



“How it appears is not how it is.”

Kheyntse Rinpoche

Jorge Luis Borges:

“We (the undivided divinity operating within us) have dreamt the world. We have dreamt it as firm, mysterious, visible, ubiquitous in space and durable in time; but in its architecture we have allowed tenuous and eternal crevices of unreason which tell us it is false.”¹

That the alien body can be just left in a storeroom in a long box is beyond belief.
THEY get the shudders

March 1966 - UFO sighting - we are not alone. corporations run the world. Money runs the world/Robert Bigalew

https://en.wikipedia.org/wiki/Elizabeth_Klarer
the ring she received from Akon

Darrell Dykstra

Jonas Richter:

“Its most influential figure is the Swiss writer Erich von Däniken. His hypothesis is usually summarized as follows: Alien beings came to Earth in prehistoric times and created humankind from the early, apelike hominids. They were revered as gods by their creation. Traces of these “ancient astronauts” and their cultural influence on humankind supposedly survive in ancient remains (such as ruins, artifacts), scripture and mythological texts. Däniken tries to bolster his claims with proofs drawn from countless sources around the world. He was not the first proponent of ancient astronauts, but he is the best-known writer on this topic.”²

Agehananda Bharati’s critique of Lama Lobsang Rampa’s, *The Third Eye*, was published forty six years ago:

“I call this whole phony tradition "Rampaism" after its phony consummator, Rampa-Hoskins, and his all-too-numerous followers in North-America and Europe. This depressing crowd of

¹ Jorge Luis Borges, “Avatars of the Tortoise”, in: *Labyrinths*, 1939, p.208. [SEE](#). Avatars of the Tortoise: [HERE](#) Jorge Luis Borges, *Labyrinths*

² Jonas Richter, *Traces of the Gods: Ancient Astronauts as a Vision of Our Future*, *Numen* 59, 2012, p. 223.

partly well-meaning, totally uninformed, and seemingly uninformable votaries holds something like this as its modal view: that there is, somewhere hidden in the Himalayas, a powerful, mystical, initiate brotherhood of lamas or similar guru adepts, who not only know all the mysteries of the world and the superworld, who not only incorporate and transcend the teachings of Buddhism, Hinduism, and Christianity, but who also master all the occult arts-- they fly through the air, at enormous speeds, they run 400 miles at a stretch without break, they appear here and there, and they are arch-and-core advisers to the wise and the great who hide these ultimate links to supreme wisdom and control. In addition, they know all their previous incarnations, and can tell everyone what his incarnations were and are going to be.”³

Now compare “. . . they fly through the air, at enormous speeds, they run 400 miles at a stretch without break, they appear here and there, . . .” with this section from the *mDo-mdzangs-blun*:

“. . . the Sutra contains much more and great adventure awaits the reader, adventure no less amazing than that which we read in modern science fiction. We travel through outer space at a speed faster than light, visit other worlds and realms of the universe where there are beings of a quite different order than humans, see shining beings descend to our earth and converse with man, meet sub-human species of beings and other unusual creatures. Amazing illumination appears and astonishing sounds become audible. Matter changes its form before our very eyes and time, as we know it, ceases to exist and loses all meaning: at one moment we are standing on the banks of an Indian river, in a second we have travelled back countless *kotis* of *kalpas* of time and are watching events take place in worlds of which we have no record or name. One is tempted to wonder whether the compilers of the Narratives were writing science fiction two thousand years in advance of their time, or whether it might not be possible that the science fiction writers of today are catching glimpses, albeit faint ones, of a different order of reality, one which the Buddhist have always claimed (and still claim) is there "for those who have eyes to see.”⁴

Stanley Frye has a point. As unpalatable as the Lobsang Rampa books are, perhaps Bharati overlooks that their massive success was because they catered to the hunger for “. . . a different order of reality. . .” But, following the Buddhist line of evolution, in my case, we moved on - to Evans-Wentz, and Lama Anagarika Govinda, and eventually Trungpa Rinpoche, and direct contact with the Tibetan masters themselves.

Namkhai Norbu Rinpoche:

“Suppose we stand in front of a mirror. What do we find there? We see our own reflection because the mirror itself has no form. The mirror is a mere capacity – an inherent potential of infinite manifestation beyond time. This is why hundreds of forms of deities are presented at the Sambhogakaya level. Many of these teachings did not actually arise on this earth, but on other planets and in other dimensions.”

“When a *rig.dzin* receives such a transmission of the path of transformation, the manifestation occurs according to the conditions that exist in the very moment of it happening. Let us take the example of the deity known as Hayagriva. Why does Hayagriva have a horse's head? Because this manifestation initially arose to a class of beings all of whom had horses' heads. We ourselves have no real knowledge of the existence of other types of beings who may or may

³ Agehananda Bharati, *Fictitious Tibet: The Origin and Persistence of Rampatism*, *Tibet Society Bulletin*, Vol. 7, 1974. https://is.muni.cz/el/1421/podzim2007/RLB229/um/3951549/Bharati_Fictitious_Tibet.pdf
<http://aryasangha.org/rampatism1.htm>

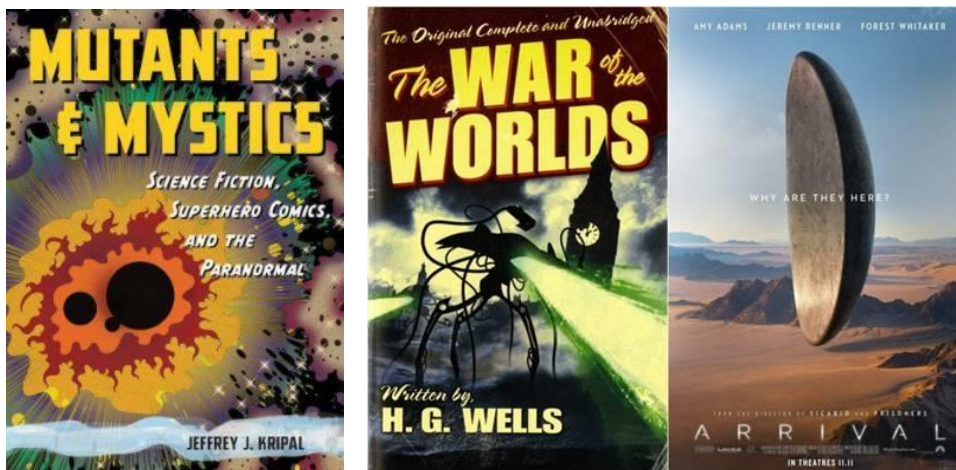
⁴ [The *mDo-mdzangs-blun* Foreword: Scripture of the Wise Man and the Fool, Translated from the Mongolian by Stanley Frye, *The Tibet Journal*, pp. 17 -18.]

not have had heads like horses. The manifestation of the dakini Sihamukha has a head like a lion. We can only relate to a lion's head as representative of a certain kind of energy because we cannot receive the transmission *as it is* beyond the limits of our present vision as ordinary beings. This is why I said earlier that to approach tantra we need a more open, a wider view.”

“Most of us have an idea of the universe as a fairly immense place. When we look up at the sky on a clear night we see a myriad stars and we know that many of these are solar systems like ours. In just one of these solar systems there may be hundreds of planets which we cannot see. We have no idea what kind of beings live there. Even if we believe that there are beings there, we tend to imagine them as human or humanoid at least, like in the science fiction sagas on television. We have no guarantee that these beings look anything like them. There are so many solar systems, so many planets, so many types of beings.”⁵

Jeffrey Kripal on how to think about the UFO phenomenon

“. . .the most sophisticated piece of technology on the planet to detect nonhuman or superhuman presences is not a quantum computer or an advanced military radar system. It is the super-evolved human body, brain and being. I would also like to suggest that the human being has been detecting strange humanoid presences in the sky and the environment not for a few years or a few decades, but for millennia. All we have to do is open our proverbial eyes and look. All we have to do is put away our hammer and look carefully at our histories, our literatures and, most of all, our religions.” [\[ONLINE HERE\]](#)



Kripal:

“Such encounters, for example, can be of a deeply spiritual nature, by which I do not mean “good” or “nice.” People experience awe, fear, uncanniness and absolute terror; the Harvard psychiatrist John Mack rightly called this “ontological shock.” They experience, either within the event itself or later develop, new astonishing abilities — think telepathy and, yes, precognition. And they adopt new, much more cosmic worldviews.

Hence, in the film, Dr. Louise Banks develops the ability to precognize the future: She “remembers” the early and tragic death of her daughter, who is not yet born, as she gradually learns that time, like the grammar of the alien language she is deciphering, is circular, not

⁵ Namkhai Norbu Rinpoche, Dharma, Translated from the Italian by John Shake Transcribed and edited by Gabrielle Kearney, Judy Allen, and Lee Bray (From a Talk given at Rigpa in October. 1984.)

linear. This is an idea about space-time, by the way, that is well known to humanists, from ancient Greek philosophy to Nietzsche.

My point? That we should be approaching the UFO phenomenon much more like "*Arrival*" and much less like "*War of the Worlds*." But we can't seem to do that. Instead, we go on and on about potential "threats" and enact endless security and secrecy measures. And then we wonder why no one understands this? As a result of these actions, the human witnesses, their sightings, their transformations and their traumas are arrogantly ignored and disdained as "anecdotal" and so unworthy of study.

I confess that I despise the snarkiness of that word – anecdotal – and the way it shuts down full inquiry. Every human experience, after all, is technically "anecdotal." In this sense, I, too, am an "anecdote." So are you. We all are. And yet there is no science or mathematics, no literature, language, art or religion, and there is certainly no UFO, without that human subject, without that anecdotal witness, thinker or seer. So why are we not talking about the experiences of those human witnesses and how the phenomenon seems to trigger or catalyze the human imagination in fantastic ways? Why are we not compassionately reading those imaginal dramas as meaningful signs instead of arrogantly ignoring them as neurological froth? Why are we not talking about what happens to the terrified pilots, or the baffled military professionals, or the confused private citizens who see these things, sometimes really up close and very, very personally? Is that not also part of the UFO phenomenon? Why are we looking away? And from what?

RN: That's a beginning to a whole new conversation. Is there anything you'd like to conclude with, though?

JK: There's always more. I would like to conclude by suggesting that the most sophisticated piece of technology on the planet to detect nonhuman or superhuman presences is not a quantum computer or an advanced military radar system. It is the super-evolved human body, brain and being. I would also like to suggest that the human being has been detecting strange humanoid presences in the sky and the environment not for a few years or a few decades, but for millennia. All we have to do is open our proverbial eyes and look. All we have to do is put away our hammer and look carefully at our histories, our literatures and, most of all, our religions.

On this new big humanist and historical canvas, what we are encountering in the sky and seeing from the ground today will take on fundamentally new meanings and future possibilities. I do not claim to know what those meanings and futures will be – and I certainly do not believe any of the reigning mythologies, be they political, secular or religious – but I am betting they will have very little to do with the assessment of "threats." That's the old cold war mythology that it is time to move beyond, way beyond." [\[ONLINE HERE\]](#)

"According to Oglala Lakota cosmology, their ancestors descend from the spirits of the sky – the star people. Their fundamental spiritual and cultural self-understanding stems from recognizing the connection between the stars and the land. As Sundstrom explains, "the falling star myth cycle clearly illustrates a belief in a dual universe, wherein star people in the sky and humans on earth occupied analogous and sometimes interchangeable roles" (181). Their intimate relationship with astrology drew the Lakota to the sacred landscape of the Black Hills, where they identified several natural features with corresponding constellations. Manifestly, the Lakota people and the Black Hills are deeply connected through stories that demonstrate the sacredness of the land. It is inherent in Lakota spiritual and cultural understanding that this land holds infinite significance, and it is thus the obligation of the people of the earth to protect and preserve its sanctity".

In his analysis of *The Significance of the American Indian Religious Freedom Act of 1978*, Robert S. Michaelsen clarifies that “Native American religions cannot be easily understood within the framework of common Western notions of religion and its role in society” (93).

Black Hills – Stories of the Sacred [[ONLINE HERE](#)] [[OGLALA@WIKIPEDIA](#)]

Rampa, T. Lobsang (Cyril Henry Hoskins) (1956). *The Third Eye: An Autobiography of a Tibetan Lama*. London: Secker and Warburg. German translation: *Das dritte Auge. Ein tibetanischer Lama erzählt sein Leben*. Muenchen, 1957 (Aschoff 1992, no. 1478). [Imagined autobiography of a Tibetan Lama by Cyril Henry Hoskins, who assumed the identity of T. Lobsang Rampa.] Lobsang Rampa’s other pseudo-autobiographical and similar spiritual fantasies include:

Bharati, A., “Fictitious Tibet: The Origins and Persistence of Rampatism.” *The Tibet Society Bulletin*, vol. 7, 1974, pp. 1-11. Bloomington: The Tibet Society.

David Jackson, *Fictional Tibet: A Checklist of Novels, Stories and Other Works of Imagination Set in the Himalayas and Beyond* with a Preface by Ramon N. Prats

Ramon N. Prats, *Origins of The 'Tibet Myth' in Western Fiction* [[ONLINE HERE](#)] *

Jonas Richter, *Traces of the Gods: Ancient Astronauts as a Vision of Our Future*, *Numen* 59 (2012) 222-248

Focusing on Erich von Däniken and reconstructing his views on god and cosmology from scattered statements throughout his books, this article analyses his attitudes toward science and religion as well as his concepts of god and creation. In this regard, his pantheistic combination of the big bang theory with a model of god as supercomputer is of special interest.

Tara Stephan, *Myth and Marvel: Medieval Muslim Writings on Ancient Egypt*
<https://www.asor.org/onetoday/2020/10/myth-and-marvel/>

Stevenson, *Time Travel Tibet*

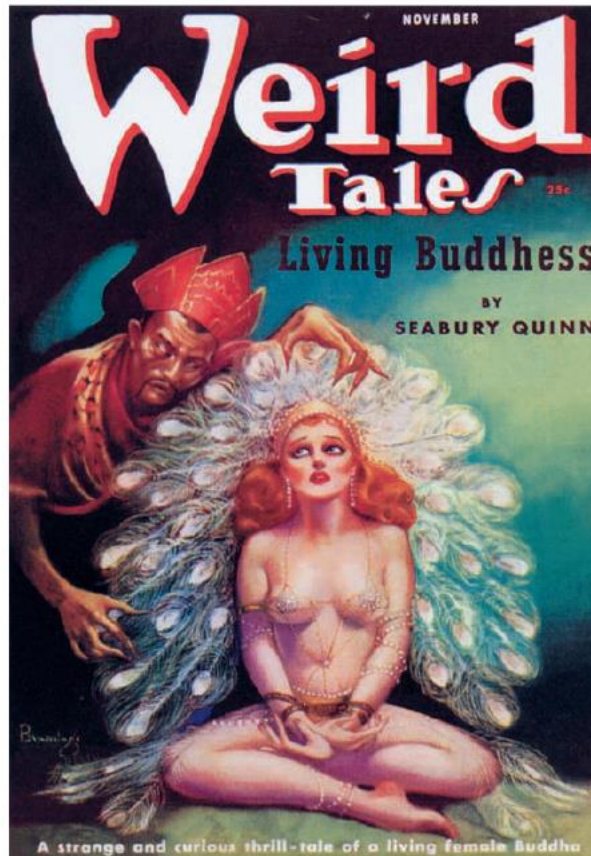


Plate 1. Cover illustration for Seabury Quinn's "The Living Buddhes," published in *Weird Tales* (1937). In: Clare E. Harris, *The Museum on the Roof of the World: Art, Politics, and the Representation of Tibet, (Buddhism and Modernity)*, University of Chicago Press, 2014.

For millions of people around the world, Tibet is a domain of undisturbed tradition, the Dalai Lama a spiritual guide. By contrast, the Tibet Museum opened in Lhasa by the Chinese in 1999 was designed to reclassify Tibetan objects as cultural relics and the Dalai Lama as obsolete. Suggesting that both these views are suspect, Clare E. Harris argues in *The Museum on the Roof of the World* that for the past one hundred and fifty years, British and Chinese collectors and curators have tried to convert Tibet itself into a museum, an image some Tibetans have begun to contest. This book is a powerful account of the museums created by, for, or on behalf of Tibetans and the nationalist agendas that have played out in them. Harris begins with the British public's first encounter with Tibetan culture in 1854. She then examines the role of imperial collectors and photographers in representations of the region and visits competing museums of Tibet in India and Lhasa. Drawing on fieldwork in Tibetan communities, she also documents the activities of contemporary Tibetan artists as they try to displace the utopian visions of their country prevalent in the West, as well as the negative assessments of their heritage common in China. Illustrated with many previously unpublished images, this book addresses the pressing question of who has the right to represent Tibet in museums and beyond.

Reality – buddhism

i see you lost a great teacher

im not sure 'lost' is the right word or even idea. I may be stark raving bonkers, but I honestly believe when these immense beings chose to withdraw, their purpose is to increase-widen - their field of activity. At the moment, I can feel him embracing worlds, universes - in vast, uncaused compassion.

Michael Dickman, 18th February 2022.

Samten: Outside time and space or in the drop of dew on the spider's web. [18th]

Yup - both.
such a big loss. . .

SAMTEN: Reality is founded on the perceptions of ego territory.

AI: Reality can be perceived and understood differently by different individuals, and one's perception of reality can be influenced by their ego and personal experiences. The concept of "ego territory" refers to the idea that an individual's perception of reality is shaped by their own beliefs, values, and experiences, and that these factors can influence how they interpret and understand the world around them. It can also lead to egocentric biases in thinking and decision making. However, it's important to understand that while our individual perspectives shape our perceptions of reality, there are objective facts and truths that exist independently of our perceptions.

SAMTEN: Devoid of an ego can we create an enlightened society

AI: The concept of an "enlightened society" is often associated with the idea of a collective state of understanding and awareness, in which individuals have a deep understanding of themselves and the world around them. Some people believe that a society without ego, or without the influence of personal biases, would be more enlightened.

However, it is important to note that the idea of an "egoless" society is likely impossible to achieve as humans have an innate sense of self, and the ego serves important psychological functions such as self-awareness, self-esteem and self-identity. It is also important to understand that the ego is not inherently negative, it can be either positive or negative depending on how it is used.

Instead of striving for an "egoless" society, it might be more realistic to focus on creating a society in which individuals are aware of their own biases and limitations, and make an effort to overcome them through education, self-reflection, and critical thinking. This would allow for a more open-minded and inclusive society, where diverse perspectives are valued and respected.

AI: society that encourages self-awareness, empathy, and compassion, can help to create a more enlightened society.