Possession by the IDEA OF UNITY

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Excerpt from the newly released book

THE IDEA OF UNITY

2018
Sydney Australia

For the purpose of this study, as mentioned previously, it is important to understand the difference between unity and the idea of unity. Unity encompasses everything physical and psychic, and those realms are so vast and unknowable and we have limited knowledge and experience of either. The idea of unity, however, can be known by an individual, and is based on personal experience, insight and understanding. The idea is behind all religions, political movements and ideals, and can have varied permutations. Globalism is such an example and its implementation has far reaching consequences.

One world is a noble idea that has only recently included the entire earth. Before, it was limited to communities, cities, regions, nations and continents. As an idea however, it comes from individual minds. It is not something that we can create consciously although we can appreciate and support the idea in others. The very nature of unity perceived in oneself is to some extent beyond our influence. Its representation and interpretation are as personal as the individuals themself.

The idea of Unity in its spiritual form has organised cultures with a common belief. Ancient Egypt for example, organised its population through their leader pharaohs, who believed they had a direct connection to their idea of unity in their Gods as a compliment to their physical reality, and built a ritualistic culture to honour that idea. It organised the population and gave them a connection to the hereafter (unconscious). It was one of the first cultural expressions with little differentiation between the political and spiritual. The pharaohs had ultimate power and control over the population through their all-encompassing system.[1] Subsequent systems differentiated practical matters such as law, order, feeding the population, resource distribution, taxes etc., from the spiritual, and provided a framework for the latter. The Roman Empire, for example, controlled their population through political and physical power, yet allowed free spiritual worship if the population remained peaceful and obedient.

The political idea of unity is practical and down to earth, in that it deals with the physical aspects of life. It leaves the spiritual to the religious institutions, and in most cases accepts and protects them. This does not avoid the problem of what is the same idea from a different point of view. Some ordering systems attempt to remove the spiritual aspect of the idea to form a totalitarian state. The political class takes the place of the spiritual, elevating its leader to demigod status, where both political and

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[1] See Chapter 6a on Egypt.

spiritual aspects are contained in one practical system. From a teleological point of view, this interpretation of unity encompasses all aspects of the human condition; that is, both physical and spiritual and in that sense, it is a more comprehensive idea of unity. Why then, do these systems have so much opposition and always collapse?

The answer lies in the way the individual perceives unity and the misconception that others share their idea in the same way. It is natural to want to share such a powerful idea because there is an enormous amount of energy behind it. There is a danger however, the idea can overwhelm and possess an individual[2]. Tyrants and spiritual leaders are prone to sacrifice their humanity and well-being to their own personal interpretation of unity. It is important to know one self and to have one's feet firmly planted in the earth because the energy behind the idea has the ability to possess the personality of the individual. Without roots, the danger of possession is high and the natural consequence is projection of the idea onto the world and other people, rather than accepting its unique relationship to oneself.

As an idea, unity brings together all aspects of existence and all functions in a unified and related pattern. Unity brings the physical into relationship with its foundation, the unconscious. Projection is nature's first step in the realisation and differentiation of the opposites. The projection of the idea of unity is the same as any projection, whether it is of evil onto another, or the projection of an individual's contra sexual ideal onto another person. Nature makes us see everything we are unaware of in the physical world yet the idea may be completely different to the object. This is where most of the conflict occurs, when the behaviour of a person or group does not match the idea.

The idea of unity relates to the male/female problem of projection and differentiation, and its realisation unites them. For example, if a man orients himself through thinking (air) and intuition (fire) in an extroverted (towards the physical) way[3], the opposite functions of feeling (water) and sensation (earth), are to some extent below his level of awareness and understanding,[4] and projects them onto other people and objects. In this example, the man's orientation is for him masculine and the undifferentiated functions feminine. This is the reason some individuals project what they are not aware of onto the world as a whole. If Nietzsche

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[2] There are numerous examples of totalitarian systems such as Nazism, the Bolshevik revolution and Russian communism, all of which collapsed in time. Even the Roman Empire had enough sense to allow some religious freedom to its population.
[3] JUNG C. G., Psychological Types, Routledge and Kegan
[4] This example was selected to emphasise the point of the passage. All the psychic functions can be spread across the wide spectrum of male and female genders.

had turned away from his mythological and psychic exploration back to the practical world of earning a living, wife and family, it may have spared him his tragic end[5].

One world and all its institutions controlled by one government comes from this idea of unity perceived by individuals. Who these individuals are is difficult to answer because they may not be the obvious political leaders, but they would have to be extremely powerful and influential. They would have access to enormous monetary resources to influence people beyond nation state leaders. The idea of unity is the same as any product of the unconscious, and points to an inner and outer component in relationship in the individual. It requires careful differentiation to avoid cross contamination between the opposites and the recognition and understanding of the differences. Similarly, the idea of a one-world government requires all people governed to accept the proposal without loss of identity. Not considering this leads to a reaction and urge to return to the individual through smaller groups and nationalism.

The main problem is the idea of unity is not the same for every individual. For example, an introverted thinker will be to some extent unconscious of his extroverted feeling. Similarly, an extroverted intuitive will be less aware of his or her introverted sensation, and need to integrate this to find their unity. This is why ideas of unity have differing permutations. It is as if unity is the centre of a circle and everyone stands on the perimeter looking at the same thing from a different viewpoint, and therefore has a different idea of unity. This explains why we have so many spiritual and political systems. If one is not aware of the purpose of the idea of unity, it is projected and lived out as such, the same as the projection of the idea of a partner onto an actual partner.

The reaction of people to a projected idea of unity is varied. If they are in tune with the idea, it may be accepted, live by its tenets and help its realization. If not, it is rejected for another idea closer to their nature. Globalists seem to be possessed by the idea of unity and intoxicated by its power. They do not base their ordering system for unity on the individual and the broad spectrum of individual ideas. There are as many permutations of the idea as there are personality types. This is the central problem with all political and religious ordering systems.

The idea of unity is so powerful that it can possess an individual and leads to catastrophic consequences; particularly when the individual lacks awareness of his or her own functioning. This is the key to the problem of

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[5] Frederick Nietzsche went insane due to physical illness and a lack of relation to the everyday reality.

globalism, in that all systems based on the idea of unity originate in individuals. It is an individual task and journey, and can only interpreted as such. We can no more ask another to live in our personality, as we are the only one that perceives our dreams. It is this fact shows that ideas of inner characters or systems are personal, even though the idea has a universality and collective attraction. Individuals react adversely when forced into an unsuitable system.

Contemporary events illustrate this reaction. The United Kingdom's referendum to leave the European Union and the election of an outsider president in the United States are a natural reaction to the dilution of identity. Immigrants from the Middle East and Africa into Europe, and Britain and immigrants from Mexico to the US leave the existing population in fear of losing their identity, as well as their economic standing and wellbeing.

The globalist agenda is to erode borders of nation states and have no ethical guidelines in achieving this goal. The hallmark of Globalism is possession by their idea that should be an individual accomplishment and not projected onto the wider world. The possession by the idea of unity is so strong that 'false flag' events staged to achieve this goal, and there is growing speculation that the US government was complicit in the attacks on September 11 2001. Indeed, there are numerous anomalies in the event that warrants a closer look at the evidence. Engineers, architects and demolition experts believe Building 7 was 'brought down' on purpose. Other discrepancies include the lack of response to the hijacking by the military, and the anomalous video of what looks like a missile striking the pentagon, and lack of bodies, seats and luggage at the scene. The subsequent invasion of Middle Eastern countries[6] followed this attack, which had little relationship to the attack itself. Invasions of counties like Iraq, Libya etc., had more to do with territorial expansion[7], currency and control, than revenge.

Other more subversive methods of promoting globalism involve cultural change over many years through education, media, finance and politics. It is a slow transformation of the general population into an amendable state for the globalist agenda. This includes the dismantling of the nation states and borders as already mentioned, promoting unrest in nations, mass immigration, diluting the indigenous population, diluting religious belief systems, the blurring of gender, the weakening of the family unit,

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[6] See interview with Gen Wesley Clark concerning the plan to invade seven countries in five years. https://www.liveleak.com/view?i=a61_1378358265#wj1odfIv7sH0IbPj.01

[7] 'The Zionist Plan for the Middle East' from Oded Yinon's "A Strategy for Israel in the Nineteen Eighties" Published by the Association of Arab-American University Graduates, Inc. Belmont, Massachusetts, 1982 Special Document No. 1(ISBN 0-937694-56-8)

population reduction, the weakening of the middle class and climate change[8]. These are just some of the methods used to achieve the globalist agenda. It is no wonder the general population react to this agenda in a forceful and definitive way. The British saw their job prospects diminishing, their safety compromised and their Christian system under threat, in addition to laws created by an external unelected body in Brussels. So too, in the United States with the loss of their manufacturing base to cheaper labour markets, floods of immigrants, lack of border control, general discontent, and the view that political and corporate leaders were enriching themselves at the cost of the general population, and skirting the law to do so.

In addition to the practical and immediate rebellion to the idea of global governance is something much deeper and far-reaching that is often ignored. This is what the psychologists call "the spirit of the land". It includes the climate, landscape, ancestral heritage, deepest collective myths and individual connection to the land. Physically, the 'spirit of the land' results in the typical physiognomy of a culture. It also affects the population's behaviour, in that a sunny climate promotes sports, outdoor activity, and cold climate indoor activities. The appropriate metaphor for such a culture is the 'tree of life'. It has its roots firmly planted in the ground and is drawn out into the atmosphere, its form dependent on type and environmental conditions.

The connection to the land nourishes us physically, emotionally and spiritually, and is an innate part of our makeup. A culture that has this connection is hesitant to relinquish it or have it diluted by others who do not share it. When the connection is not strong, as with the relatively new territories of Australia, United States and New Zealand, a general lack of adaptation can lead to a cultural inflation. We are witnessing this in the United States with its belligerence, arrogance and disconnection from reality. Its belief that it is good and righteous and projects evil onto others that do not agree with them; its targeting of nations for "regime change"; bringing in corporations for resource exploitation and its unwavering protection of Israel and theft of land from the Palestinians. They simply throw their might around when it suites them. These are all characteristics of a bullying teenager with too much power. In time the 'Spirit of the Land' tempers youth and draws its inhabitants down to earth with the corresponding change in psychic behaviour. This is why it is so important to have experience, knowledge and understanding of the indigenous

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[8] United Nations Conference on Environment & Development, Rio de Janerio, Brazil, 3 to 14 June 1992, AGENDA 21

population of a land and how their culture grew out of the land they inhabit.

The idea of unity is one of humanity's best creative acts, and as with all products from the unconscious, can easily take possession of the individual or group. It is this danger that leads to major conflicts that have plagued humanity throughout history. The idea of unity in particular has enormous possessive power over the individual; over and above the possessive strength of the contra-sexual idea mentioned earlier. Throughout history, the idea had the highest spiritual value, and literally united the individual with all things inner and outer. This is the true nature of the idea, yet its realisation is an individual task. It is a personal exploration of one's own individuality, and the connecting to one's own dream life. This is where the error occurs, particularly when an individual has no eyes for their dreams. Unity has a feeling of universality and it is natural to assume all people feel the same way. Unfortunately, different people have different ideas about unity. The religious and political systems existing in the world today emphasise this fact. When an individual or group try to force their idea of unity onto others, there is a natural reaction.

Is it actually possible to get a united world in either a spiritual or political system? This is difficult to answer, and we can only speculate on the way it might look. For any idea of unity to work for all people, they would have to have a say in how it is constructed and who runs the system. The system would have to be flexible enough to accommodate individual freedom of choice, expression, morality and understanding of our true nature. This is the difficulty of a united world system in that our current level of understanding of human nature is poor. Some governments are actually attempting to outlaw hate, which is the same as trying to outlaw love, its emotional opposite. This would be equivalent to outlawing sexual love from the population, which is impossible without drastic and abhorrent means. This shows a lack of understanding and knowledge of the human condition, and the fact that we have the ability to dream and create the highest forms of culture, yet have the body of a beast with all the functions in between.

As Freud rightly pointed out, our relation to our base instincts is fraught with difficulty. Our species has the same urges and potential modes of behaviour as other mammals and these need incorporating into our lives. Sport is an excellent outlet for aggression, competition and battle, and is preferable to war. Mating rituals are also preferable to rape,[9] and ownership laws preferable to theft. Freedom of expression is important for

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[9] Rape is quite prevalent in the animal kingdom.

a population's well-being, and restriction hinders the flow of material from the unconscious and retards personal growth. This may be intentional on the part of various governments, as an uneducated population is easier to control, and encourages projection of a parental authority onto the political leaders. This is what the leaders count on in some instances, as it feeds their own power issues. It is easier to control an unaware child than a fully functioning, aware, freethinking and independent adult.

All large movements in history, whether political or spiritual, have the idea of a universal system of order; in other words, an idea of unity. These include political systems such as Communism, Fascism, Liberalism and Conservatism, etc. The same is true for religious systems, and both groups have caused major conflict and unspeakable atrocities. The United Nations, the predecessor to the post-World War I League of Nations, grew from the debris of World War II and was set up as a peacekeeping force. As a peaceful organisation however, it lacks the power to reign in the larger nations that have their own agenda,[10] and as such, is ineffectual. The other major problem is the United Nations' own agenda and the lack of connection to the individual.

The main points in this chapter all lead to the same conclusions, and they are that unity is universal, but the idea of it varies considerably.

•All ideas come from the same place[11] that is, the individual, and are expressed individually.
•Projecting one's idea of unity onto others is a mistake, as others have their own idea, whether they are aware of it or not.
•Forcing the idea onto others leads to a natural reaction and rebellion.

If the individual is the vehicle of all advances in growth and awareness, then this is where we have to start. In other words, the species can only grow through the growth of the individual. In some ways, it is recapturing the myth-making of the ancients. It may take centuries or millennia for our species to come close to individual self-awareness. The groundwork exists however, in the works of the ancient philosophers such as Heraclitus and Plato, the undercurrent of Alchemy, and our modern conceptions of psychology by Freud and Jung.

This is why it is important to include art, dream work, mythology, indigenous belief systems (spirit of the land), psychology and philosophy in addition to science and math subjects. More importantly, it is important

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[10] United States led coalition and invasion of Afghanistan and Iraq.
[11] The same place is the individual unconscious and its varied forms of expression- dreams, fantasies, visions and ideas.

to include daydreaming and play throughout the education system in all years. Our western culture seems to be under the prejudice that play, creativity and daydreaming are for young children, maths, and science for adults. This is a one-sided view of reality, which suits some, but not all.

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