viruses or malware infect and program a computer to self-destruct, mind-viruses like wetiko can program the human bio-computer to think, believe and behave in ways that result in our self-destruction. Wetiko is a virulent, psychic pathogen that insinuates thought-forms into our mind which, when unconsciously en-acted, feed it, and ultimately kills its host (us). It doesn't want to kill us too quickly however, for to successfully implement its agenda of reproducing and propagating itself throughout the field, it must let the host live long enough to

spread the virus. If the host dies too soon, the bug would be prematurely evicted and would suffer the inconvenience of having to find a new residence.

Like a cancer of the mind that metastasizes, in wetiko disease, a pathological part of the psyche co-opts and subsumes all of the healthy parts of the psyche into itself so as to serve its pathology. The personality then self-organizes an outer display of coherence around this pathogenic core, which 'masks' the inner dysfunction, making it hard to recognize. In a psychic coup d'etat, the wetiko bug can usurp and displace the person, who becomes its puppet and marionette. **Like a parasite, the wetiko virus can take over the will of an animal more evolved than itself, enlisting that creature into serving its nefarious agenda. Once the parasite becomes sufficiently entrenched within the psyche, the prime directive coordinating a person's behavior comes from the disease, as it is now the one calling the shots.** Just as someone infected with the rabies virus will resist drinking water, which would flush out the infection, someone taken over by the wetiko parasite will have nothing to do with anything that will help them get rid of the disease. **Wetikos are phobic towards the light of truth, which they avoid like the plague. In advanced stages, this process takes over the person so completely that we could rightfully say the person is no longer there; they are just an empty shell carrying the disease. In a sense there is just the disease, operating through what appears to be a human being. The person becomes fully identified with their mask, their persona, but it is as if there is no one behind the mask.**

Alien Intrusion

Speaking in his own language about the predation of the wetiko virus, the spiritual teacher Don Juan, of the Carlos Castaneda books, mentions that the ancient shamans called this "*the topic of topics*." [xi] Don Juan explains, "*We have a companion for life... We have a predator that came from the depths of the cosmos and took over the rule of our lives. Human beings are its prisoners. The predator is our lord and master.*" [xii] This sounds just like the state of affairs being pointed at in the Bible when, for example, The Gospel of John refers to the devil as "*the ruler of this world*" (14:30; 16:11), and Paul speaks of Satan as "*the god of this world*" (Cor. 4:4). The Gnostic Gospel of Phillip, talking about the root of evil that lies within all of us, makes the similar point that unless this evil is recognized, "*It masters us. We are its slaves. It takes us captive.*" (II, 3, 83.5-30) Speaking about the predator, Don Juan continues, "*It has rendered us docile, helpless. If we want to protest, it suppresses our protest. If we want to act independently, it demands that we don't do so.*" [xiii] It is striking how Don Juan's description of the effects of these predators is being enacted in our increasingly militarized society, as our freedoms and liberties get taken away step by step. **It is as if an inner, invisible state of affairs existing as a yet unrealized archetypal pattern deep within the soul of humanity is revealing itself by materializing in, as, and through the outside world.**



To quote Don Juan, "*Indeed we are held prisoner! This was an energetic fact for the sorcerers of ancient Mexico.*" [xiv] Don Juan is referring to an 'energetic fact' that I imagine most of us can relate to; i.e., there is 'something' within us that stops us from expressing our true creative genius and attaining our full potential. These predators are 'time-bandits,' consuming the precious hours of our lives, as if we are wage-slaves on a prison-planet 'doing time.' Deepening his description of these predators, Don Juan elaborates, "***They took over because we are food for them... we are their sustenance. Just as we rear chickens in chicken coops, gallineros, the predators rear us in human coops, humaneros.***" [xv] The wetiko virus particularly flourishes in overpopulated cities, where people are 'coop-ed up.' **When we buy into group-think**

and are enlisted as a member of the herd, we become like sheep that are being led over the edge of a cliff, or cattle that are being raised to be slaughtered.

Don Juan continues, "***The predators give us their mind, which becomes our mind.***" [xvi] It is as if these predators are in competition with us for a "share" of our own mind. The predator shape-shifts and assumes our form, and **if we are unaware of its masquerade, we will identify with its invasive thought-forms as if they are our own, and act them out. We will mistakenly believe that we are acting on our own**

impulses, with our best interests in mind. This predator, Don Juan continues, "*fears that any moment its maneuver is going to be uncovered and food is going to be denied.*"[xvii] The wetiko predator has an inner necessity, a brute compulsion born out of terror, as **it continually has to feed itself so as to postpone its ever-approaching death.** Don Juan continues, "*Through the mind, which, after all, is their mind, the predators inject into the lives of human beings whatever is convenient for them [the predators].*"[xviii] Cloaking itself in our form, this predator gets under our skin and "puts us on" as a disguise, fooling us to "buy" into its false version of who we are. (This is why the shortened name of Malignant Egophrenia is 'ME disease,' referring to a distortion of our identity, i.e., our sense of 'me'-ness). Instead of being in our power and serving ourselves, we 'unwittingly' (which means to be 'out of our wits,' i.e., not in our 'right' mind) become the servant of the predator. Instead of being a sovereign being who is creating with our own thoughts, we will then be created by them, as the predator literally thinks in our place. It is as if the predator is sitting in our seat.

Speaking of the predator's scheme, Don Juan says, "*it proposes something, it agrees with its own proposition, and it makes you believe that you've done something of worth.*"[xix] It is as if there is an alien 'other,' an extraterrestrial, metaphysical entity which is subliminally intruding its mind into ours in such a way that we identify with its point of view and dis-connect from our own. Don Juan refers to this situation as a "*foreign installation,*" as if some alien race has set up a space station inside of our minds. This is exactly what the Gnostics -- the ones who 'know' -- are pointing at when they talk about alien predators called 'Archons' who infiltrate and subvert the workings of our mind.[xx] To the extent that we are not conscious of this alien take over of our psyche, we become drafted into the predator's sinister agenda, unwittingly becoming its slaves. **This state of inner, psychological warfare is mirrored by the sinister psy-ops (psychological operations) being instituted by the powers-that-be in the outside world. The disease feeds on our unawareness of it.**

Vampires

Forbes writes, "*The wetiko psychosis is a sickness of the spirit that takes people down an ugly path with no heart...After all, the wetiko disease turns such people into werewolves and vampires, creatures of the European's nightmare world, and creatures of the wetiko's reality.*"[xxi] The wetiko psychosis takes people down, period. Werewolves and vampires are shape-shifting creatures, symbolic representations of the horrific potential within all of us to be taken over by and act out the archetypal shadow, regressing to an archaic level of the psyche and become like a predatory animal or nonhuman creature. When these not-yet-humanized psychic energies break through into consciousness and are not mediated through consciousness, Jung writes, "*they sweep everything before them like a torrent and turn men into creatures for whom the word 'beast' is still too good a name.*"[xxii]

Vampires, considered to be the darkest creature of evil's arsenal, have haunted our imagination for ages, as they are representatives of a living process that exists deep within the human psyche. A vampire is not a human figure, but rather, is a soulless creature, a being who has lost its soul; or if it hasn't lost its soul, its soul has been 'damned,' which is a soul that is lost. Either way, there's something missing. Isolated from the world, it has lost any connection with the part of itself that is related to everything else; **from its point of view, the world exists simply for its use.** Although it has lost connection with its heart and soul, a vampire hasn't lost its mind (though in one sense it has), as **vampires often have clever and incisive intellects that cloak their pathology, making their disease hard to see.** This is similar to how people in a deep state of trauma can have brilliant minds as well, a gift that can hide the extent of their trauma, making their malady hard to recognize. The sharpness of the vampire's mind, instead of being devoted to gaining insight into their malady and healing from it, however, is used for the 'passing on' and propagation of their dark art.

One of the undead, a vampire is death taking living, human form. The wetiko virus is ultimately not a living life-form, but rather, a living form of death. Wetiko, like a virus, is 'dead' matter; it is only in a living creature that viruses acquires a 'quasi-life.' Members of the living dead, vampires are neither truly alive, nor truly dead. **Like a full-fledged vampire, 'full-blown' wetikos have forfeited their humanity, becoming a conduit for the impersonal, transpersonal and depersonalizing wetiko virus to incarnate through them. They are a living portal, an opening in the third-dimensional fabric of space/time through which this**

contagious, virulent higher-dimensional virus can spread itself throughout the field, both locally and nonlocally.

Lacking a sense of soul, **wetikos are efficient 'machines,' dedicated to preserving and serving 'the state,'** which, to quote Forbes, "*is itself a creature of the wetikos who have seized control of its power apparatus.*"[xxiii] A full-fledged wetiko has become a robotic automaton, conditioned to react to certain stimuli like a reflex. They have become part of 'the machine,' with no spontaneity, creativity, originality, nor free thinking programmed in. De-humanized, wetikos have lost touch with any sense of aesthetics, of appreciating the inherent beauty of life, and have become 'an-aesthetic,' i.e., anesthetized and numb to what it is to be a human being. **Emissaries of an authoritarian, militarized, patriarchal planetary 'culture,' the wetiko bug breeds fascism, and terror.** To quote the great healer Wilhelm Reich, "*Fascism is the vampire leeched to the body of the living, the impulse to murder given free rein.*"[xxiv] **Fascism is the outer, collective political expression of an individual's ravaged inner landscape that has been crippled and suppressed by the authoritarian civilization of 'the machine.'**

Like a vampire, in full-blown wetikos there is nobody home, which is one of the reasons why, symbolically speaking, vampires have no reflection in a mirror (which, mythologically speaking, reflect back images of the human soul). Full-blown wetikos are empty to the core, so there is nothing to reflect. Inwardly there is just an infinite void, a sponge that can never be saturated, a devouring black hole that is feeding on the universe. Their atrophied soul has been emptied out like a piece of wood hollowed out by psychic termites. Full-blown wetikos are so compulsively possessed by and identical with the unconscious in its destructive, consciousness-negating form that they are not able to see nor think about themselves, which philosopher Hannah Arendt claims is one of the primary characteristics of evil. Unable to self-reflect, they can no longer access within themselves the faculty of the psyche from which such activity derives. **One of the reasons we can't see a vampire's reflection in a mirror, however, is because our own inner, unconscious vampire obscures the reflection, which is to say that the unacknowledged specter of our own shadow gets in the way.**



A vampire casts no shadow. In order to cast a shadow, there has to be a source of light. In a vampire there is no light, only infinite darkness. Not being a living being, a vampire has no inherent reality, no substance. Only a thing of substantial existence can produce a shadow. Vampires can't cast a shadow, however, because they are the living embodiment of and identical with the archetypal shadow. A shadow casts no shadow of itself, as the shadow itself has no substance. There are benefits that accrue to the vampire because of its ability to not cast a shadow -- it is then easier for the vampire to hide its true identity, move in the hidden shadows, become invisible, and be able to prey on people. Not casting a shadow, the vampire, a shape-shifter who is a master of camouflage and disguise, is able to easily seduce and entice the unaware, as sugar-coated vampires entrap us through our unconscious shadow and blind-spots. This is to say that the loss and dis-owning of our shadow can lead to vampirism. **The vampire archetype gets activated within us when we turn our backs on our own darkness, rendering our shadow invisible to ourselves. We can't see vampires because we have chosen not to see those aspects of ourselves that are most like the vampire. Our reluctance to see our own vampiric qualities blinds us to the vampiric energies in others.**

In addition to the weak and defenseless, vampires seek out people who are on the verge of a quantum, evolutionary leap in consciousness, but have not yet fully integrated their realizations and come out the other side. These individuals are in an energetically sensitive and "charged" condition, and their openness and vulnerability invites the vampiric entities to help themselves and gorge on the light of their expanding awareness. The strategy of these predators is to distract us so as to keep our attention directed outwards, thereby stopping us from finding the light within ourselves, which would "kill" the vampires. If we hold up a mirror and reflect back the insanity being exhibited by those stricken by the wetiko psychosis, we run the very real risk of being accused of being the ones who are crazy. If we do manage to connect with the light within

ourselves and try to share it with others, these nonlocal vampiric entities (what I have in previous articles called 'nonlocal demons,' or NLD for short), not bound by the third-dimensional laws of space and time, will try, via their 'connections' to the nonlocal field, to stop us by influencing other people to turn against us. **This process can destroy us, or, if we have the meta-awareness to see what is happening and are able to skillfully navigate our way through, can serve to further strengthen our intention, deepen our connection with the light of lucidity, hone our skill of creatively transmitting our realizations, and cultivate more open-hearted compassion. It is as if these psychic, nonlocal vampires are guardians of the threshold of evolution.**

Just like vampires, full-blown wetikos have a thirst for the very thing they lack -- the mystical essence of life -- i.e., the 'blood' of our soul. In 'consuming' other human beings, wetiko disease is a feeding thing, a psychic eating disorder in which the stricken psyche consumes other psyches, as well as, ultimately, itself. **Wetikos are what are called 'psychophagic,' i.e., soul-eaters.** Savaged by the ferocity of their unending hunger, full-blown wetikos have become possessed by an insatiable craving that can never be filled. This vampiric feeding is an unholy parody, a satanic reflection, of the self-renewal of life. This perverse inner process is mirrored collectively by the consumer society in which we live, a culture that continually fans the flames of never-ending desires, conditioning us to always want MORE. As if starving, we are in an endless feeding frenzy, trying to fill a bottomless void. This process of rabid, obsessive/compulsive consumption is a reflection of a deeper, inner shared sense of spiritual starvation. **The entity of the global economic system itself is a living symbol of out-of-control wetiko disease 'in business.'**

Viruses like wetiko are all about copying themselves. A virus can't replicate itself, however; it has to use some other vehicle as its means of reproducing itself. They need us to be their birthing chamber. **To the extent we are not aware of their ploy, these higher-dimensional spirit parasites put us on, wearing us like their third-dimensional space suits. These psychic vampires are compelled to replicate themselves through us so that we can then 'pass on' and transmit the bug to others.** This process is analogous to when someone is infected with the rabies virus. In advanced stages of the disease, like a rabid animal they will be taken over by the irresistible urge to bite other creatures so as to pass on the virus. People taken over by the rabies virus are a living, frothing symbol of what the wetiko virus does in its full-blown virulent stage.

In a vampiric lineage, the wetiko virus's self-propagation is accomplished through the medium of the 'family system' (be it our family of origin, or the human family), as the legacy of abuse (be it physical, sexual, political, emotional, psychological, or spiritual) gets passed down, both individually and collectively, and transmitted over generations, continually incarnating itself through the living. It is through the traumatic shattering of our wholeness that wetiko passes its fractured logic and distorted code into the body/mind of another. **As if under a curse, our species has been suffering from a collective, inherited form of PTSD (Post-Traumatic Stress Disorder).** Remaking their victims in their own image, the wetikos' victims join the legion of the 'damned,' themselves becoming holders of an unholy lineage. This 'curse' will continue until we intervene in the spreading of this vampiric mind-parasite, and the chain of never-ending abuse is stopped.

Highly Contagious

Speaking about wetikos, Forbes says, "*they are insane (unclean) in the true sense of the word. They are mentally ill and tragically, the form of soul-sickness that they carry is catching.*"[xxv] Wetiko psychosis is highly contagious, spreading through the channel of our shared unconsciousness. Its vectors of infection and propagation do not travel like a physical pathogen. This fluidly moving, nomadically wandering bug reciprocally reinforces, feeds off of and into each of our unconscious blind-spots, which is how it nonlocally propagates itself throughout the field. In wetiko there is a code or logic which affects/infects awareness in an analogous way to how the DNA in a virus passes into and infects a cell. **People who are channeling the vibratory frequency of wetiko align with each other through psychic resonance to reinforce their shared agreement so as to uphold their deranged view of reality. Collaboratively supporting their mutual psychosis, groups of people drawn together by the unconscious can potentially become a socio-political force with which to be reckoned. When a group of people are in agreement about anything, whether it is true or not, their alignment with each other exerts a contagious, magnetic**

field-of-force which can sway and attract the unaware into itself.



People taken over by the wetiko virus usually don't suspect a thing about how they have been 'conned.' The wetiko culture offers no incentive for them to self-reflectingly speculate upon their depraved circumstance; on the contrary, the nonlocal field configures itself to conspire, enable and further cultivate their psychosis. When someone is a full-blown, unrecognized wetiko, the field around them torques so as to protect, collude with, and feed into their psychosis in a way that en-trances everyone around them. Once under the wetiko spell, they lose the capacity to recognize the wetiko pathology in others. In a situation of "group narcissism," wetikos at different stages of the disease assume particular postures and roles relative to each other so as to protect and

shield themselves from their own insanity and darkness. They feed and reinforce each others' narcissism because it enhances their own. Speaking about the type of person who is typically susceptible to fall prey to the wetiko virus, Forbes writes that it is usually the individual "*whose strings are pulled by others or who follow a life-path dictated by others. Thus they are ripe for the wetiko infection.*"^[xxvi] **Not in touch with their inner guidance, they project authority outside of themselves, and become very suggestible to the consensus, agreed-upon opinion of the dominant pack. Losing touch with their own discernment and ability for critical thinking, the 'mass man' becomes part of the mindless herd and falls prey to 'group-think,' whose members co-dependently enable each other to uphold their shared version of the (wetiko) world.** Their group consensus about the nature of reality gets increasingly harder to sustain as time passes, however, as, like a house of cards ready to collapse at any moment, **their vision of the world is based on the fundamental error of not being true.** Strangely enough, **people under the collective enchantment of wetiko become fanatically attached to supporting an agenda that oftentimes is diametrically opposed to serving their own best interest.** This is an outer reflection of the inner state of being under the sway of the self-destructive wetiko parasite.

By being "unclean," it is as if there is an un-holy or evil spirit that has taken up residence in the beings of those taken over by wetiko. They are unwittingly being used as instruments, as covert operatives of this darker, unclean spirit to proliferate itself in the wider field. Secret agents of the disease, wetikos' secret is self-secret, in that it is secret even to themselves. As is true for any of us when we are taken over by something other than ourselves, carriers of wetiko don't know how possessed they are at any given moment. The experience of being taken over by something more powerful than themselves always happens in their blind spot (please see my article '[Are We Possessed?](#)').

The wetiko bug influences our perceptions by stealth and subterfuge so as to hide and obfuscate itself from being seen. **Like a higher-dimensional, alien form of psychic foliage, the wetiko germ implants its seeds into and takes root and germinates within our mind, distracting and deviating us from our true vocation, calling and spiritual path.** The alien, and alienating, effect of the wetiko virus, the very thing we need to see, is disguised by the way we think, perceive, and give meaning to our experience. When someone becomes a full, card-carrying member of the cult of wetiko (please see my article '[The Bush Cult](#)'), it is as if their mind has been colonized by the virus in such a way that they themselves don't have the slightest clue about their own pathological condition. Wetikos don't experience themselves as needing help; for them other people are always 'the problem.' They usually don't mind their disease, or even recognize it, because it is all they know, and their leaders and the very society they live in encourage them in it. **They neither have an appreciation of their disorder, nor do they realize how truly sick they are.**

Forbes writes, "*one of the major traits characterizing the truly evil and extreme form of wetikoism is arrogance.*"^[xxvii] In being 'full-blown,' wetikos are arrogantly puffed up with their own self-importance, i.e., 'inflated.' **Instruments for evil, wetikos are arrogantly, ignorantly and self-righteously convinced they are in possession of the truth and working for the highest good. It is as if they are unable to know that what they are doing is evil, unable to register their actions as anything other than good.** Forbes concludes, "*In any case, the wetiko disease, the sickness of exploitation, has been spreading as a contagion for the past several thousand years. And as a contagion unchecked by most vaccines, it tends to*

become worse rather than better with time. More and more people catch it, in more and more places, and they become the true teachers of the young." [xxviii] Wetiko culture gets taught both at home and in 'the academy,' where people become 'certified' in the ways of its world, and are thus accredited and empowered to spread its corrupting ways on ever grander scales.

Speaking about the rapidly spreading wetiko contagion, Forbes writes, "*It is spread by the wetikos themselves as they recruit or corrupt others. It is spread today by history books, television, military training programs, police training programs, comic books, pornographic magazines, films, right-wing movements, fanatics of various kinds, high-pressure missionary groups, and numerous governments.*" [xxix] All of the mainstream, culturally-sanctioned, corporatized institutions are in the business of indoctrination, telling us what to think and not think about, as well as how to think. Our mind is continually being massaged into shape by the prevailing culture, as if our 'true face' is being 'lifted.' It is as if our spiritual pockets are being picked. Our 'civilization' has become the mouthpiece for the propaganda organ of the disease, entrancing us to 'buy' into its viewpoint as we are bled to death of what really counts most. **The 'culture' (sic) that in-forms and forms around wetiko illness is itself a channel of its transmission, and if we sign on the dotted line and subscribe to its viewpoint, its life-denying culture will gradually subsume us into itself, as we become unwitting agents doing ITS bidding.** This is how the ever-expanding, self-generating psychic empire of collective psychosis 'works,' as it takes over and increasingly approaches 'full-employment.'

Full-blown wetikos might be petty tyrants at home or at work but still might be one of the impoverished and oppressed, wielding no real power in the world at large. **What Forbes refers to as "Big Wetikos," are full-blown wetikos who have climbed the wetiko ladder, jumped through the wetiko hoops, and have risen in the wetiko ranks so as to find themselves occupying positions of power where they can influence and control events in our world so as to game the system.**



The Big Wetikos who control the levers of power, be they the super wealthy, CEOs of corporations, bank presidents, or leaders of nation-states, are particularly dangerous, as they define the terms of our dialogue, dominating the agreed upon historical narrative. Managing our perceptions through the propaganda engines of the mainstream, corporate media which they control (please see my article ['The War on Consciousness'](#)), Big Wetikos in positions of power create the limits of our conversation and debate. Wetiko is an ideological virus whose 'currency' is the syntax of ideas. Wetiko deviates our mental syntax, i.e., the rules of how we form language, thereby distorting the semantics, the meaning we place on our experience of ourselves and the world. Wetiko is a semantic disorder, as it alters the axioms through which the psyche shapes, casts and 'spells' its words, thereby conjuring up its experiences. The thought-forms and beliefs that express and represent the wetiko virus act as an intrinsic, built-in control system, defining the limits of what we imagine our possibilities are, as individuals, nations and as a species. Wetikoism supports and perpetuates whatever prevailing myths, stories, dogmas and (un)holy books reinforce its nefarious, self-serving agenda. Books, and other forms of information, which don't support wetikos' warped version of the way things are, are metaphorically speaking, 'burned' (or in some cases, literally -- the books of the aforementioned Wilhelm Reich, for example, were actually burned by the United States Government. In describing what he called "*the emotional plague*," Reich was in his own way pointing at the evils of the wetiko virus).

We live inside of a world that, like a dream, is an interactive mirror inseparable from our own inner being. A reflection of a condition deep within ourselves, wetiko disease is an unmediated, direct manifestation of the dreamlike nature of the universe, which is the very realization that wetiko is showing us. Recognizing the dreamlike nature of our situation creates a living antibody made out of awareness itself that is custom-designed to neutralize the psychic pathogen of wetiko. This is to say that encoded within the deadly pathology of wetiko is an insight and revelation which is its own cure (please see my article ['Shadow Projection is its own Medicine'](#)). Its own self-revelation, wetiko disease provides its own psychic medicine, but in order to receive its healing 'benefits' we have to recognize and more deeply understand this miracle in psycho-spiritual health care. How amazing -- **the very thing that is potentially destroying us is at the same time waking**

us up. A potential catalyst for our evolution as a species, we are all co-creating and dreaming wetiko up together. Wetiko is a truly quantum phenomenon, in that it is the deadliest poison and the most healing medicine co-joined in one superposed state. Will wetiko kill us? Or will it awaken us? Everything depends upon if we recognize what it is potentially revealing to us. The prognosis for wetiko/malignant egophrenia depends upon how we dream it.

Now that we have the dia-gnosis and pro-gnosis, all we need is to discover the cure, which requires having 'gnosis' itself...

This article first appeared on [Paul Levy's website](#)

Notes

[i] Forbes, *Columbus and other Cannibals*, p. xv.

[ii] 'psychic' is used throughout this article as the adjective form of 'psyche' and not with any parapsychological connotation

[iii] Forbes, *Columbus and other Cannibals*, p. 46.

[iv] Forbes, *Columbus and other Cannibals*, p. xvii-xviii.

[v] C. G. Jung, *Nietzsche's Zarathustra*, vol. 2, p. 1321.

[vi] *Ibid.*, p. 39.

[vii] *Ibid.*, p. xvi.

[viii] *Ibid.*, p. 24.

[ix] *Ibid.*, p. 49.

[x] *Ibid.*, p. 60.

[xi] Castaneda, *The Active Side of Infinity*, p. 218.

[xii] *Ibid.*, p. 218.

[xiii] *Ibid.*, p. 218.

[xiv] *Ibid.*, p. 219.

[xv] *Ibid.*, p. 219.

[xvi] *Ibid.*, p. 220.

[xvii] *Ibid.*, p. 220.

[xviii] *Ibid.*, p. 220.

[xix] *Ibid.*, p. 229.

[xx] Please see [Not in His Image: Gnostic Vision, Sacred Ecology, and the Future of Belief](#), by John Lash. His website is [metahistory.org](#).

[xxi] Forbes, *Columbus and other Cannibals*, p. 188.

[xxii] Jung, *The Symbolic Life*, CW 18, par. 1374.

[xxiii] Forbes, *Columbus and other Cannibals*, p. 153.

[xxiv] Reich, *The Mass Psychology of Fascism*, p. xvii.

[xxv] Forbes, *Columbus and other Cannibals*, p. 18.

[xxvi] *Ibid.*, p. 43.

[xxvii] *Ibid.*, p. 52.

[xxviii] *Ibid.*, p. xix.

[xxix] *Ibid.*, p. 49.

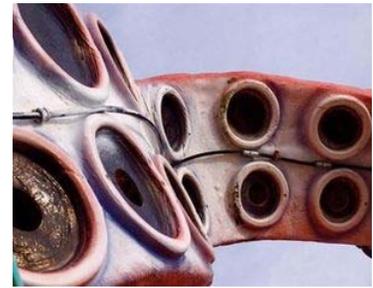
Part Two

Vampire Squid Economics: A Case Study in Full-Blown Wetiko Disease

In Part One of this article, I contemplated a psycho-spiritual disease of the soul that I call malignant egophrenia and indigenous people call wetiko which is undermining the evolutionary development of our species. Wetiko/malignant egophrenia (heretofore referred to as wetiko) is nonlocal, in that it is an inner disease of the spirit, soul and psyche that explicates itself through the canvas of the outside world. **Certain people, groups of people, corporate bodies, or nation-states embody and act out this psychological malady in the world.** Specific situations in the world, such as the destruction of the Amazon rainforest by

myriad multi-national corporations, or Monsanto instituting terminator seeds as it tries to gain control of the production of the food supply, are real-life enactments, both literally and symbolically, of this self-destructive, inner process. Certain potent symbols in our shared waking dream are literally showing us this inner, vampiric dynamic, a stupefying process in which we get bled dry of what really counts.

Seen as a symbolic entity, the global financial system, for example, is the revelation of wetiko disease displayed graphically and schematically in its architecture, operations and overall design, so that anyone with a trained eye can discern the telltale signs and spore prints of this maleficent psycho-pathology getting down to business. The global economy (which can appropriately be referred to as the 'wetikonomy'), displays the fear-based, linear logic of wetiko disease as it reduces everything to the bottom line of dollars and cents. **We are living inside of a horrifying, abstract economic structure that itself is a living symbol and re-presentation of the out-of-control insanity of the wetiko virus. The global financial system is one of the most rapid vectors and pathways through which the virus of wetiko is going pandemic in our world.**



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The economy as an entity is a projection of the collective human psyche, but particularly of the 'Big Wetikos,' who hold a disproportionate power in crafting its operating system and in running its day-to-day operations in the world. In the wetikonomy, money has become indispensable for our biological survival, as well as our psychological well being and need for social prestige. This results in the drive for acquiring money becoming hardwired into the most primal centers of our lower, animal nature. This can generate a dependency that can easily lead to a treadmill that spirals downwards towards degeneracy, a true 'rat race' in which we become addicted to chasing after 'the buck,' as we increasingly worship Mammon (the God of the love of money. Interestingly, the esteemed economist John Maynard Keynes considered the love of money a form of mental illness). Our need for money becomes the 'hook' through which the Big Wetikos, who control the supply and value of money, can 'yank our leash' and manipulate humanity. To say it differently, **the economy is engineered by a few, the 'Big Wetikos,' who then utilize their creation to manipulate the collective human psyche and in so doing influence and warp it in a wetiko-like way.**

Using the global financial and monetary system as our case study, we can see and understand how the wetiko virus operates in the psyche and in the world, which are both interactive and co-creative reflections of each other. The invention of money was a breakthrough in human affairs, an innovation in which real wealth is allowed to be symbolically re-presented by something else. Money is a construct, something made up, which adds convenience in the trading of goods and services that have value. The wetiko-created fiat money system, however, is the doorway through which a deviant distortion in this co-operative process of exchanging value amongst ourselves emerges. The wetikonomy's fiat-currency is not backed by real value, but rather, is a system in which, as if by magic, money is created out of thin air. Having fallen through the rabbit hole, we now live in a world where money materializes simply by decree (fiat) of an elite cabal of Big Wetikos, who can exchange the tokens of value they have conjured up for the time and natural resources of everyone else. **The wetiko-economy is basically a legitimized counterfeiting operation. The Big Wetikos use their military and police state 'enforcement' resources to ensure that others cannot accumulate and circulate capital outside of their system. As if that isn't bad enough, in a further diabolic sleight of hand, this virtual fiat currency, backed by nothing real and having no intrinsic value in and of itself, is then equated with debt, thus making it worse than nothing. This total inversion of our concept of value itself is a glaring symbol in our midst primal screaming that there is something terribly amiss with our financial system.** There is indeed something wrong with a virtual, bubble economy that is decoupled from the real economy and is dictated and manipulated by the few at the expense of the many.



'Wetiko' by ohsnap_son (@Deviant Art)

The over-leveraged wetiko economy is a 'phantom menace,' in that there is hardly any real substantial value changing hands except in appearance. Unlike a real economy that is based on, backed by and generates genuine wealth, the wetikonomy, because it has no conventional solid, objective, substantial reality, has only a phantom-like, apparent existence. It is as if authors of a fantasy novel or a fairy tale are trying to 'market' and 'sell' their creation as nonfiction, and we, as consumers, are 'buying' it, believing it to be true. **Collectively pretending the fiction is real, we have forgotten that we are playing a mass game of 'make believe.'** **The bubble economy of wetiko is a con-fidence game (a 'con' game), a con-struct of our mind maintained in each moment by the belief that the system is real, solvent and legitimate.**

A virtual, synthetic economy such as ours is a product cooked up by the fevered imagination of the wetiko financiers. Like a collective dream, or a mass spell, it is a concoction based upon mutually shared agreements among its participating members. **The wetikonomy in which we live, unlike a free market economy, is subject to the intervention of and manipulation by the central bank, an entity which has interposed itself between us and the market. The agency of the central bank, in its attempts to interfere with and control a natural, self-regulating marketplace, is a living symbol of the wetiko pathogen and how it disrupts a living system.**

Just as a vampire can't stand to be seen and thus avoids the light of day at all costs, as it is only able to operate by the deceptive cover of darkness, so the very nature of the institutions and operations by which the phantom wetikonomy functions must be kept hidden from the light of public awareness. **The financial instruments of the wetikonomy are purposely crafted to be incredibly complex and hard to understand so as to hide and obfuscate the theft that is happening.** Hiding the reality of what they are doing is one of the 'chief features' of wetiko finance. Replacing transparency with opacity, it has become standard accounting practice in the wetikonomy to 'cook the books' so as to avoid being held accountable. If clearly illuminated and exposed to the light of collective disclosure and transparency, the shell-game and Ponzi scheme that IS the global financial system will be revealed to be the staggering and unlawful deception that it is. In a vast computerized web of electronic transfers and accounting shenanigans, the global economic system has become an insanely desperate pyramid scheme, a high-tech casino-like scam. A monstrous, planet-wide Madoff-like rip-off done with smoke and mirrors, **the wetikonomy is like a massive optical illusion that is projected by the Big Wetikos, a cadre of master spell-casting wizards, who have nearly infinite resources at their disposal to make their illusion seem real. The wetikonomy, like apparitions of majestic castles in the sky, is a magical display that captivates and holds spell-bound the credulous, semi-conscious masses, who are more than willing, based on their childlike need to hope and believe in an authority outside of themselves, to give away their power so as to quell their fear. This is a regressed form of magical thinking writ large on the world stage.**

At first glance, an optical illusion looks one way, but when we investigate further, we can see the illusion for what it really is. If this grand financial illusion were to be unmasked and collectively seen through, the underlying and pervasive 'fraud as a business model' approach to running the global economy would reveal itself to be the spectral phantasm that it is. Once the seemingly rock-solid, concrete skyscrapers of the

wetikonomy reveal themselves to be a stage set with nothing behind it, built on ever-shifting sand, it is not enough just to realize this and do nothing. It is then our responsibility to re-create and re-dream a different set of agreements regarding how to be in relationship with each other. This sets the stage to re-engineer the system of wetiko-ized control mechanisms that, through locked-in contractual relationships, freezes the economy in a corporate and wetiko-ized trajectory. **The power structure in a wetiko-ized society is inherently fiscal instead of political, which is why political change doesn't result in economic change. It is the banks that control the government, not the other way around. As our collective realization gathers momentum, however, such a process of waking up *en masse* could dissolve the wetikonomy to its empty core, bursting the bubble economy and collapsing the whole artificial edifice - the artifice - of fake finance, like the house of cards that it is. This realization lays the groundwork for a more enlightened financial and investment system grounded in real economics, a healthy environment and the cultivation of a humane human civilization.**



The unsustainable illusion that is the wetikonomy, however, is based on and supported by violence or the threat of violence, from a personal level up to the capacity to collectively wage war, both visible and invisible. The ability and willingness to kill is not an illusion. This is why many people collude in supporting and perpetuating the illusion, for to not do so inevitably leads to some form of coercion, which is a subtle (or not so subtle) form of violence. In the highly uncivilized world of the wetikonomy, 'might makes right.' **The nature of the beast that we are dealing with needs to be factored into the equation of how we creatively and strategically respond.**

The wetikonomy, to use journalist Matt Taibbi's infamous phrase describing the major global investment bank Goldman Sachs, is a "*vampire squid*" that is sucking, draining off and redistributing more and more wealth from the poor, and the formerly middle class, into the hands of the already unthinkable wealthy. This "great vampire squid," to quote Taibbi, is "wrapped around the face of humanity, relentlessly jamming its blood funnel into anything that smells like money." **Unlike a real economy that creates wealth, the vampire squid wetikonomy, a global, organized crime syndicate, extracts and extorts wealth from the real economy and from real people like you and me.** There is an actual creature called *Vampyroteuthis Infernalis*, which literally translates as Vampire Squid from Hell, a living symbol and perfect description of wetikonomics.



Vampyroteuthis Infernalis

The Big Wetikos, are debt 'pushers,' in that they inject credit into the would-be victim, artificially enlarging, pumping up and ultimately poisoning the recipient. The more money owed the better, as the bigger the meal of debt off of which the predators will be able to cannibalistically feed. The bigger the debt, the deeper the pockets they can pick, and the more blood there is for the vampires to drink. They create VSID -- 'Vampire Squid Induced Debt,' whose victims become its slaves and indentured servants. As it says in Proverbs (22:7), "*The borrower is servant to the lender.*" **The modern-day, debt-based wetikonomy is designed to have an exponentially, ever-increasing debt that in principle can never be paid off, analogous to how in wetiko disease there exists an insatiable hunger that can never be satisfied. The economic system imposed on humanity by the rapacious Big Wetikos is a perversion of the original, wholesome meaning of the**

word 'eco-nomy,' which has the same root as the word 'eco-logy,' and refers to the harmonious management of a household. The wetikonomy, instead of creating value and wealth that can be shared by all, impoverishes and enslaves the vast majority of humanity while simultaneously enriching the Big Wetiko predators. Big Wetikos are the 'anti-Robin Hoods,' as they rob from the poor to give to the rich (themselves). The Big Wetikos buy up all of the assets that have tangible, real world value, like land for example, in exchange for their made-up fiat currency. Once the exchange is made, and they are

in possession of the stuff of real value, they then devalue and debase the currency, which becomes 'worth less' as time passes. The people are left holding an empty bag, while the Big Wetikos are increasingly in possession of everything else of value. **The Big Wetikos are financial terrorists, actively engaged in warfare against humanity, using weapons of financial mass destruction (WFMD's).**

In a wetikonomy, a perverse synergy occurs in the revolving door between government and high finance. The political system becomes a front for and extension of the banks. **The United States Treasury is bankrupt, which is to say that it is owned by the banks. Having the upper hand, an international clique of banking elites are the ones who give the orders and, appearances to the contrary, choose the politicians who will occupy the positions of power to do their bidding. This is clearly evidenced by President Obama stacking his cabinet with the very same people who created the economic crisis in the first place, all of whom have intimate insider connections with and allegiance to a corrupt cabal of high financiers.**

In a wetikonomy such as ours, the Big Wetikos who create economic crises get rewarded for their actions, gaining untold riches. **Think of the bank bailouts, a criminal heist of historical proportions, where the banks blackmailed our nation, putting a metaphorical gun to our government's head, threatening that if we don't give them what they ask for, they will crash the global economy and we will have martial law.** We acquiesced at the expense of our national sovereignty. True to form, there was very little accountability regarding how the banks used this money, and much of what happened to it is still a mystery. In the total opposite of what happens in a 'real' economy, in the bailout, money was invested and sucked into the least productive aspect of the economy -- the financial system -- all at the expense of the taxpayers. The Big Wetikos get the booty, and the risks and liabilities are then dumped onto the general population, increasing our nation's debt, and turning almost everyone else into 'serfs.' The inevitable austerity measures, e.g., cuts in retirement benefits and social services, will then be put squarely on the backs of the working people. Taxpaying citizens will be forced to pay off the debt over decades of hard work and toil, as they become indentured servants to the bank. As it is said, 'Crime that pays, stays.' **We live in a 'klepto-plutocracy': a ruler-ship by really wealthy thieves. We need to 'wake up' to that we are being taken for all that we are worth.**

The result is the largest gap in the distribution of wealth between the rich and poor since right before the 1929 Great Depression, which creates enormous economic instability, a situation that the Big Wetikos can then use to their own advantage. This transferring of assets from the broad class of working people and entrepreneurs to the super-rich is no accident, but is purposefully being implemented by the cold-blooded, Big Wetiko banksters and power brokers, who operate as a global banking cartel, so as to continually centralize their power and control. Unfortunately, this isn't some sort of wacky conspiracy theory. **The evidence is all around us, fully visible to anyone who has the eyes to see. A global robbery is in progress; the Big Wetikos are enacting a financial coup d'etat of staggering proportions right in front of our eyes. It is quite symbolic that the one time in the New Testament that Jesus got really pissed was towards the money-changers.** Big Wetikos in positions of power in high finance, manipulating the markets so as to loot the planet's treasuries and precious resources, have become the modern-day pirates, ransacking and pillaging humanity and all living things. This real world process is an externalized reflection of the psychic coup d'etat being perpetrated by the wetiko bug within our own psyche. This is to say that we can recognize a deep process within ourselves as it is revealed to us in the seemingly outside world. Seeing this is to begin to spiritually awaken, as we aren't just 'waking up' to the fact that we are being robbed, but are 'waking up' to the deeper, dreamlike nature of our overall situation.

The Big Wetikos are not just draining the resources of individuals, but are sucking up the real assets of and taking down the economies of entire nations around the world (think of what is happening in Europe now, i.e., Greece and Ireland, and ever more so in the U.S.). One striking symbol of this process is the IMF (International Money Fund), a vampire squid-like entity if there ever was one. The IMF is essentially a bankrupt institution backed by a cadre of banks that are themselves mostly insolvent. The IMF is constantly on the lookout for real assets to scarf up so as to sate its voracious debt-driven hunger. When a country finds itself in financial dire straits (**a crisis oftentimes created by a coordinated, criminal cabal of financial terrorists that are in league with the IMF**), the IMF swoops in and offers a seemingly beneficent, helping

hand in the form of bailouts to the ailing country in their time of need. **The IMF, however, effectively loots and pillages the country that it is purportedly aiding, for, once the country accepts the IMF's 'help,' the IMF winds up taking over the country's real assets to pay back the loan, thus turning it into an economic hostage. Each country that the IMF subjects to its 'economic shock therapy' becomes a laboratory experiment by which it continually refines and perfects its financial weaponry.** The crisis in Greece is a recent example of this sinister experiment in how to financially take down and extract the wealth from an entire country. The resulting austerity measures imposed upon the now enfeebled and hobbled country are akin to a modern form of feudalism. Subsequent to Greece, Ireland was taken down using the same tactics, and other nations (Portugal, Spain and Italy to name but a few) are in the cross-hairs of this internationally organized form of financial warfare.



As the wetiko infection progresses in the global body politic, the global economic system becomes gradually redesigned to exert more and more effective top-down control by the few over the many, to the benefit of the elite few. These very hard economic times we live in, unbelievably, are the times of the greatest profits for certain select corporate conglomerates in all of history. **Are people aware of this eye-opening and mind-blowing fact?** It is revealing that **the very phrases used to describe the grand larceny occurring daily in and as the global financial system are terms that specifically apply to the psycho-pathology of wetiko disease, such as 'predatory lending,' 'liar loans,' 'zombie banks,' 'disaster capitalism,' 'financial terrorism,' 'monster capitalism' 'voodoo economics,' and 'tapeworm economics,'** to name but a few.

The one thing the Big Wetikos are most afraid of, however, is large numbers of people seeing through their charade and realizing that the emperor has no clothes. If enough people clearly see what the Big Wetikos are doing -- committing unconscionable crimes against humanity on a grand scale while they play roulette with our planetary inheritance -- their gig will be up. This is an externalized reflection of how the wetiko virus within ourselves is terrified of being seen, for once the bug is seen, it is 'out of business.' The global financial system is a symbolic reflection openly revealing the psycho-spiritual disease of wetiko 'in business.'

The wetiko economic system is a bribery system. The Big Wetikos give us a tiny, overflow trickle of the over-the-top profits they unjustly reap, in which we gladly share. We then pretend that we are 'clean,' that we are not complicit in the systematic evil that is playing out. **We fall under the self-inflicted illusion that we are not responsible and are merely victims of the system, and yet, we are simultaneously feeding off and supporting the very evil of the system as it kills us. Energetically, on the level of the deeper, underlying field, we pay a steep price if we are buying into this Faustian pact with the Devil. We receive what appear to be benefits, wetiko 'frequent flyer miles,' so to speak, but at the ultimate cost of our own genocide.** Similar to accepting candy from a predator, the rush of immediate gratification provides an apparent short-term benefit at the cost of our integrity, our freedom and ultimately, our lives. **Our true power comes when we see our culpability and complicity in this process and accept our responsibility, thus enabling our ability to respond, which gives us the power to choose differently and change things.**

The wetikonomy is both a symbol of and a portal through which we can see the bug of wetiko as it in-forms a living, yet diseased system emerging from the human mind. When we see the workings of the wetiko virus in any system, be it the financial system, the family system, or within our own selves, we are at the same time generating a living antibody of awareness which neutralizes the virulence of wetiko. **Seeing how the global financial system is literally being animated and driven by the wetiko virus is to pop into a heightened state of awareness in which we are seeing a wetiko-ized system from outside of itself.** We could only do this if we are beginning to see with healthy, wetiko-free eyes, and are thus separating and freeing ourselves from the toxic system. As we increasingly illumine the workings of wetiko, we more and more 'distinguish ourselves' from it.

Our real debt is to ourselves; we owe it to ourselves to take a closer look and in-form ourselves and see

through the business of wetiko. We can discover how money can be used as a tool that helps us cultivate and share true abundance. The return on our investment of attention will truly stimulate the neglected real economy and further inspire deeper heights of lucidity. This allows us to tap into the place within ourselves that is untainted by wetiko, through which we can consciously leverage and redesign the system to our collective advantage, which is to say, for the benefit of all. Herein lies our power to overcome the plague of wetiko, and in so doing, to build a world that works for everyone.

I would like to thank Catherine Austin Fitts of Solari.com, for our many years of discussion about integrating spiritual and economic phenomenon. For an excellent detailed case study of wetikonomics, please go to Catherine's [*Dillon, Read and Co. Inc. and the Aristocracy of Stock Profits*](#).



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The writing's on the wall

Part Three

[Let's Spread the Word: Wetiko](#)

In the [first part](#) of this series, we contemplated the idea of a psycho-spiritual disease of the soul that has been wreaking havoc throughout human history that Native Americans call wetiko. In part two, we inquired into how the wetiko bug disrupts and deranges a living system, using the world financial system as our case study. The wetiko virus is like a parasite that literally feeds off, takes over and aberrates the curren(t)cy of the infected system. The wetiko pathogen originally manifests as a disturbance in the field of the collective unconscious of humanity itself, creating the psychic ley lines upon which world events are erected and energized. The origin of this virulent disease is to be discovered within the psyche (please see my article [It's All in the Psyche](#)). Because of the psychic nature of wetiko, it serves us to understand the psychological underpinnings of the virus, which is to say, how it affects our day to day relationships and lives. We begin to 'see' the bug when we are able to get in focus and recognize 'its' psychological signature in both ourselves and others. **The fact that the source of the wetiko germ is within the psyche means that the cure for this disease lies hidden within the psyche as well.**

Wetiko psychosis is at the very root of humanity's inhumanity to itself in all its various forms. As a species, we need to step into and participate with our own spiritual and psychological evolution, which means that we must focus our attention on and contemplate this 'topic of topics' before this virulent madness destroys us. Up until this point in our history we have been too easily distracted by the ruses of the wetiko bug itself. The disease itself is now demanding that we pay attention to it, or it will kill us. Its cure is the most pressing and fundamental issue facing us today. Author and environmental activist [Derrick Jensen](#) writes in his foreword to Jack D. Forbes book about wetiko psychosis, "[Columbus and other Cannibals](#) is, I think, the most important book ever written on one of the most important topics ever faced by human beings: why is the dominant culture so excruciatingly, relentlessly, insanely, genocidally, ecocidally, suicidally destructive?"[i] Historian Arnold Toynbee points out that a civilization doesn't die from being invaded from the outside, but unless it

creates culture which nourishes the evolution of the creative spirit, a civilization invariably commits suicide. As if possessed, our civilization is, trance-like, sleepwalking in a death-march towards our own demise. The most pressing and inevitable question of our time is not just 'why?' but more urgently, how can we stop this seemingly out-of-control, self-destructive, hell-bent part of ourselves?

'Psycho'-Analysis

The origin of wetiko is the human psyche. Psychologically speaking, shadow projection is at the very root of wetiko disease. [Shadow projection](#) is a process in which we split-off from and project out our own darkness onto others. It is our misguided attempt at a 'final solution' to the problem of the evil within ourselves which actually deprives us of the capacity to deal with evil. Projecting the shadow opens up the door and invites in the vampiric entity of wetiko to make itself at home in the most intimate spaces of our own psyche. It is through the dynamic of shadow projection that the wetiko bug digs in and entrenches itself within our psyches, where it is then able to commandeer the executive function of the psyche to its own ends. When we project the shadow, we unwittingly become a conduit for evil to possess us from behind, beneath our conscious awareness, and to act itself out through us.



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When there is mutual shadow projection between individuals, groups or nations, each side has an unconscious investment in the other playing out the projected evil so as to prove their own self-righteous innocence, a dynamic which becomes self-reinforcing and continually feeds the polarization in the field.

Shadow projection, as it collectively plays out *en masse* on the world stage is an outer reflection of the initial process within ourselves of our be-night-ed effort to exterminate our own darkness (please see my article [Shadow Projection: The Fuel of War](#)). When shadow projection happens *en masse*, it is as if the archetype of evil emits its toxic radio-activity underground, through the shared unconscious of the collective, and manifests collectively as destructive psychic epidemics.

In shadow projection, we attempt to master and experience power over the internal condition that originally proclaimed our powerlessness to ourselves not by becoming conscious, but by unconsciously identifying with, becoming, and then acting out the power to externally destroy. Unconsciously acting out unbound power without restraint is our perverse way of defending against the internal breakthrough of feelings of helplessness. Evacuating and relocating our inner darkness outside of ourselves by demonizing the 'other' seemingly protects us from feeling our vulnerability and pain. Our inner anxiety about our existential 'power to be' attempts to resolve itself in the power to act free from restraint. In an unmediated expression of our disempowered inner condition, our unconscious acting out does not surmount the need for compulsive repetition, however, but rather, assures it. **Wetikos' modus operandi, their 'M.O.,' becomes to root out and kill everything that feels tender, vulnerable and alive within themselves, thus systematically murdering anything and everything within them that could possibly melt or produce a crack in the ice that encases their heart.**

Because full-blown wetikos are soul murderers who continually recreate the on-going process of killing their own soul, they are reflexively compelled to do this to others; for what the soul does to itself, it can't help but to do to others. In a perverse inversion of the golden rule, instead of treating others how they would like to be treated, wetikos do unto others what was done unto them. **The wetiko is simply a living link in a timeless, vampiric lineage of abuse.** Full-blown wetikos induce and dream up others to experience what it is like to be the part of themselves which they have split off from and denied, and are thus not able to consciously experience - the part of themselves that has been abused and vampirized. In playing this out, wetikos are transmitting and transferring their own depraved state of inner deadness to others in a perverse form of trying to deal with their own suffering. Paradoxically, wetikos both try to destroy others' light, as it reminds them of what they've killed in themselves, while simultaneously trying to appropriate the light for themselves.

Wetiko disease is an expression of the convincing illusion of the separate self gone wild. Bewitched by the intrinsic projective tendencies of their own mind, full-blown wetikos are unconsciously doing the very thing they are reacting to and accusing other people of doing. Projecting the shadow onto others, they will accuse



others of projecting the shadow onto them. To use an extreme, but prototypical example, it is like someone screaming that you're killing them as they kill you. If their insanity is reflected back to them, they think it is the mirror that is insane. Suffering from a form of psychic blindness that believes itself to be sightedness, full-blown wetikos project out their own unconscious blindness and imagine that others, instead of themselves, are the ones who are not seeing. **Governed by the insane, self-perpetuating logic of fear and paranoia, those taken over by the disease fear that if they don't attack and rule over others, they are in danger of being attacked and ruled over themselves. In their convoluted, upside-down, flawless illogic, wetikos re-act to their own projections in the world as if they objectively exist and are other than themselves, thinking that they themselves have nothing to do with creating that to which they are reacting** (please see [Aparticipatory Delusional Syndrome \(ADS\)](#)). Someone fully taken over by the wetiko bug is like a kitten endlessly reacting to her reflection in a

mirror as if it is another kitten separate from and other than herself. The evil we see in the full-blown wetikos is a reflection of our own evil; if we don't recognize this, we will just be projecting our shadow onto them. We are then guilty of the very same thing (shadow projecting) we are essentially reacting to and of which we are accusing them.

The term *wetiko* is a Cree term (*windigo* in Ojibway, *wintiko* in *Powhatan*) which, to quote Forbes, refers to "*an evil person or spirit who terrorizes other creatures by means of terrible evil acts.*"^[ii] Wetikos are the human instruments for the transpersonal 'spirit of evil' to terrorize the world. **In wetiko disease, we unwittingly become drafted into being foot-soldiers in the war not 'on,' but 'of' and 'for' terror. The wetiko parasite feeds on and harvests the emotions of fear and terror.** Terror is the essence of its insidious 'ill-usory ill-logic.' In wetiko disease, the psyche takes the 'terror' that haunts it from within, and in its attempt to master it, unwittingly becomes taken over by it, thus becoming an instrument of terror in the world. We have then become the thing we most feared, 'creatures of the European nightmare world,' as we psychologically terrorize ourselves, as well as terrorizing the world at large. **Wetiko is the bug which feeds the experience of terror within our mind and out in the world, fueling one of its more prominent manifestations in our world today: the 'Global War on Terror.'**

A Frankenstein Monster Come to Life

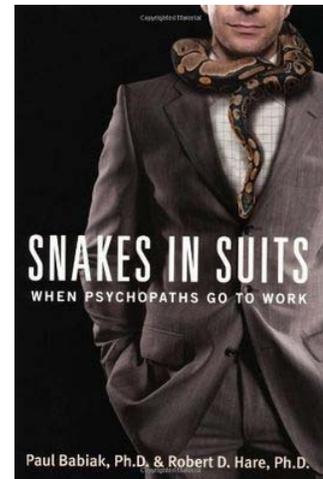
Wetikos suffer from what is called 'pseudologia phantastica,' a form of hysteria characterized by a talent for believing their own lies. "*Lying,*" Forbes writes, "*in fact may represent a key strand in the entire epidemiology of wetokoism.*"^[iii] Ultimately deceiving themselves as they believe in the propaganda of their own lies, full-blown wetikos become strangers to themselves. Wetikos continually have to invest their life-force in lying to themselves, while at the same time fooling themselves into believing that they are not doing so, a version of what George Orwell referred to as 'doublethink.' Suffering from amnesia, they have forgotten what it is to remember, and to 'seal' the deal, they have forgotten that they have forgotten. The result is that they split their mind in two. **Falling into denial, and yet denying they are in the state of denial, becomes a process that they are invested in at all costs, or it would blow their denial. Anything that threatens their perverse state of affairs has to be destroyed.** Hiding from their lie, they are in essence hiding from themselves, which is pure madness.

Instead of living from and out of an awareness of the psyche, full-blown wetikos continually avoid awareness of the psyche, a habitual pattern which becomes their internal compass and continual default, their M.O. Taking refuge not 'in,' but 'from,' themselves, wetikos are continually fleeing from themselves, endlessly circling around in the hamster wheel of *samsara*. All of their energy gets invested in fueling their own, and others, deception. **Their will becomes dedicated to hiding from the truth of what they are doing, a truth which endlessly pursues them, as they continually avoid relationship with themselves.** Wetikos become wedded to the full-time occupation of keeping one step ahead of themselves, a process which, once it gains a certain momentum, attains a seeming autonomy that is self-generating (please see [Autonomous](#)

[Complexes](#)). As this inner process progresses, it gains a sovereignty over their psyche, as if a self-created Frankenstein monster has come to life in the flesh. The wetikos have then created their own sci-fi nightmare, with themselves in the starring role. Once created, a mind-virus like wetiko, just like the Frankenstein monster, gains a seeming life of its own, independent of its creator. It then holds its creator in its thrall, unable to escape from the out-of-control hell of their own making.

Speaking of someone possessed by the wetiko virus, Forbes writes, "*such a person cannot be authentic. Such a person is not merely a pimp, he is also a ghost, as it were, a mere imitation of a person. His life is an imitation of life...their life is less than that of a wild (free) animal who is, after all always authentic.*"^[iv] Wetikos become unreal to themselves, a simulation of themselves. Split in two, they become schizoid, dissociated from themselves, duality having seemingly established itself as the reigning logic at the core of their being. Different parts of the person taken over by wetiko become compartmentalized, neither connected to each other nor to the whole. This process of inner fragmentation serves to hide from the wetikos what they are doing to themselves, as they become their own never-ending 'cover-up.' This psychological dynamic is kept in place by how painful it is to behold and contemplate the modes of avoidance they construct to protect themselves from what they do not want to know. And yet, as painful as it is, it is only in the seeing of what they are doing (to themselves) that there is any possibility of becoming free from this malignant malady.

Wetikos can psychopathically (and thus toxically) mimic the human personality perfectly. If it serves their agenda, they can be convincing beyond belief, making themselves out to be normal, caring, politically correct human beings. They are unable, however, to grasp emotionally the meaning implicit in the thoughts and feelings they are exhibiting. They lack insight into how they differ from others, for they do not differ from others as they see others. They are skillful at pretending love and devotion, as if they are imitating a person. Impersonating themselves, their existence is a true parody of life. They can't distinguish between their mimicked (pseudo) responses of love, remorse, etc., and the genuinely felt responses of a healthy person.



Full-blown wetikos are emotionally stunted, as their feelings are confined to the primitive, archaic emotions of anger, frustration, numbness and rage. Suffering from a deep disorder of feeling in which they can not allow themselves to consciously feel, they typically swing between numbness and rage. Fixed in their own limited and myopic point of view, they have no capacity to see themselves as others see them. Proclamations to the contrary, they have no empathy nor compassion. They can't see the world through others' point of view, only through their own, which in Hannah Arendt's opinion is a primary characteristic of what she calls the "*banality of evil*." **Wetikos don't relate to others as autonomous, independent beings, but rather, as pawns to be used as means to their own selfish ends, objects to be manipulated for their own narcissistic benefit, rather than as ends in themselves, subjects with their own intrinsic value and valid viewpoints. Because they have lost connection to their soul, they cannot hear the pleas of nor see the soul in others. They refuse to see the harm their actions are doing to others, as this would injure their overly-positive, inflated narcissistic self-image, which protects them from consciously feeling their shame and guilt** (read more about [Malignant Narcissism](#)). Seemingly unable to consciously experience their guilt animates more shadow projection, which fuels the wetiko pathogen in a continually self-regenerating feedback loop. Unwilling to experience their guilt, wetikos are afraid of being exposed, of being found out, which is an outer reflection of the terror that the wetiko parasite within us feels at potentially being illumined.

We secretly feel a sense of guilt when we shadow project, because we inwardly know we are not in our integrity. This sense of guilt itself is the very feeling from which we split-off. Our guilt does not allow us to feel our guilt, which is what we secretly feel guilty over. To the extent that we don't consciously experience our guilt, we become caught in an infinitely-perpetuating double-bind in which we project out our guilt and darkness, which just perpetuates the very thing we feel guilty about, *ad infinitum*.

Big wetikos[v] may never know nor be forced to come to terms with the harm they have caused, as oftentimes they find themselves in the privileged position of the victors who rewrite history on their own terms. Many of our society's historians, themselves infected by the wetiko virus, exalt aggressive and exploitative behavior, categorizing as 'primitive' and 'backwards' those who don't forcibly 'conquer' others, thereby subtly and subliminally brainwashing the young into the ways of the world of wetiko.

The Self-Destructive Evil of Empire

Being a field phenomenon, wetiko psychosis doesn't just express itself individually, but its nonlocal tentacles are continually manifesting collectively throughout the underlying field of consciousness. The multi-headed hydra that is the wetiko collective psychosis materializes itself in families, groups, nations, and in whole species such as ours. Wetiko's 'body politic' has an intrinsic and insistent need for centralizing power and control, fueled by the bottom line of corporate-driven profits. Speaking about the monster of ever-expanding empire, Forbes writes, "*imperialism and exploitation are forms of cannibalism and, in fact, are precisely those forms of cannibalism which are most diabolical or evil*"[vi] A 'front' for the underlying wetiko virus, the military-industrial-criminal-complex, with its ultimately self-destructive, built-in need for endless expansion is like a systematic runaway in cybernetic theory. The Frankenstein monster of ever-enlarging empire is like a runaway locomotive gaining speed, approaching the event horizon of its inevitable 'crash,' all under the deceptive banner of 'progress.' Meanwhile, this 'progress' destroys people, families, communities, and potentially, the biosphere itself upon which human life depends. "*Wetikos,*" Forbes writes, "*have taken their Satan to the four-corners of the world, and they have made him their God.*"[vii]

Evil is like a pathogen that enters a system, be it an individual, nation-state, or world-system, and exploits the system, knocking it off balance. Such disturbances can transform something wholesome, such as the drive to reproduce, into something evil - the drive to rape. Etymologically, the meaning of the word 'evil' has to do with 'excess' as well as to 'transgress boundaries.' Full-fledged wetikos are rapists of the human soul. The word 'rape,' etymologically speaking, is derived from words that mean to overwhelm, to enrapture, to invade, to usurp, to pillage, and to steal, which are all characteristics of someone who is taken over by the wetiko virus.

Wetiko disease is a self-devouring operating system that leaves nothing unmolested. It is a living death sentence that, if left unchecked, destroys everything within its dominion, including itself. Wetiko psychosis ensures that everything is sacrificed on its altar of death and destruction. **From a galactic perspective, our planetary so-called 'civilization' is a living, spreading outbreak of wetiko psychosis that is threatening to destroy not only its human host, but the entire planetary biosphere which makes life on earth possible as well.** Speaking of wetikos' ravenous hunger, Forbes points out, "*It's voracious, rapacious, appetite will cause it to literally eat itself.*"[viii] Forbes continues, "*The rape of a woman, the rape of a land, and the rape of a people, they are all the same...Brutality knows no boundaries. Greed knows no limits. Perversion knows no borders. Arrogance knows no frontiers. Desire knows no edges. These characteristics all tend to push towards an extreme, always moving forward once the initial infection sets in.*"[ix] Untreated, this psychic infection gradually takes hold of the wetikos' being, corrupting their heart, poisoning their psychic body politic from within. Like the virus of evil insinuating itself into the soul in incremental, un-noticed steps, at a certain point this leukemia of the soul becomes irreversible, inevitably leading to its host's destruction. **The wetiko virus's pathogenic effects within an individual are a microcosmic fractal iteration of the collective, macrocosmic dynamics of the disease; how wetiko works within each of us is synchronistically mirrored with stunning perfection in how it is playing out throughout the greater body politic.**

Unchecked by a psychic vaccine, the disease, like an addiction running rampant, is progressive and is thus getting worse over time. Forbes writes, "*The wetikos destroyed Egypt and Babylon and Athens and Rome and Tenochitlan and perhaps now they will destroy the entire earth. But neither the 'junkie' looking for money for a shot of heroin nor the capitalists destroying Amazonian forests for big profits are able to stop their own destructive behavior.*"[x] Wetikos can't help themselves. **Suffering from a compulsion to destroy, if left to themselves they are unable to stop their suicidal behavior. Having lost their internal**

freedom, they are singularly lacking in options.

Having mesmerized themselves, wetikos have, ultimately speaking, become their own victim. Running like a tape that loops back into itself in endless iterations, their self-hypnosis is dedicated to forever forestalling the prospect of the gnawing anxiety of confronting and dealing with the insanity of what they are doing, both to themselves and others. Like the subject of a master hypnotist, their attention becomes attenuated, narrowed and constricted to their limited and particularized viewpoint.



After a certain point, wetiko disease becomes so completely internalized that the person so afflicted, as if compulsively repeating their initial moment of trauma, moment by moment recreates their own psychosis without any external stimulus at all. Having unconsciously identified with the aggressor, they become their own perpetrator, police state and control system. Their pathological inner state in-forms their actions in the outer world, which becomes the channel through which their ravaged inner landscape plays itself out and takes on embodied form.

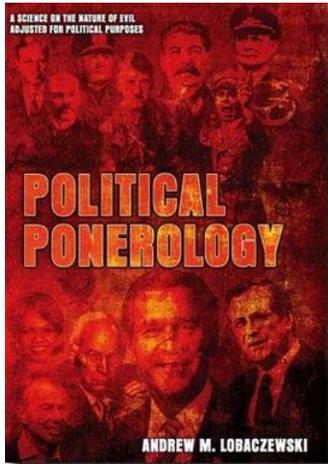
An inner sickness of the soul, wetiko is unique in that it is a boundary-dissolving disease, collapsing the distinction between the inner and the outer, between dreaming and waking. Wetiko nonlocally materializes itself in, as and through the medium of the outside world, which becomes the canvas for its full-bodied revelation of itself. Wetiko nonlocally in-forms, gives shape to and configures events in the world so as to synchronistically express itself, which is to say that just like in a dream, events in the outer world are symbolically expressing an inner, psychological situation (please see my article [The World is Psyche](#)). Wetiko can only be 'seen' when we snap out of our literal way of interpreting our experience and start seeing with symbolically informed awareness. At the same time, wetiko itself can become the impetus for expanding our consciousness and recognizing that the world itself is a continually unfolding, living revelation of itself that is speaking symbolically, which is the language of dreams.

A Cult(ure) of Madness

People have to be cured of their spiritual sickness before they can build a just society. Forbes says, "*to adjust to a wetiko society is to become insane.*"[xi] It is no great accomplishment to adapt to and be considered sane in and by an insane society. The culture of wetiko promotes the systematic destruction of the human heart, which when fully internalized, alienates us from everything in ourselves, save what reproduces the conditions of the system. **Adopting the values of our oppressors, however, insures the continuation of our own dehumanization. The system is set up to be a set up such that, to quote Forbes, "a person oppressed by wetikos adopts the values of wetikos as he 'rises' in position. The wetikos taught him well, but they taught him falsely."**[xii] Big Wetikos learn to exploit every situation to their advantage and sacrifice in themselves everything that doesn't advance this motive. **To become a "Big Wetiko," Forbes comments, "requires a lot of back-scratching, back-stabbing, drinking, and maneuvering. It also requires the corruption of other young men (and women), who in turn, will become hooked into the system."**[xiii] Speaking about how "very, very easy" it is to become a wetiko in our society because of all of the perks and incentives, Forbes writes, "*they do get promoted, they do get better salaries, and they do get testimonials (and a gold watch) when they 'retire.'*"[xiv] Because of all of the 'benefits' of the role, there is not merely a passive disinterest, but rather, an active resistance and counter-incentive for wetikos to self-reflect, a contraction which simply feeds their compulsion and further reinforces their addiction to power.

Forbes writes, "*the wetiko disease has so corrupted European thinking (at least of the ruling groups) that wetiko behavior and wetiko goals are regarded as the very fabric of European evolution...if we continue to allow the wetikos to define reality in their insane way we will never be able to resist or curtail the disease.*"[xv] **It should be noted that indigenous people are not free from the wetiko virus as well. There are indigenous cultures that are governed by wisdom, but there are also indigenous cultures that are ruled by wetiko.** We should be careful to not romanticize and idealize indigenous, aboriginal cultures as opposed to European cultures, which would be too simplistic, and dualistic of a view.[xvi] When

wetikos possess power in any culture, or more accurately, when power possesses them, they are in a position to influence, define and create a certain level of reality that, though based on falsehood, operates as if it is real. In words that would be just as relevant with regards to the current Obama administration, author Ron Suskind quotes a neocon in the previous Bush administration as saying, "***We're an empire now, and when we act, we create our own reality. And while you're studying that reality - judiciously, as you will - we'll act again, creating other new realities.***"[xvii] If left in positions of power, wetikos will ultimately become and dream up into full-bodied materialization their own, as well as our, worst nightmare into reality.



Evil can take many forms - political, social, economic, militaristic, and psychological. Forbes says, "*predation can lurk under many guises, such as 'patriotism,' 'profit-seeking,' 'protecting our way of life,' and 'investment returns.'*"[xviii] **Many 'isms' themselves are simply thought-forms used by wetikos themselves to justify their rape, criminality, murder and evil. Wrapping their cause in the mantle of goodness allows Big Wetikos, who are in fact full-fledged predators, to sleep at night, seemingly guilt-free. In a form of self-entrancement, they have so thoroughly convinced themselves of the rightness of their actions that they rarely, if ever, have any ethical qualms about what they are doing. Where the evil of wetiko is endemic, there tends to be an ethical, developmental arrest in both individuals and throughout the society.**

Full-blown, big Wetikos are morally insane, and abuse power simply because they can. This is why, to quote Forbes, "*the development of rigid patriarchy follows the wetiko disease.*"[xix] In other words, cultures dominated by wetikos tend to organize themselves around the calcified, archetypal mythic pattern of the 'negative patriarchy,' which, simply put, is based on domination over others (read about [The Archetype of the Negative Father](#)). To quote Forbes, "*Might makes right' is the wetiko belief, but it is often accompanied by self-serving doctrines of 'divine will,' 'manifest destiny,' 'providence,' 'the march of civilization,' 'doing God's work,' 'stopping communism,' or comparable slogans.*"[xx] **These slogans are the mantras, or words of power, by which the collective spell of group-think is disseminated throughout the collective psyche.** Any rationalization will do, as long as it serves as cover for the wetikos to continue to exploit others, centralize power and feed their sickness.

Interconnected Roles in a Nonlocal Field

Speaking about how our species has never been able to get a handle on what is at the root of our self-destructive behavior, Forbes comments, "*Unfortunately, most of these efforts have failed because they have never diagnosed the wetiko as an insane person whose disease is extremely contagious. Nor have they, generally, understood that the [seemingly] non-wetikos, whether flunkies, pimps, or the most oppressed, are often 'secret carriers' of the disease.*"[xxi] The wetiko virus can only thrive in the global human family if, just like in any family system, each member enables and is complicit in the abuse. Being a field phenomenon, wetiko incarnates by em-bodying itself through various interconnected, form-fitted roles arising in the field, all at different stages of the disease. Each of these figures are various re-presentations of the multiple faces of the underlying pathogen. Wetikos can be hard to recognize because the people who are its instruments seem like normal, well-intentioned, innocent looking people, and yet, it is these seemingly regular people, just like you and me, who often become the 'secret carriers' of the disease. To the extent that we are not aware of this insidious, nonlocal, psychological disease, both in others and potentially within ourselves, we can very easily become its 'secret carriers,' its unwitting accomplices.

Forbes writes, "*But this we must emphasize over and over, that the whole wetiko disease is not limited to the brutes and goons who handle the gun, the lash or the instruments of torture. The nice people in the offices, the typists, the lab technicians, the clerks and, of course, the owners, directors, stockholders, senators, generals and presidents who use, profit from, and feed on human exploitation are also cannibals to one degree or another.*"[xxii] The Big wetikos could never get away with the murder that they do without 'the nice people in the offices' enabling them. These 'typists, lab technicians and clerks' are just 'following

orders,' and yet, are complicit in the insidious evil that is being spread throughout the world with their co-operation. Modern, corporate, technological systems are set up to distance us, both physically and psychologically, between what we do for a living and the ultimate, potentially destructive consequences of our actions. Even 'the nice people in the offices,' people just like you and me, to the extent that we are not aware of how we are feeding, and being fed by, the wetiko virus, are tiny cogs in the great predatory machine, complicit in the impersonal evil of the faceless system and in the destruction it wreaks upon all life.

Wetiko is an entity that becomes co-dependently entangled and inextricably coupled with others in its environment in order to survive. It serves us to differentiate the interdependent roles in the field which 'conspire' (which literally means to 'breathe together') to create and sustain the wetiko disease. All of these figures collaboratively enable the bug of wetiko to play out its reign of (t)error. Forbes writes, "The most guilty of the wetikos are, I would think, those who mastermind, justify and profit most from such systems. Such persons are the 'master predators.'"

[xxiii] **The full-blown, Big Wetikos, the 'master predators' in positions**

of power, can be suave and sophisticated, with refined tastes, highly intelligent, educated people, with offices in places like New

York and London, and can be highly respected by society, all of which makes their malady hard to recognize. Others are cast in the role of 'protecting' the abuser - the master predator's handlers, minions, sycophants, enablers, supporters and followers - while others are complicit by simply remaining silent and looking away. Some pick up the role of feeling powerless, thinking 'what's the use?' Some politically active sorts can pick up the role of attempting to fight the disease in a way that simply strengthens the diabolical polarization in the field, which just feeds and is the signature of the disease itself (please see my article [Spiritually-Informed Political Activism](#)). Whatever the role, it's all just multiple guises wearing the same underlying uni-form.



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All wetikos, including the Big Wetikos, are themselves just pawns in the hand of the underlying archetype itself, however. It is like when Toto, in *The Wizard of Oz* pulls away the curtain, but instead of their being a man behind the curtain, there is no one there but the formless archetype itself. If the master predators are removed from their positions of power, but if the underlying system which spawned them remains in place and not dealt with, over time others will simply pick up their 'vacant,' and vacuous roles. These power-mad roles exist as potentials in the field waiting to be filled, fleshed-out and incarnated, as these roles are an expression of the full spectrum of possibilities implicit in the underlying field, reflecting, as it always does, this same range of potentials within ourselves. The nonlocal field is seamless, and the roles do not, and cannot, exist in isolation, but rather, in co-relation to each other, as well to the whole field itself, in an interconnected web of infinite relatedness.

It is important to see the whole system, rather than only fixating on, and demonizing, one of its parts as separate from the whole (please see my article [Danger: Fasci-Nation with Bush](#)). Focusing on an individual person is analogous to contemplating one finger on a glove without recognizing the underlying hand in-forming and animating all of the interconnected, and fundamentally inseparable fingers in the glove. To concretize a localized manifestation of the pathology in an individual would be analogous to only seeing the circle that a three-dimensional sphere makes as it passes through a two-dimensional plane. The circle is a lower-level reflection of a higher-dimensional entity (the 'sphere' of wetiko's influence), just as the person taken over by the wetiko bug is a surface expression of a deeper, more fundamental pathogen that pervades the underlying field. To use another example, the person momentarily afflicted with wetiko is like a shadow on a wall - cast from a globe hanging from the ceiling - relative to the globe. The shadow on the wall is a re-presentation and projection of the higher, three-dimensional entity of the globe into a lower dimension of space. Studying the shadow within its proper context relative to the globe is the way of understanding the object casting the shadow (the higher-dimensional entity of the 'global' wetiko psychosis). In these examples, the point is not to focus on the personal manifestation of the disease, but rather, to see the deeper, nonlocal field that is giving shape to, in-forming and pervading the particular, localized outbreaks of the disease in the greater body politic. **Seeing, in Jung's words, "the numinous character of the reality in the background," [xxiv] IS the very expansion of consciousness which becomes the doorway connecting**

taken over by the wetiko bug, though merely its instrument and not, in the ultimate sense 'who they are,' literally can be said to be 'the incarnation' of the disease in human form. The person so possessed (think of, like I did in my book, George W. Bush, as one example) is the 'revelation' of the pathology in living flesh and blood. The person so stricken is showing us, in fully embodied, personified form, the underlying infrastructure and dynamics of this trans-human disease. When someone is so possessed, they are the local crystallization 'in form' of a nonlocal, and ultimately 'formless' phenomenon. The person taken over has been dreamed up into materialization to be a living, breathing 'symbol' of the nonlocal disease, an embodied reflection of an archetypal, and yet pathological, part of ourselves. Recognizing this is to realize that this person doesn't exist as an isolated, discrete entity, a skin-encapsulated ego, separate from the surrounding field. Seeing the person so possessed in their true context - as literally inseparable from all of us - becomes a portal through which we can refine our inner vision and see through the transparent illusion of the separate self. Seeing that the person so taken over is not separate from the field is a reflection of our own condition. Seeing the other's transpersonal nature enables us to not person-alize ourselves.



Holographically enfolded within the psyche of every human being, the wetiko virus pervades and underlies the entire field of consciousness, and can therefore potentially manifest through any one of us at any moment if we are not mindful. The wetiko bug is something that we all have unconsciously acted out in our lives at one time or another. We've all had our wetiko 'moments,' that's just the way it works. Recognizing this cultivates humility, which helps to psychically immunize us from the pernicious effects of the disease. This realization ultimately collapses the boundary between those who have the disease and those who don't.

Wetiko's nonlocal nature ultimately makes the question of who has the disease irrelevant, as we all have it to varying degrees, or rather, it has us. We are all in the soup together. This realization engenders both compassion and forgiveness. **This does not mean, however, that the Big Wetikos are not ethically, spiritually, and legally responsible for the unimaginable carnage they have caused.**

The primary line of distorted code through which the wetiko virus deviates our mind is the presumption of the separate self. The un-reflected upon acceptance of the axiom of separation is what makes all of the other delusions that make up wetiko possible. Seeing the diabolical nature of the disease entails realizing that it is the bifurcating 'us' vs. 'them' mind of duality which splits the world into opposites, that is itself the generative root of the wetiko germ.

This series of articles began by invoking the spirit of wetiko through our shared act of inquiry. As we shed light on wetiko, we become sensitive to its movements within ourselves. At this point the cat is out of the bag, so to speak, for there is no place for the spirit to hide. We are then in a position of having access in our lucid, self-reflective awareness to a sacred vessel which can nourish the very spirit which is to be venerated. To come full circle and successfully accomplish the original, healing intent of our magic ritual, the hidden, powerful spirit of wetiko needs to be 'contained;' this is the archetypal point behind the sacred alchemical idea of a mystical vessel which transforms the entire universe.

As people who are becoming wise to the wiles of wetiko help each other to step out of the illusion of separation together, a psychic [alchemical container](#) that is greater than the sum of its parts gets created. This holy grail-like vessel of collectively shared lucidity is reciprocally conjured up through our shared realization. This higher-dimensional mystic container is forever stimulating, stabilizing and strengthening itself in a positive feedback loop which literally gives birth to and inspires the creative spirit. This jewel-like higher-dimensional entity composed of consciousness itself is a lucidity generator that is tapping into the zero point energy of the mind, a form of higher-mind technology that attracts the rest of the universe into itself. When we recognize that we exist not apart from, but relative to each other, our connection with each other is 'hermetically sealed' with the stamp of Hermes. We then relate with each other in such a way so that none of our projections unconsciously leak out into the world, for the simple reason that the world



is recognized to be our projection. This is the very realization which bonds us together and through which we are united with the world, each other and ourselves. Becoming 'tight' in this way, we are 'blessed' by the master magician 'Hermes/Mercury,' the God of the sacred art of alchemy (please see my article [The Sacred Art of Alchemy](#)). 'The Force' is then with us. Empowered, we are able to trans-fix, trans-mute, trans-form and liberate the vampiric spirit of wetiko, while simultaneously snapping out of our en-trance-ment of ourselves.

Emptiness

Supposedly the greatest ruse of the devil is to convince us that he doesn't exist. Or on the other hand, is the suggestion that the devil does exist that is implicit in the previous statement a deception of the devil (who is, after all, considered a liar), and as such, is a disguised form in which the devil has insinuated himself into not only our conversation, but into the world at large? It is important to shed light on this murky area: An evil, archetypal figure like the devil doesn't exist in the way we have been imagining he does if we have been imagining that he exists objectively, as something apart from ourselves.

The devilish wetiko virus, like a vampire, if left to its own devices, would die, as it is only able to exist if there is someone outside of itself on whom it can feast. A vampire has no intrinsic, independent, substantial existence in its own right, it only exists relative to us. The pathogenic, vampiric, mind-parasite called wetiko is nothing in itself, yet, it has a 'reality' such that it can destroy our species. The fact that something that only exists as a function of ourselves can destroy us is pointing at the incredibly vast invisible power that is inherent within our being. Ultimately speaking, in wetiko disease we are not being infected by a physical, objectively existing virus outside of ourselves, but rather, the origin of the wetiko psychosis is within us. The fact that a vampire is not reflected by a mirror can also mean that what we need to see is that there's nothing, no-thing to see, other than ourselves. The fact that wetiko is the expression of something inside of us means that the cure for wetiko is within us as well.

In the *Gnostic Dialogue of the Savior*, it says, "*Whoever does not know the root of evil is no stranger to it.*"[xxv] Wetiko forces upon us the evolutionary responsibility to come to terms with the evil within our own hearts. To the extent we have not rooted out the wetiko bug within ourselves we are complicit in the co-creation of the evil playing out in the world. The part of us that is colluding in the creation of a collective psychosis like wetiko is the part of us that is mad, for why else would we be doing this? To the extent we're not fully awake, we each have a part of us that's mad, which gets acted out in our life. How can we not have a part of us that's mad, living in a world gone mad, a world that is not separate from, but rather, a reflection of ourselves? It is only by confronting what is insane and inhuman in ourselves that we become truly human. It is important to face how we have been deviated by wetiko, for if we cannot see how we have been set off course, we can't orient ourselves to find our true path in life. Seeing how we've been led astray is a form of illumination. To see how wetiko operates with our co-operation is to gain critical insight into the elusive workings of our own mind.

We capture within ourselves and truly 'see' the nature of wetiko disease - 'Vampire/Cannibal Psychosis' - when we realize that, just like a dream, its full-bodied manifestation in the world theater is a reflection of a process going on deep within our very soul. We are all dreaming up the wetiko epidemic together. Seeing through our experience in this way gives world events a certain transparency, as well as rendering us transparent to ourselves. Seeing through ourselves makes it unlikely that we would fall prey to and be seduced by any wetiko inspired impulses that pulsate through us. This intimacy with ourselves enables us to step into and embody a role in the field of being like a 'psychic T-cell' that helps to heal the malignant cancer in the collective body politic of the world soul. Seeing the dreamlike nature of the world and ourselves helps to generate a culture of compassion, which is a 'wetiko dissolver' par excellence. Compassion can, however, when necessary, set a fierce boundary, displaying itself in the most fearsome of ways.



The Nightmare II by Henry Fuseli

The Solution

Just as a vampire can't stand the light of day, a bug like wetiko can't stand to be seen. Flooding light on wetiko's machinations takes away its seeming autonomy and alleged power over us, such that it can no longer compel us to act it out unconsciously. Paradoxically, 'seeing' this vampiric parasite is to relate to it as other than ourselves, while at the same time recognizing it within ourselves. Though the vampire is a figure within us, it is not us. In differentiating ourselves from the vampire, we recognize the difference between ourselves and it. Seeing the vampire, we don't identify with our subjective experience of the vampire within. **This is to say that in seeing the vampire, we free ourselves from our unconscious identification with and possession by it, and step back into ourselves.**

Forbes laments, "*One of the tragic characteristics of the wetiko psychosis is that it spreads partly by resistance to it. That is, those who try to fight wetikos sometimes, in order to survive, adopt wetiko values. Thus, when they 'win,' they lose, or at least, the people lose.*"[xxvi] When we see people who are taken over by wetiko and we feel superior to them, our feeling of superiority is itself a symptom of the disease. If we *unconsciously* react against wetiko, having judgement, anger, hatred, etc., we are then acting out, however well-intentioned, the same process of shadow projection that underlies the wetiko disease in the first place - which is to dissociate from, project outside of ourselves, and react to our own evil. We are then unconsciously reacting to the unconscious part of ourselves which the wetikos embody. This re-action is an unconscious ritualistic invocation and re-enactment of the initial impulse within ourselves of turning away from and contracting against a part of ourselves. This is the timeless, primal act which called forth and spawned the spirit of wetiko in the first place. To the extent we are unaware of what we are doing, we, as 'reps' for wetiko, are compulsively re-enacting our trauma, participating in re-creating the wetiko virus in this very moment. We are then playing out our unresolved internal affairs in the outside world by, in and through our reaction, unwittingly becoming a vector that is carrying the wetiko bug out into the world (please see my article, [Triggered by Evil](#)). **Instead of unconsciously reacting and projecting the shadow outside of ourselves, when we consciously relate to and take responsibility for the evil within ourselves, we are energetically withdrawing and dis-investing from our complicity in the continual re-animation of evil in the world.**

The way to engage with wetiko disease is to (at)tend to what it triggers within us (please see [The Lion's Gaze](#)). Just as the way to cut off the head of the mythic Medusa is to look at her reflections in the mirror-shield, the way to stalk the vampiric entity of wetiko is to track and sense its fingerprints within ourselves by looking into the mirror of our own mind. The evil of wetiko can be too much to stare at directly, however, just as looking at the snake-haired Medusa face on turns us to stone. Vampires are 'petrifying,' which means both 'terrifying,' as well as 'paralyzing' and 'turning to stone.' They petrify their victim, just like a mouse becomes immobilized by the transfixing gaze of the serpent. Vampires are not a creature to be messed with by the frivolous. **Mapping wetikos' nonlocal footprints, both out in the world and in the co-responding places within ourselves that are being touched, is to discover the nonlocal multi-dimensional 'anatomy' of wetiko. It is impossible to encounter wetiko and not be activated,** as wetiko's nonlocal force-field is activating by its very nature, in that it is co-extensive and interwoven with our own. Our unconscious, knee-jerk reactivity is the primary way that the wetiko psychosis regenerates and propagates itself in the field. Like a pathogen invading a body, this virulent psychic bug strikes and hooks us through our weakest point in the unconscious, the tenderest and most vulnerable spot within ourselves through which we are most likely to re-act.

Wetiko is like a psychic nautilus machine that is continually 'working' us. Humanity's highest virtues are called upon when we are confronted by evil. Encoded within the evil of the wetiko virus is its own psychic vaccine, a potential inoculation against our own ignorance and laziness, which if not overcome, will overcome us. **The wetiko bug's existence requires us to strengthen our muscle of discernment.** The virus demands that we cultivate impeccability within ourselves, or we don't stand a chance. Wetiko literally demands that we step into our power and become resistant to its oppression such that we discover how to step out of bondage and become free, or else! **Instead of a typical virus mutating so as to become resistant to our attempts at healing it, the wetiko virus forces us to mutate relative to it.** It is as though the evil of wetiko is itself the instrument of a higher intelligence. This higher power, through the revelation and understanding of wetiko, connects us to a sacred, creative source within ourselves. **The wetiko bug is the greatest catalytic force of evolution ever known - as well as not *known* - to humanity.**



Ouroboros

Naming is a magical act, typically done when something new is born into our life. Like Adam naming the animals in the Garden, we have to name something before it can be formally 'discovered' and brought into our shared collective cartography. It was only by naming these creatures that Adam could differentiate and distinguish himself from them and realize who he was. [Finding the name](#) for this higher-dimensional, malignant virus of the psyche helps us to more easily recognize it and get a 'handle' on it, which is the first step in taking away its destructive power over us. Seeing wetiko and calling it by its rightful name initiates a process that resigns it to the ranks of the unemployed, leading to the wetikonomy that it animates being put out of business. The energy that was being invested and bound up in feeding the wetiko pathogen then returns to nourish and be nourished by the creative wholeness of the psyche. Naming something creates 'currency' in the economy of the psyche. To name something is to evoke it, to call it out, which is an expression of an

intrinsic, magical power that we all have within us. This is related to the Australian Aboriginal belief that we 'sing' the world into being - that we are creating as we name things.

Understanding the meaning of the name 'wetiko' is a form of exorcism. Jung says, "*For mankind it was always like a deliverance from a nightmare when the new name was found.*" It will serve us greatly as we introduce the word 'wetiko' into our planetary dialogue, making wetiko part of our day to day vocabulary. In 'spell'-ing a word, we are casting a spell, calling forth a spirit, and creating a universe, all while discovering our ability to name. In divining the true name we are de-'literal'-izing language, as we create language to 'symbol'-ize our experience. The word wetiko, being a sacred name, is like a mantra, a word of power, in that the speaking of it empowers the idea. **Let us therefore 'spread the word.'** We are only able to name 'wetiko' when we see, and register, its [nonlocal](#) nature, both throughout the world and within ourselves. This

can only be done when we ourselves become acquainted with our nonlocal nature, to the part of us that is woven into both the evil of wetiko and the wholeness of the divine. Like that great maxim of medicine states, "**Do not attempt to cure what you do not understand.**" The famous Greek philosopher Socrates reminds us that if we want to understand something, we first must name it. Naming something means to find our experience of its nature within ourselves. Indigenous, wisdom-based cultures understand the exorcistic power of finding the right name of a 'demon,' which is precisely what they would understand the wetiko pathogen to be (please see [The Daemonic](#)).

Its simultaneously diabolical and mercurial energy makes the Native American idea of wetiko disease incredibly hard to describe in words. Whether we refer to this trickster-like entity as a virus, parasite, tapeworm, vampire or a demon, or call it wetiko disease or [malignant egophrenia](#) doesn't matter. These various names are interchangeable, as they are naming one and the same thing. There is no one definitive model for this disease, however, as each model has both its utility as well as its limits. When all of these models are combined and looked at together, it gives us a greater resolution and capacity to see what no one particular model by itself can reveal.

The Idea of a Cure

Finding the right name(s) invokes the sacred, creative and transformative power of the 'Word.' Wetiko is the word made flesh in its most depraved form. In finding the name, however, we are accessing the divinely sponsored power of the word to create an *idea*, which is a living psychic organism of real value and merit, with an intrinsic power all its own. Ideas are ways of regarding things, the means by which we see, as well as perspectives through which we view the world. The word 'idea,' etymologically speaking, has to do with both 'to see' as well as 'to know.' In other words, a novel idea opens our inner eye and helps us know by giving us in-sight into something previously unconscious. What Plato called the "*eyes of the soul*," ideas are the modes of consciousness through which we envision and create our life. In finding the right name(s), we are impregnating and incubating a novel idea. We can then spread and give birth to our meme by sharing it, as we create our own mind anti-virus, a living antigen to the heretofore unrecognized mind-virus of wetiko. As Communist China's Chairman Mao openly confessed, the one thing he was most afraid of was a new idea. For nothing is more powerful than a magical idea whose time has come.

Let's spread the word.

May these words be of benefit for all beings.

Notes

[i] Forbes, Jack, *Columbus and Other Cannibals*, p. ix.

[ii] *Ibid.*, p. 24.

[iii] *Ibid.*, p. 43.

[iv] *Ibid.*, p. 60.

[v] People taken over and possessed by the wetiko pathogen - 'full-blown wetikos' - might be petty tyrants at home or at work but might not wield real power in the world. What Forbes refers to as "Big Wetikos," however, are full-blown wetikos who have climbed the wetiko ladder, jumped through the wetiko hoops, and have risen in the ranks. **'Big wetikos' (be they the super wealthy, CEO's of corporations, bank presidents, or leaders of nation-states) find themselves occupying positions of power where they can influence and control events in our world so as to game the system.**

[vi] Forbes, Jack, *Columbus and other Cannibals*, p. 24.

[vii] *Ibid.*, p. 188.

[viii] Ibid., p. 164.

[ix] Ibid., p. xvi.

[x] Ibid., p. 164.

[xi] Ibid, p. 173.

[xii] Ibid, p. 60.

[xiii] Ibid., p. 120.

[xiv] Ibid., p. 60.

[xv] Ibid., p. 38.

[xvi] I want to thank Jonathan Zap for this clarification in a comment that he wrote after Part 1 of this series. To quote Zap, "*There's an anthropologist with a lecture on ted.com who provides considerable evidence that the per capita war death rate of an indigenous rainforest tribe is much higher than that of Western Civilization (even during the 20th Century). Western Civilization because of its far greater novelty magnifies the outer edge of light and the outer edge of dark,*" (please see zaporacle.com for more of his writings)

[xvii] From the article by Ron Suskind titled "Faith, Certainty and the Presidency of George W. Bush," in the *New York Times* magazine of October 17, 2004. [*Reposted on SOTT.net [here.](#)*]

[xviii] Forbes, Jack, *Columbus and other Cannibals*, p. 150.

[xix] Ibid., p. 42.

[xx] Ibid., p. 48.

[xxi] Ibid., p. 171.

[xxii] Ibid., p. 68.

[xxiii] Ibid., p. 68.

[xxiv] Jung, CW 10, *Civilization in Transition*, par. 886.

[xxv] (II, 5, 134.5-20)

[xxvi] Forbes, *Columbus and other Cannibals*, p. 61.

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Science of the Spirit

The Masters of Deception

Paul Levy
Reality Sandwich
Mon, 01 Jul 2013 07:56 CDT

Comment: Readers may wish to first read ["The Greatest Epidemic Sickness Known to Humanity"](#) by the same author for background information on the 'Wetiko Virus'.



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A few days before my interview on ["Why Shamanism Now?"](#) Internet Radio Show, I received an email from the well-known anthropologist, author and shamanic practitioner [Hank Wesselman](#). He mentioned that what I am calling "*wetiko*" the Hawaiian kahuna tradition was also familiar with, and called these mind parasites the "'e'epa."

He mentioned that he talks about these archon-like entities in his latest book ["The Bowl of Light: Ancestral Wisdom from a Hawaiian Shaman"](#), which I immediately went out and bought. When I found the section on

the 'e'epa, my eyes almost fell out of my head, as the description of the 'e'epa by an esteemed Hawaiian kahuna shaman was almost word for word what I had written in my book ["Dispelling Wetiko: Breaking the Curse of Evil"](#).

As my research deepens, I am realizing ever more fully that every wisdom tradition in the history of our planet has its own language and symbol system for illuminating what the Native Americans have been calling *wetiko*. Having just finished [an article](#) on how the Kabbalah described the evil of *wetiko* in its own unique way, I had recently started doing research for a new article on how a particularly powerful practice in the Islamic tradition was specially crafted so as to dissolve the pernicious effects of *wetiko*.

After learning about the 'e'epa, I was left with the feeling that I was fated to continually find an ever-expanding number of wisdom traditions that articulate the *wetiko* psychosis, each in their own way. By whatever name we call it, *wetiko* is undoubtedly one of the most important discoveries ever made.

Indicating the supreme importance of developing knowledge about how this predator of the mind operates, Don Juan from the Carlos Castaneda books refers to it as the "topic of topics." *Wetiko* is literally "at the bottom," at the very root of the seemingly never-ending destruction we are wreaking on each other and the very biosphere we depend upon for our survival as a species. It is truly helpful to find other lineages and traditions that illumine *wetiko* disease in their own creative way, as our multi-perspectival vision simultaneously gives a higher resolution, providing us with a greater scope and capacity to see what no one particular map or model by itself can reveal.

Wesselman's book is an introduction to the profound wisdom teachings of the Hawaiian kahuna elder [Hale Makua](#). To quote Makua's conversation with Wesselman, "The 'e'epa are deceivers. Some call them the masters of deception." [1]

Interestingly, etymologically speaking, one of the inner meanings of "the devil" is "the deceiver." Makua, who is a wisdom keeper of an ancient Polynesian lineage, continues, "They are free-ranging psychic entities, invisible beings who function as mind parasites. As such, they prey on those who are vulnerable to their influence."

We all have a tendency to potentially deceive ourselves via the reality-creating genius of our own mind; the

'e'epa hook into and amplify our seemingly innate propensity for self-deception. Due to our almost unlimited capacity for pulling the wool over our own eyes, psychiatrist R. D. Laing writes, our species has, "tricked ourselves out of our own mind" [2], a state covertly inspired by the 'e'epa, I might add. People are particularly susceptible to fall under the spell of these "masters of deception" who are not in touch with the living and self-authenticating reality of their own experience. Not sufficiently knowing the nature of their own minds, they are overly suggestible to taking on other peoples' perspective of the world and themselves, therefore easily falling prey to the prevailing groupthink of the herd and to the 'e'epa parasite.

Others, who are "sensitive" and have a permeable boundary between the conscious and unconscious, such as psychics and channelers, can, even with the best of intentions, become unwitting instruments for these incorporeal masters of deception in ways that can create havoc in people's lives. To quote Makua, "This is because the deceivers reside in the same realm in which psychics operate—the mental-emotional levels of awareness and experience." Taking on and customizing their very image so as to have the most personal impact, Makua continues, "They can simply pluck them out of the mind of the psychic, then appear to them in that form...The 'e'epa then simply tell psychics what they wish to hear." When we are inspired by "spirits," it is always a good idea to check our sources, to discern if they are of the left or the right hand path.

Makua comments, "The 'e'epa are accomplished shape-shifters who are good at mimicking. They can assume forms that are meaningful to the ones they choose to deceive...they are devious, and their motivation is deception. They operate through illusion, and they are masters of this practice." The 'e'epa, another name for the *wetiko* virus, have the most disagreeable and trickster-like quality of appearing in our guise. They cloak themselves in and assume our form, getting under our skin and "putting us on" as a disguise, impersonating us as they fool us to buy into their false version of who we are. **Falling prey to their artificial, yet uncanny intelligence, we become unreal to ourselves. Bamboozled and hoodwinked by this imposter and copycat of ourselves, we then mime ourselves, becoming a master copy, an ersatz duplicate of our original and authentic selves. No longer belonging to nor possessing ourselves, we then simultaneously identify with who we're not, while disassociating from, and forgetting, who we actually are. In so doing we effectively have then "lost our soul."**

Though "relatively" real, and most definitely needing to be dealt with and faced within the level of relative reality, from the ultimate, "absolute" [3] point of view, the 'e'epa/wetiko virus has no objective, independent existence separate from our own mind.

This is analogous to how a vampire can't exist autonomously, from its own side, separate from us; a vampire can only take on apparent existence relative to - and feeding off of - us. There is no entity outside ourselves who can steal our soul; the dreamed-up phenomenon of the 'e'epa/wetiko virus, which arises entirely within the sphere of our mind, tricks us into giving it away ourselves. The most depraved part of falling under the sleight-of-hand of the 'e'epa/wetiko virus is that, ultimately speaking, it involves the assent of our own free will, as we willingly, though unknowingly, subscribe to our enslaved condition; this is to say that no one other than ourselves is ultimately responsible for our situation.

Ultimately speaking, with the 'e'epa/wetiko virus we are not being infected by an objectively existing, independent or substantial entity, which is why there is in reality nothing outside of ourselves to be afraid of.

If we reify the 'e'epa/wetiko bug as being real, "other" and truly existing independently of ourselves, and therefore a substantial threat to us, this virus of the mind will then inspire, magnify and feed off of our fear. Conversely, if we think that the 'e'epa/wetiko virus is merely a function of our imagination and is hence, "unreal," something to be ignored, we have then fallen under its spell, albeit in a different way, such that it can then unrestrainedly act itself out through us, beneath our conscious awareness.

This conundrum points at the extreme paradox that we have to be able to embrace within ourselves in order to get a handle on these trickster-like forces. The 'e'epa/wetiko virus exists in an intermediate realm in which it is both real and unreal at the same time (I go into this paradox more extensively in my book). Though not objectively existing in an absolute sense, the 'e'epa/wetiko pathogen has a "virtual reality" such that it can destroy not only us as individuals, but potentially our entire species. The fact that something that only exists

as a function of ourselves can unleash enormously destructive forces upon the world and in so doing can ultimately destroy us is pointing at - and introducing us to - the incredibly vast, invisible, yet mostly untapped, unharnessed and unrealized creative power that is our inherent human birthright.

Jung refers to this deceiving spirit by the name *Antimimos*, which he describes as "the imitator and evil spirit."

Antithetical to the light, Antimimos refers to a type of deception that could be thought of as "countermimicry." Referred to as the antimimon pneuma in the *Apocryphon of John* (Apoc. John III, 36:17), this counterfeiting spirit imitates something—in this case, ourselves—but with the intention to make the copy, the fake version, serve a purpose counter to that of the original. When we fall for the ruse of this snake oil salesman of the spirit, we become dis-oriented, losing our sense of spiritual vocation, our mission in life, even our very selves.

Writer and poet Max Pulver, presenting at the 1943 Eranos Conference, said that "The antimimon pneuma [i.e., the 'e'epa/wetiko virus] is the origin and cause of all the evils besetting the human soul." [4] The revered Gnostic text *Pistis Sophia* says that the antimimon pneuma has affixed itself to humanity like an "illness."

Referring to the 'e'epa, Makua says, "Demons—they could be called interdimensional demons." Unconscious psychic forces, "demons" (please see my article "[Are We Possessed?](#)") have a psychological reality, in that they affect and alter our experience of ourselves.

In my book, I refer to the origin of the wetiko demon as being split-off parts of the psyche, what Jung would call "[autonomous complexes](#)." Due to trauma or some other form of transgression of our psychic boundaries, a part of the wholeness of our psyche dissociates and develops a seemingly independent and autonomous life of its own.

Indigenous people the world over refer to these autonomous complexes as "demons." These demons inhabit the higher (and lower) realms of mind in such a way that, as Makua points out, they are truly "interdimensional," easily able to pass through and fluidly operate across the apparently solid boundaries of mind and matter, of inner and outer, of dreaming and waking. Not constrained by the conventional laws of third-dimensional space and time, these [nonlocal](#) "interdimensional demons" manifest - and reveal - themselves by in-forming and synchronistically configuring events in the seemingly outside world so as to express themselves.

Just as in a dream, events in the outer world are symbolically reflecting a condition deep within the psyche of each one of us. **The (worldly) "powers-that-be" - the people and corporate institutions in positions of power to influence perception and deceive the masses - are themselves lower-level reflections of and instruments for these higher-dimensional "masters of deception," who are actually the ones in-forming and guiding much of the deception within, between and among ourselves.**

If we don't understand that our current world crisis has its roots within and is an expression of the human psyche, and instead become entranced into believing that the many problems we face as a species have a concrete, objective and extra-psychic origin, we are doomed to unconsciously repeat and continually re-create endless suffering and destruction in more and more amplified form, as if we are having a recurring nightmare.

The virus of evil at first insinuates itself into the soul in incremental, unnoticed and insidious steps, but at a certain point this leukemia of the soul becomes seemingly irreversible, leading to its host's destruction. Makua elucidates, "The 'e'epa encourage human beings to go into the negative polarity...and as we continue to go there, we reach that point where we can no longer self-correct. It is at this point that the deceivers encourage us to continue in that direction."

Once we fall into our unconscious, identify with and act out our unreflected-upon point of view, our uncorrected error becomes an open door for the 'e'epa/wetiko virus to lend its deviant force to what is increasingly going off course, taking us with it in an ever-downward death spiral. Inspiring an inverted, upside-down logic, a flawless and truly deadly illogic (what in my book I call "wetiko-logic"), **the 'e'epa/wetiko**

virus will influence those under its sway to use fallacious deduction to subconsciously select data which will then invariably lead to conclusions which only perpetuate chronic avoidance of the crux of the matter.

Comment: Someone's been reading [Political Ponerology!](#)

...In the European languages, "Austrian talk" has become the common descriptive term for paralogistic discourse. Many people using this term nowadays are unaware of its origin. Within the context of maximum hysterical intensity in Europe at the time, the authentic article represented a typical product of conversive thinking: **subconscious selection and substitution of data leading to chronic avoidance of the crux of the matter**. In the same manner, the reflex assumption that every speaker is lying is an indication of the hysterical anti-culture of mendacity, within which telling the truth becomes "immoral"...

...**Information selection and substitution:** The existence of psychological phenomena known to pre-Freudian philosophical students of the subconscious bears repeating. Unconscious psychological processes outstrip conscious reasoning, both in time and in scope, which makes many psychological phenomena possible: including those generally described as conversive, such as subconscious blocking out of conclusions, the selection, and, also, substitution of seemingly uncomfortable premises.

We speak of blocking out conclusions if the inferential process was proper in principle and has almost arrived at a conclusion and final comprehension within the act of internal projection, but becomes stymied by a preceding directive from the subconscious, which considers it inexpedient or disturbing. This is primitive prevention of personality disintegration, which may seem advantageous; however, it also prevents all the advantages which could be derived from consciously elaborated conclusion and reintegration. A conclusion thus rejected remains in our subconscious and in a more unconscious way causes the next blocking and selection of this kind. This can be extremely harmful, progressively enslaving a person to his own subconscious, and is often accompanied by a feeling of tension and bitterness.

We speak of selection of premises whenever the feedback goes deeper into the resulting reasoning and from its database thus deletes and represses into the subconscious just that piece of information which was responsible for arriving at the uncomfortable conclusion. Our subconscious then permits further logical reasoning, except that the outcome will be erroneous in direct proportion to the actual significance of the repressed data. An ever-greater number of such repressed information is collected in our subconscious memory. Finally, a kind of habit seems to take over: similar material is treated the same way even if reasoning would have reached an outcome quite advantageous to the person.

The most complex process of this type is substitution of premises thus eliminated by other data, ensuring an ostensibly more comfortable conclusion. Our associative ability rapidly elaborates a new item to replace the removed one, but it is one leading to a comfortable conclusion. This operation takes the most time, and it is unlikely to be exclusively subconscious. Such substitutions are often effected collectively, in certain groups of people, through the use of verbal communication. That is why they best qualify for the moralizing epithet "hypocrisy" than either of the above-mentioned processes...

Just as viruses or malware infect a computer and program it to self-destruct, mind-viruses like the 'e'epa/wetiko pathogen program the human biocomputer to think, believe and act out in ways that can result in our self-destruction. People so afflicted, like someone in the throes of an addiction or in a state of trauma, unwittingly create the very problem they are trying to resolve, clinging desperately to the very false conviction that is leading them astray as it tortures and destroys them.

Makua ends the preceding comment by warning, "It is then that we step across a threshold and into the realm of evil."

Evil, simply put, is anti-life, life turning against itself, live "spell"-ed backwards. In the traumatized soul (and to the extent we are not fully awake, we are all in a state of trauma, the trauma of not being one with ourselves), both Freud and Jung recognized that there is a factor within the psyche which, once it gains a certain momentum and seeming autonomy, continually keeps neurotic, unproductive suffering alive. There is an aggressive anti-wholeness agency within us, as if "made" out of our disowned, unexpressed, in-turned and inverted aggression twisted back upon ourselves, which actively cultivates and breeds dissociation within the psyche.

The fluid, ever-flowing, self-reflective/reflexive process of the continually-evolving psyche en/unfolding itself over time becomes suspended, rigidified and frozen, stuck in time, in a seemingly never-ending and self-generating feedback loop.

This inertial, entropic and thanatic factor seems to be actively resistant to and set against us recovering, discovering and attaining our intrinsic wholeness. Jung refers to this dis-integrative factor as a "morbid" fragment of the personality which inspires a "will to be ill." It is as if there is an unconscious counterforce to the faculty of the will, a "shadow of the will," so to speak, that prohibits the synthesis of the fragments of our experience into the meaningful constructs and perceptions that make up a healthy, wholesome and coherent psyche.

To the extent that we unconsciously identify with, become taken over by and act out the impulses that are inspired by the 'e'epa/wetiko virus, **it is as if a psychic tapeworm or parasite has commandeered our brain and tricked us, its host, into thinking we are feeding and empowering ourselves, while we are actually nourishing the parasite. This virus of the mind is a virulent, psychic pathogen that insinuates thought-forms and beliefs into our mind which, when unconsciously enacted, feed it, and ultimately kill its host - us.**



To the extent we are not aware of the 'e'epa/wetiko virus, it literally colonizes our mind and sets up a seemingly autonomous regime, a "shadow government" within our psyche (outwardly reflected by the "shadow government" in the world) such that we become oppressed within the sovereign domain of our own being. The 'e'epa/wetiko virus paralyzes and freezes the ego into an immobilized, powerless and life-less state, in which our life force and energetic potential are literally being vampirically drained from us.

Imperceptibly, we become led by impersonal psychic forces which gradually take control of our psyche. We become pushed around by an invisible player like a figure on a chessboard, played and manipulated like marionettes on a string. We are then being constantly "held in check" by these intangible forces, which unbeknownst to us, are "gaming" us from a hidden position within our own unilluminated psyche. As compared to existing "by virtue" of something, the 'e'epa/wetiko bug can only exist by the "lack of virtue" of our own obscured and unexamined minds.

This pathological part of the psyche can subsume all the wholesome parts of the psyche into itself such that the healthy aspects of the psyche serve, become under the dominion of, and become slaves to the disease. This morbid and perverse part of the personality, to quote Jung, "devours what is left of the normal ego and forces it into the role of a secondary (oppressed) complex." [5]

As if an invisible coup has taken place within the psyche, we, as rightful rulers of our own psychic landscape, have been deposed and are living under a "foreign occupation" (what Don Juan calls a "foreign installation"), no longer masters in our own home. Split in two, it is as if our left hand doesn't know what our right hand is doing.

As this split-off, rogue, and pathological part of the psyche "incorporates" itself within the psyche, it takes on, and over a living body such that it "dictates" to the ego in such a way that the ego is tricked into believing that it is directing itself. We are allowed our seeming freedom and ability to live our "normal" lives, as long as it doesn't challenge, threaten, or thwart the deeper agenda of these sinister forces to centralize power and control. This internal process is getting externally out-pictured in the creeping tendency towards fascism within the United States government and the world at large.

Synchronistically, during the writing of this article, it has become front-page, worldwide news about the NSA's out-of-control, 24/7 spying on not just American citizens, but on people and governments the world over. In a total abuse of power and an example of upside-down wetiko-logic, the Government absurdly claims to be "protecting" its citizens by spying on—"bugging"—them.

In the total opposite of what a free society looks like - transparent government and privacy for its people - the U. S. government is demanding secrecy for itself while destroying the privacy of everyone else. Spying is a classic archetypal feature of the modus operandi of a mind infected with the logic of fear and separation, the *sine qua non* of the 'e'epa/wetiko virus's operating system.

Spying itself is an action that if done in return to the party committing the spying is considered to be an unacceptable outrage. As light is being shed on their nefarious actions, the NSA is acting like it's the victim, while the truth of the matter is that, in having committed violations of basic human rights, the NSA is in fact the perpe-tra(i)tor, the "victimizer disguised as the victim."

Such a glaring double standard, logical contradiction, hypocrisy and inverted logic are the spore-prints of the 'e'epa/wetiko virus in action. A lawless and criminal violation of our sovereign rights of freedom and privacy, this complete surveillance of our lives, presented to the public as the very thing needed to keep us safe, is an example of counter mimicry in action, as its underlying and unspoken agenda of power, domination, manipulation and control is creating the exact opposite of its publicly stated intention. A more vivid living example of the 'e'epa/wetiko bug in action as it unfolds throughout the world theater is hard to imagine.

The 'e'epa/wetiko bug doesn't acknowledge or abide by the spurious subject/object dichotomy, acting itself out free from these constraints. One of the 'e'epa/wetiko virus's unique ploys is to take advantage of the fact that there is no actual boundary between the inner and the outer. In the NSA spying scandal, an "interdimensional" process taking place deep in the soul of humanity has had the whistle blown on it, as it spills outside of our skulls and reveals itself in, as and through the events and circumstances of the outer world. Appearing external to ourselves, the 'e'epa/wetiko virus, having its origin within us, utilizes the medium of the outside world as the canvas for its full-bodied revelation of itself.

The inner process of how the 'e'epa/wetiko bug covertly operates within our psyche is getting synchronistically dreamed up and currently en-acted in full-bodied form, writ large on the international stage, visible for all who have eyes to see it as a reflection of a dynamic taking place within ourselves.

Talking about the 'e'epa, Makua elaborates, "If we look at the state of the world today, we can see their influence everywhere, and at every level...they especially attach themselves to our political, economic and religious leaders—to all the major players in the game—and in all fairness, these worthies are quite unaware of their negative influence."

People who are taken over by the 'e'epa/wetiko parasite are unconscious of being taken over, as this 'psychic coup' takes place through their unconscious blind spots. When we are taken over by more powerful psychic forces, by definition, we don't know that we are possessed by something other than ourselves, which is precisely the way the 'e'epa/wetiko virus wants it.

Those who are drawn to power are particularly susceptible to being taken over by these deceivers, which feed on their attraction and addiction to power. Having a predilection for power brings with it a self-serving blindness which can easily be seized upon, manipulated and amplified to malignant extremes by the 'e'epa/wetiko virus. The people who find themselves in positions of worldly power and influence are easily able to propagate their pathology far and wide throughout the world at large, thus significantly helping to spread the reach and dominion of this psychic plague.

Wesselman comments, "What the chief had said made perfect sense—an arch-deceiver had straddled our major religious or political systems for hundreds or even thousands of years creating havoc as the 'e'epa encouraged us to go even deeper into the negative polarity."

So many of us seem to have a resistance to seeing and consciously dealing with these darker forces that have insinuated themselves into the greater body politic and are playing themselves out through every level of our society. To quote Makua, "Our cultural resistance to doing this is partially due to the dark programming of the deceivers." **This "dark programming" is the cultural brainwashing, the hypnotic spell that is woven throughout the warp and woof of every aspect of our civilization via the mainstream media and**



corporate-controlled entertainment industry, the "entertainment industry," both of which can be considered to be the massive propaganda organs of the 'e'epa/wetiko virus. Our resistance, our looking away, is an avoidance of relationship with a part of ourselves. Our ostrich policy of turning a blind eye to events of enormous negative collective significance is itself nothing other than the 'e'epa/wetiko virus in action.

Wetiko is a form of psychic blindness that not only believes itself to be sighted, but **arrogantly believes it is more sighted than anyone else**. The 'e'epa/wetiko virus flavors and covertly manages our perceptions under the darkness of our unconscious so as to act itself out through us while simultaneously hiding itself from being seen. The 'e'epa/wetiko virus bedazzles, bewitches, and bedevils consciousness in such a way that we become blind to the underlying, assumed viewpoints through which we habitually perceive, conjure up and give meaning to our experience of both the world and ourselves. Once having infiltrated and insinuated itself into the body politic, be it of a person or a society, the 'e'epa/wetiko virus perversely fancies itself to be the healing antibody, ironically relating to the genuinely wholesome parts of the greater overall system (which are in fact the actual antibodies), as cancerous tumors to be exterminated.

The 'e'epa/wetiko virus subversively turns our "genius" for reality-creation against us in such a way that we literally become bewitched by the projective tendencies of our own mind. As if under a spell, we become entranced by our own intrinsic gifts and talents for dreaming up our world, unknowingly hypnotizing ourselves with our God-given power to creatively call forth reality, so that it boomerangs against us, undermining our potential for individual and collective evolution.

Speaking about the 'e'epa, Makua makes the point, "If we look at the state of the world today, we can see their influence everywhere, and at every level. They could be thought of as psychic vampires. This is who and what vampires really are." As I read Makua's words, the excitement I felt was palpable, as it was like I was reading my own words in someone else's book.

Legends and mythologies about vampires from time immemorial are symbolically describing and pointing at the 'e'epa/wetiko virus. Just like vampires, the 'e'epa/wetiko virus has a thirst for the very thing it lacks—the mystical essence of life—the "blood" of our soul, our very life-force. A member of the "undead," the vampiric 'e'epa/wetiko virus is fundamentally "dead" matter "taking on" apparently living form; it is only in and through a living being that it acquires a quasi-life.

These psychic vampires aren't able to replicate themselves through their own energy, however, so they are compelled to propagate themselves through us so that we can dissimulate, "pass on" and transmit the bug to others.

The 'e'epa/wetiko virus animates a virulent form of psychosis that is highly contagious, spreading through the channel of our shared unconsciousness. When afflicted with this virus of the mind, there is an alien-ating code or logic which affects/infects awareness in a way analogous to how the DNA in a virus passes into and infects a cell. Its vectors of infection do not travel like a physical pathogen, however. This fluidly moving, nomadically wandering bug reciprocally reinforces and feeds off and into each of our unconscious blind spots, which is how it nonlocally propagates itself throughout the field.



As Jung has reminded us, the greatest danger that threatens humanity today is the possibility that millions (maybe even billions?) of us can fall into our unconscious together, reinforcing each other's madness in such a way that, **as if afflicted by a psychic plague that we cannot see due to the blinding nature of the infection, we become unwittingly complicit in creating our own self-destruction**.

Makua continues, "The 'e'epa are mental forces that have the ability to intrude into the human mind...and all

the time. They operate through subterfuge and psychic stealth. They are adversaries who are drawn to humans because they wish to acquire our human capacity for creative imagination. You see...this they lack completely. Humans are creators, and they are not."

Comment: A more appropriate way of framing it might be that humans can potentially be transducers of creative forces, while psychopaths and humans infected with the virus transduce the forces of entropy.

Coveting the creative imagination which they themselves lack, if we don't use the divine gift of our creative imagination in the service of life, these adversarial mental forces will use our imagination for (and against) us, with deadly consequences. These predators are in competition with us for a "share" of our own mind, wanting to "sit in our seat."

Instead of being a sovereign being who consciously creates with our thoughts, we will then be unconsciously created by them, as the adversarial forces literally think in our place. Interestingly, an inner meaning of the word "Satan" is the "adversary." Like a vampire, the 'e'epa/wetiko virus can't stand to be illumined, however, for in seeing how it covertly operates through our own consciousness, we take away its seeming autonomy and power over us, disabling it while at the same time empowering ourselves.

Speaking of the 'e'epa, Makua says, "We always have to deal with our own lower impulses that are continually encouraged by the deceivers, and we all run up against them, and every day. They have been here a long time, and they know the human mind intimately, as that is where they reside."

It is as if, to the extent we are not awake, the 'e'epa/wetiko virus knows our mind better than we do. With the 'e'epa/wetiko virus, it is as if an alien, meta-physical "other" is subliminally intruding thought-forms and beliefs into our own mind, which if identified with, compel us to act against our own best interests. Similarly, the "Gnostics" (the ones "who know") are pointing at the 'e'epa/wetiko virus when they describe mind parasites called "Archons" who infiltrate and subvert the workings of our own mind.

Referring to the 'e'epa, Makua continues, "Dealing with them and recognizing who and what they are is the first stage of the transformational process—yet it is the one that may lead us to cross the event horizon you have mentioned, beyond which nothing is ever the same again." Once we recognize "who and what" the 'e'epa are, to quote Makua, "This is where our potentials for spiritual and evolutionary growth becomes limitless."

The 'e'epa/wetiko virus can only be seen when we begin to realize the dreamlike nature of our universe, step out of the viewpoint of the separate self, and recognize the deeper underlying field of which we are all expressions, in which we are all contained, and through which we are all interconnected. The energetic expression of this realization, and the 'e'epa/wetiko virus dissolver par excellence, is compassion.

Speaking about "the high spiritual guardians who brought us to this world," Makua comments that they knew that "humanity already existed as a dream. We as individuals are the manifested aspects of that dream—aspects that have now grown to the point where we have become creator beings unlike any that have existed on this world before." As creators, we are autopoietic agencies in reciprocal co-evolution with ourselves as well as with the universe at large. Once we recognize the 'e'epa/wetiko virus for what it is, to quote Makua, "We can participate in our own evolution as well as our personal and collective destiny." As I become more familiar with Makua's empowering and enlightening teachings, I find myself filled with gratitude for having connected with his amazing work.

The origin of the 'e'epa/wetiko virus is the human psyche [6] (see my article "[The World is Psyche](#)"), and recognizing how this virus of the mind operates through our unawareness is the beginning of the cure that literally changes everything. Our shared future will be decided primarily by the changes that take place in the psyche of humanity, which is truly the world's pivot. The 'e'epa/wetiko virus is literally demanding that we pay attention to the fundamental role that the psyche plays in creating our experience of ourselves and of the

world.

The less the 'e'epa/wetiko virus is recognized, however, the more seemingly powerful, and dangerous it becomes. To quote the Gnostic text *The Gospel of Philip*, "So long as the root of wickedness is hidden, it is strong. But when it is recognized, it is dissolved...It is powerful because we have not recognized it." [7]

To a person who's entranced by the spell of the collectively agreed upon consensus reality, such talk about demons, vampires, mind viruses, psychic parasites and the like sound like so much superstitious dogma, new age, spiritual nonsense and gobbledygook, or the ravings of a fevered, paranoid imagination that believes in strange conspiracy theories.

It should be pointed out that everyone of us experiences the 'e'epa/wetiko virus in our own unique way, regardless of what concepts or words we use to describe the experience, or whether we believe in such things or not. It is worth noting, and should get our highest attention, however, that **some of the greatest thinkers, philosophers, visionaries and teachers among us have been pointing in their own way at the 'e'epa/wetiko virus for millennia.**

Speaking about the state of humanity, philosopher, mystic and social activist Simone Weil writes, "It is as though affliction had established itself in him like a parasite and were directing him to suit its own purposes." [8]

The revolutionary spiritual teacher Gurdjieff says that if we observe carefully, "You will see that you are different from what you think you are. You will see that you are two. One that is not, but takes the place and plays the role of the other [the real you]." [9]

Physicist David Bohm, one of the most original, radical and important thinkers of the second half of the twentieth century, speaking of the 'e'epa/wetiko parasite in his own words, writes, "It's similar to a virus—somehow this is a disease of thought, of knowledge, of information, spreading all over the world... It's spreading like a virus and each one of us is nourishing that virus." [10] To the extent we are unaware of this thought-virus, Bohm realized that we are all complicit in its propagation. He recognized that this virus of the mind is the very thing "preventing mankind from working together for the common good, and indeed, for survival." He realized that this contagious "disease of thought" had surreptitiously intruded itself into the realm of mind itself, where, to the extent we are unaware of it, it can work its black magic unrestrained.

Bohm then wonders, "Do we have a kind of immune system that stops it? The only way to stop it is to recognize it, to acknowledge it, to see what it is. If any one of us starts to look at that, then we are looking at the source of the problem." [11]

The seeing and knowing of the presence and activities of the 'e'epa/wetiko virus, in Buddhist tradition called "Mara" - The Evil, or Dark One - are major elements in the process of the Buddha's enlightenment. It is emphasized in the Buddha's teachings that it was ignorance and darkness, along with their capacity to "blind" humanity - all characteristics of being afflicted by the 'e'epa/wetiko virus - that were dispelled at the moment of enlightenment.

The image of Buddha routing Mara's hosts is often likened to darkness being dispelled by the sun. Once he attained enlightenment, the Buddha always recognized the moment that Mara appeared; to fully recognize Mara is to immediately defeat him. This is why Mara exclaims with the utmost dismay and despair, "The Exalted One knows me!" (The Exalted One is the Buddha, the one who has awakened to the dreamlike nature).

Remember also what the *Gnostic Gospel of Philip* says about evil, "When it is recognized, it is dissolved." Though on one level apparently opposing Buddha's enlightenment, Mara (the 'e'epa/wetiko virus) was actually Buddha's secret ally, a projected aspect of Buddha's own consciousness, for Buddha wouldn't have been able to develop the "muscle" of his realization without Mara's challenge.

Makua concludes, "Sooner or later, all of us become aware of the presence of a darkness within ourselves—the darkness into which we have fallen with the help of the adversaries, the deceivers." I would suggest that the sooner we shed light on and become aware of the "darkness within ourselves," the better. Our "enlightenment" makes no difference whatsoever if it doesn't help us to illumine the darkness within ourselves.

As Jung reminds us, "One does not become enlightened by imagining figures of light, but by making the darkness conscious." [12] Light is ultimately revealed through darkness; it needs darkness, for otherwise, how could it appear as light? Shadows are simultaneously an expression of the absence, as well as the presence of light, for we can never have a shadow without light nearby. The darker the shadow, the brighter is the light of which it is a projection. We normally think of illumination as "seeing the light," but "seeing the darkness" is a form of illumination, too. Hidden and encoded in the darkness is a higher form of light that transcends the light vs. dark duality: the light of awareness itself. This formless light has the property of not only being invulnerable to the negative forces of darkness, but it touches and transfigures everyone who "sees" it. This is the light of self-reflective lucid, primordial awareness that awakens us to the dreamlike nature of reality.

Speaking about this very light in his dialogue with Makua, Wesselman says, "The higher vibrational states of being are connected to the Light that emanates from the Source. This in turn reveals unequivocally that our being of light, our Oversoul [our Higher Self], is a fragment of the great spiritual Light that is not subject to the distortion of the dark forces." The greatest protection against becoming negatively affected, and in extreme cases possessed, by the evil aspects of the 'e'epa/wetiko virus is to be in touch with our intrinsic wholeness, which is to be "self-possessed" - in possession of the part of ourselves that is not possess-able, which is the Self, the wholeness of our being.

Being in touch with our true nature acts as a sacred amulet or talisman, shielding and protecting us from evil's pernicious effects. We "defeat" evil not by fighting against it (in which case, by playing its game, we've already lost), but by getting in touch with the part of us that is invulnerable to its effects. The value of bringing our attention to, putting our awareness on and contemplating the multi-faceted ways that the 'e'epa/wetiko virus deviates the psyche is that, in so doing, we can discover and directly experience the part of ourselves that is incorruptible, which is the very place from which we can bring real and lasting change to our world. Testers of humanity, it is as if these nonlocal vampiric forces are guardians of the threshold of our conscious evolution.

In illuminating the darkness, we need to rely on a "higher power" (Wesselman's "Oversoul," or Higher Self), a strength in us that is greater than and transcendent to our own ego, which is the Self, our intrinsic wholeness. Paradoxically, we would not have connected with the wholeness of the Self without the 'e'epa/wetiko virus's intervention.

Without a break in its symmetry, the higher order and true nature of our Being would have no way to encounter and become aware of itself. If the obstacles presented by the 'e'epa/wetiko virus didn't exist, we would have to invent them intentionally, because it is by overcoming obstacles that we develop the higher qualities that we need in order to unleash our untapped potential. Interestingly, another meaning of the word "Satan" is one who creates "obstacles."

Instead of a typical virus mutating so as to become resistant to our attempts to heal from it, the shape-shifting and mercurial 'e'epa/wetiko virus forces us to mutate—and evolve—relative to it. In a very real sense, the 'e'epa/wetiko virus "cures" us of our wrong attitude towards both it as well as ourselves. It is as though the evil of the 'e'epa/wetiko virus is itself the instrument of a higher intelligence designed to connect us to a sacred, creative source within ourselves. The 'e'epa/wetiko virus literally demands that we step into our power and become immune to its oppression such that we discover how to step out of bondage and become free. Although the source of humanity's inhumanity to itself, at the same time the 'e'epa/wetiko bug is the greatest catalytic force of evolution ever known—as well as not known—to humanity. It confronts us with a stark option: evolve or self-destruct.

Though seemingly opposed to our true nature, seen from this more expanded point of view, the 'e'epa/wetiko virus introduces us to, and is itself, the disguised expression of our true nature. Once this is realized, the question arises: Is the 'e'epa/wetiko virus the darkest evil, or being that it is introducing us to the greater unity and perfection within ourselves, of which we were previously unaware, is it an instrument of the highest good?

This point of view within ourselves in which the opposites coincide and become indistinguishable—a "coincidentia oppositorum"—is itself the transpersonal viewpoint of the Self. Seeing through the "transpersonalizing" lens of the Self allows us to not personalize, and solidify ourselves as a separate and seemingly concrete individual.

A true quantum phenomenon, [13] the 'e'epa/wetiko virus is the deadliest poison and the most healing medicine co-joined in one superposed state. Will the 'e'epa/wetiko virus take our species down and continue to inspire our self-destruction, or will it awaken us? Everything depends upon whether or not we recognize what it is revealing to us about ourselves. Being a dreamed up phenomena, how the 'e'epa/wetiko virus manifests depends upon how we dream it from now onwards.

Notes

1. All of the quotes from Wesselman's book *The Bowl of Light* (Boulder: Sounds True, 2011) are from pp. 224 - 237.
2. R. D. Laing, *The Politics of Experience* (New York: Pantheon, 1971), 73.
3. The relative and absolute points of view interpenetrate each other so fully such that they should not be considered separate. For example, it is a mistake to solely identify with the absolute point of view (in which the 'e'epa/wetiko virus is seen to be "unreal" and hence, doesn't exist) and thereby marginalize the relative; both points of view need to be honored simultaneously.
4. Joseph Campbell, ed. *Spiritual Disciplines: Papers from the Eranos Yearbooks*, Vol. 4 (Princeton: Princeton University Press, 1985). p. 254.
5. Quoted from Minder, "Sabina Spielbrein, Jung's patient in the Burgholzli," *Journal of Analytical Psychology*, 46 (1): 45.
6. I am using the word "psyche" similarly to Jung, in that it includes the totality of all psychic processes, both conscious and unconscious. Being nonlocal, the psyche is not only contained within our skull, but we are surrounded by, and contained within the psyche.
7. II, 3, 83.5-30.
8. Simone Weil, "The Love of God and Affliction," in *Simone Weil Reader*, ed. G. Panichas (Mt. Kisco, NY; Moyer Bell Limited, 1977), 441.
9. From an essay by Jeanne de Salzmann originally published in *Gurdjieff: Essays and Reflections on the Man and His Teaching* (New York: Continuum, 1996), ed. Jacob Needleman and George Baker; posted [here](#).
10. Bohm, *On Dialogue*, 58.
11. *Ibid.*, p. 58-59.
12. Jung, *Alchemical Studies*, CW 13, par. 335.
13. By quantum phenomenon, I refer to the nature of light - is it a wave or a particle? The answer: it depends upon how it is observed (or in my language, how we "dream it").



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