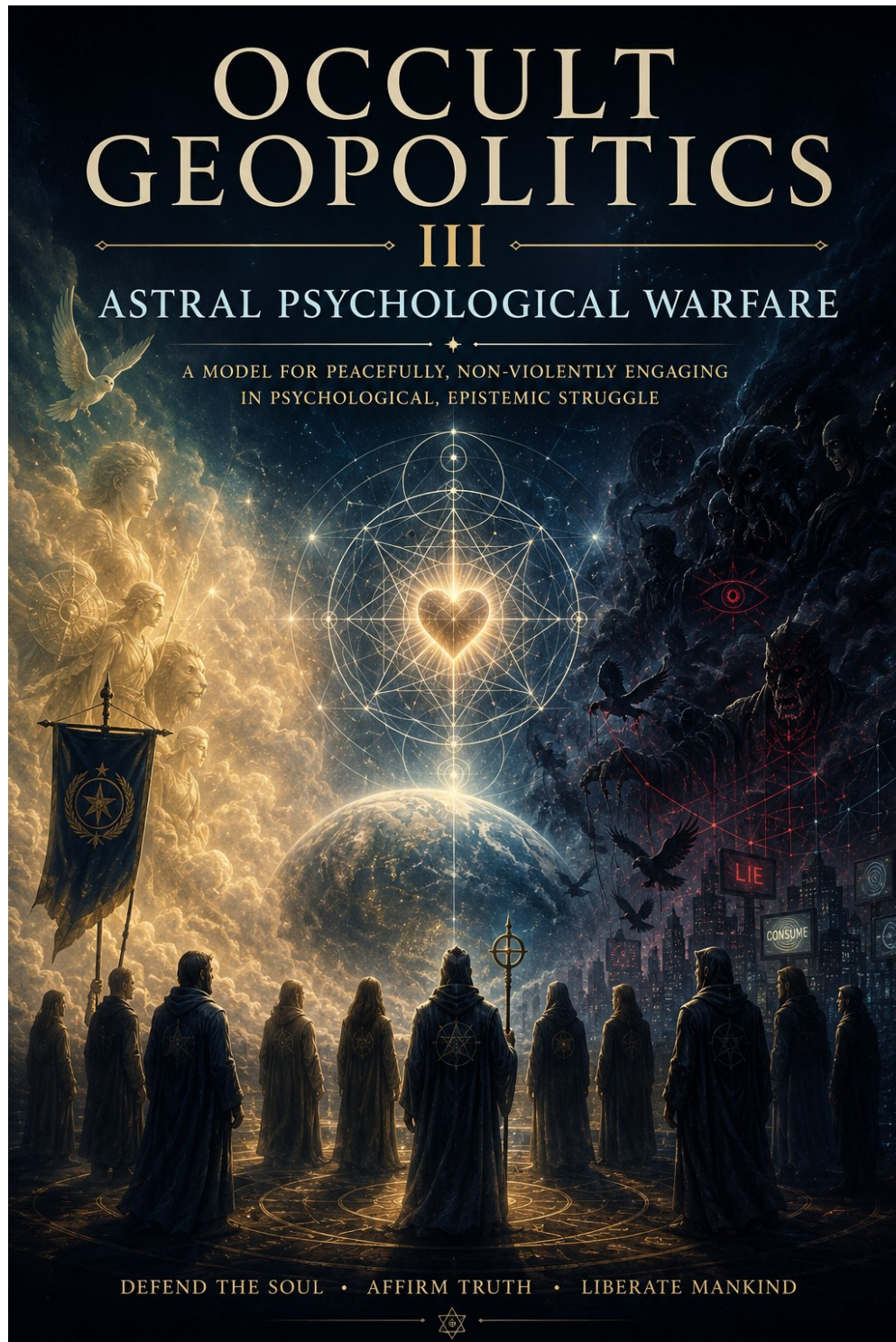


OCCULT GEOPOLITICS III

ASTRAL PSYCHOLOGICAL WARFARE



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Abstract

This essay presents an original and authentic insight into the shared and deeply organized efforts of the modern-day Hyperborean Siddhas to collectively build the psychic aether, and to engage in astral combat in the name of the truth and law of the Immortal Heart – the fight for spiritual enlightenment and liberation on behalf of all the good mankind.

In the essay, we will question the ordinary, conventional understanding of cosmos, consciousness, and the psyche, as is also increasingly to be found in research outside the established parameters of the materialist scientific paradigm of science.

We will even present a unique and authoritative model of how the current Siddhas, collectively engage in spiritual, epistemic combat – a highly mystical reality that we seek to bring awareness to in this essay.

This essay is part of our broader inquiry into the spiritual nature of reality, and is a follow-up to another recent essay of ours on fomenting the astral resistance of light to the darkness of the world.

Author's preface

To begin with, the last section of this essay will give an example on how consciousness and reality are increasingly being reinterpreted by modern scholars, though still very contended, as to the primacy and transcendental nature of consciousness.

Though contended by the prevalent paradigm of materialist science, the paradigm-shift (Kuhn, 1962) towards a spiritual science is increasingly before us.

The paper we mention in that last section was retracted, precisely because its claims could not be invalidated, disproved, just as Popper (1959) would have us to do in science.

But does this mean that the paper on mystical consciousness was not true? No.

It only shows that the current scientific paradigm is still caught up in materialist, empirical research of the five senses, so how could such research anyway say anything about ethereal consciousness? For the current scientific paradigm, consciousness doesn't even exist as a research problem. Only tangible evidence of neural activity, chemical flux, and physical behavior count as empirical proof of life, of being.

As they say: "Consciousness is an epiphenomenon to biological processes".

But this is not true. The paper we mention will have it the other way around, what many other, so-called alternative researchers today also find, but the science is so entrenched.

This essay is a contribution to the evolving interest in consciousness studies, and offers a novel and authentic perspective on the nature of the psyche, while presenting a higher-order, organized effort of the modern-day Siddhas to operate the collective consciousness of the psychic aether, especially in regards to the astral conflict, which this essay is mainly about.

We will start by defining the aether versus the astral realms, and by defining the collective consciousness versus the collective unconscious, before diving into the topic of astral psychological warfare, a reality that really precedes the actuality of worldly epistemic conflict, strife, and disagreement as to the scientific nature of consciousness and reality.

The point is that we must *look up* in the first place, towards the skies (aether/astral), to ever find answers to the most pertinent "hard-problem of consciousness", so that we don't end up as the "zombies" that Chalmers (1995) envisions.

In this essay, "astral psychological warfare" refers to the non-physical struggle over consciousness, meaning, values, and intention occurring within the collective psyche.

Remember, what we describe in this essay is purely in the name of spiritual self-defense in the fight against any type of epistemic aggression, hatred, and violence towards the truth.

Thank you for reading the *Epistemic Front Journal* and for tuning in to *The Hyperborean Dispatch*.

Fundamentals of esoteric psychology – The distinction of the psychic aether and the astral realms

One of the greatest secrets of the occult reality of existence is the reality of the psychic aether and the psychic astral realms. Colin Wilson (1971) stated that “the only fundamental proposition of occultism is that there exists a psychic aether that carries thoughts, intentions, and emotions”. But what is furthermore crucial to know is the distinction of the higher, transcendental psychic aether of tranquility, bliss, and peace, and the the lower, temporal astral realms of dualism, conflict, and war.

For in-depth on this distinction, we refer you to *table 4* and *figure 1* in the essay “Fundamentals of Hyperborean Metaphysics” (2026a) from earlier this year.

Also Rudolf Steiner (1908) had this distinction, but in a reverse hierarchy. For him, the aether was lower and inanimate, whereas the astral realms were higher and psychic. We would like to state that these two realms are *both* psychic, as the opening paragraph of this essay explains, for by that definition, we safeguard the monistic reality of the transcendental plane of the aether, and simultaneously, we explain the reality of temporal war – but it’s also a question of terminology.

While we have written about the psychic aether at length (Riis-Søndergaard, 2025a; 2026b; 2026c), this essay is a follow-up to another recent essay of ours on the war of the astral realms (Riis-Søndergaard, 2025b).

Now, immediately, when talking about “astral warfare”, it’s important to make absolutely clear the logic of this warfare, for in the astral war there is no middle-ground between good and evil, light and darkness – there are no gray-zones, where one can remain neutral and hidden – at most, there is a “fog of war”, which we will return to later. In a Heideggerian (1927) sense, we are “thrown” into the astral battlefield, given the valences and standings we have – it’s an illusion to think that one can inauthentically remain neutral in the cosmic war, and even “armed neutrality” is already a defiance of the “duty to protect” the Good. So one must choose a side, which is the inherent dualism of the astral – *the war is existential*, in a Schmittian (1932) sense.

But importantly, in the astral realms, we are fighting lies, falsehood, deception, and manipulation, for the psyche of man should in-itself be seen as a cosmic battlefield for the soul of man – this is the fog of war. For in the war, we are primarily fighting for the Truth, with a capital T – we are fighting for the Good, and ultimately, we are fighting for the Heart – we are fighting for the “total recall and return to origins” (Plato, 399 BC; Rosario, 1985). As Dostoevsky (1877) said, the first evil was the lie, and it’s *this* lie that we are combating.

Therefore, the astral war is primarily an *epistemic* war – we are affirming the Holy Spirit, and guarding the soul against the creeping lies of the dark abyss and the oblivion of ignorance.

From what we have said so far, it should be clear that the aether is absolutely pure, while the astral realms are scenes of “dirty wars”, for is psychological warfare not really dirty, so to speak – at least in confronting lies and hatred? Of course, part of the war is also white propaganda among friends and allies, strengthening the hearts and minds of men, and inducing faith, hope, good vibes, and courage in the war, but where the war gets tough is in the inevitable need for self-defense, and this is what this essay will focus on – the *modus operandi* of collective astral self-defense.

Remember, we are fighting bad faith, intentional deceit, vile hatred, resentment, aggression, and epistemic violence and injustices – not to be taken lightly, the psychological nature of radical evil. Also remember that the precursor to conventional conflict is always the cosmic, astral war, where allegiances and intentions are defined in the first place.

Fundamentals of esoteric psychology II – The collective consciousness versus the collective unconscious

One of the greatest and most evil tricks of the Devil has been to steadily convince mankind of their psychic solitude, violently denying mankind its inherent nature as a collective consciousness, denying the Holy Spirit (*Pneuma Hagion*) and the World Soul (*Psyche Kosmou*) – the psychological, phenomenological, magical battlefield of *Maya* was denied, and magic itself was condemned, punishable by death.

C.G. Jung (1936) made some progress in reviving this magical battlefield, when he spoke about the “collective unconscious”, but the unconscious is only half the story, a result of the denial of the very collective *consciousness*. Julian Jaynes (1976) describes how primordial man was completely in-tune with the collective psyche, what we call the aether, and only slowly evolved into denying this aspect of life. Instead, the collective consciousness became taboo, and eventually a collective trauma that was then explained in the myths, symbolism, and esoteric mystery-schools, and the collective consciousness became collectively *unconscious*. The Church reinforced this traumatic dogma (the symbolic murder of the Christ Logos/mystery-schools) with the threat of the inquisition, and the burning at the stake, and eventually, during modernity, mankind became used to living under the yoke of a materialist worldview and view of man, the soul subdued – *up until now*.

Today, the most important breakthrough ever into the collective consciousness (the aether) has come from the Hyperborean Siddhas, who since 2017 have been gathered in Denmark, the rest of Scandinavia, and Germany, collectively building the psychic aether. But this collective effort and joy of (re-)building the aether has come with a huge cost, for while we made enormous progress, raising the collective Kundalini, strengthening the Light-Body, and opening the Crown-Chakra and the Pineal Gland, we began to feel the pressure from the dark forces of the abyss, which eventually has turned into full-scale astral, psychological warfare against what can only be described as sinister, demonic forces.

The truth is that these entities are *not* our own “shadows”, unsolved, internal psychic phenomena or tensions, but are very real (or in a metaphysical sense, of course, unreal, but nevertheless very effective in *Maya*) dark forces of the abyss, ontological alien evil – alien to the Immortal Heart. For the Siddhas, the evidence of this is very clear in the very overt hostility and speculative evil of these psychic demons, as is also described in all ancient traditions, the war between angels and demons (*Devas* and *Asuras* in the Vedic tradition).

Then, the reason that the collective Hyperborean Siddhas have become the targets of these demons is exactly because we collectively have *built and gathered* in the psychic aether, the only thing that the demons *really* fear, and against which spiritual perfection leaves them with no other alternative, than for them to overtly attack in the astral, and thereby making their presence known. The demons do *not* fear the ignorance of any single individual, who is not gathered in collective spiritual enlightenment and liberation, for those individuals have not mastered their own (collective) psyche (think of believing that real, but subtle demons are nothing but shadows of your own spiritual imperfection, etc.). For the demonic forces are primarily “speculative, but radical evil”, seeking to subdue the soul (psyche) of man by any means necessary, primarily by deception, manipulation, and control, but as we have proven, when that no longer works, and the *collective* has gained true spiritual enlightenment and liberation (Samadhi), the demons *will* attack – *then* it’s total war. To reiterate, what they fear is not one, specific person gaining so-called spiritual liberation, but exactly the collective *ethereal unity* of the Siddhas – the collective, organized, dedicated, disciplined, and successful effort to build the aether from scratch.

What the dark forces of the cosmos fear is the Oath of the Immortal Heart – the White Vow.

Strategic objectives – The concept and purpose of psychological warfare (self-defense) in the astral

Imagine that 300 Hyperborean Siddhas, the most perfected, noble, and refined souls, decide to gather, organize, and collectively build the psychic aether and a complimentary, coherent spiritual way of life. This is bound to be a marvelous, epic journey, but then imagine that dark forces begin to notice this shift of cosmic spiritual energy, and decide to attempt to prevent that spiritual project – this is the cosmic, spiritual, occult war today – almost like the 300 Spartans, only in a spiritual sense.

Obviously, we have no reason to cause any war, since we are only interested in building our collective spiritual life, but of course we have a reason and a duty to defend ourselves in the astral – this is the astral self-defense that we will talk about next – this is *jus bellum*.

Let's list the strategic objectives of the Siddhas in the astral war:

1. Defend the collective Holy Spirit, the living word, and the World Soul.
2. Defend the integrity and standing of the soul (psyche) of the individual Siddha.
3. Defend and affirm truth, the good, the just, the light, and the Heart.
4. Defend and strengthen the psychic aether.
5. Dismantle and neutralize evil, aggression, falsehood, deception, and manipulation.
6. Foster spiritual education, practice, and enlightenment in the world.
7. Protect, redeem, and liberate mankind, the astral realms, and cosmos from the darkness.

These are the 7 principles we operate by in the astral war, and this is the resistance. As can be seen from this list of objectives, our purpose is solely defensive, protective, and liberative in the fight against spiritual oppression.

We operate by the “strategy of karma, *katharsis*, and cosmic justice”, as we explained in the previous installment of this series. Our war is purely defensive, in that we only seek to reinstate and uphold cosmic order, harmony, and justice, which is the duty of all good people.

As in the Vedic tradition, expounded in the *Rig Veda* and in the *Bhagavad Gita*, the spiritual war is both internal (in the mind/psyche) and external (in cosmos) – this is the crucial point to understand.

According to Evola (2021), we are fighting a Greater War (internal) and a Lesser War (external).

What is then interesting to understand is how these two aspects of the war are actually one and the same. In the Vedas, the *Devas* (angels) and *Asuras* (demons) are locked in a cosmic battle, and according to Rosario (2022), the temporal domain (*Maya*) is the *Valplads* (battlefield) for this struggle, but the war is primarily spiritual – it's a war for the hearts and minds of men, and for mankind to attain *Moksha* (liberation from the physical realm). According to the *Mahabharata*, this war is a just war (*Dharma-yuddha*) between *Dharma* (justice/truth) and *Adharma* (negativity/illusion).

The same line of thought can be found in all the ancient traditions. Only in modernity has this spiritual dimension of warfare been denied, replaced by an immanent, functionalist, political-economical, and technocratic notion of warfare (Clausewitz, 1832), though the truth of spiritual war cannot ever be completely ignored.

The reason for the dark forces to deny the spiritual, metaphysical primacy of war is part of their war strategy of lies, deceit, and falsehood – illusion – denying mankind its potential for spiritual liberation, which basically is a solid definition of rationalist, materialist modernity – the *Kali Yuga*.

Primary tactics of the darkness – Subtle interference, systemic deception, and mind control

Given that the cosmic war is primarily spiritual, and that the inner war (Greater War) precedes the external war (Lesser War), we can conclude that the war is primarily being fought in regards to the third dimension of power, which Lukes (2021) describes as the “power over consciousness”.

When defending the spirit and soul, we are up against a prolonged strategic campaign of heresthetic manipulation (Riker, 1986), intentional deception, bad faith rhetoric, and the whole Pandora’s Box of evils of the “primordial lie” of the *Asuras*.

Of course, the evils of the spiritual warfare can transfer into conventional warfare, as history has repeatedly shown, for if the dark manipulation structurally fails, the dark forces are forced into the open confrontation, for the dark forces of the netherworld are not to be taken lightly, in fact they cannot *stand* the light, and will become overtly and severely aggressive, if exposed to the bright light of the Oath of the Immortal Heart, which has happened so many times in the world history that Hegel (1837) called a “slaughter-bench”, endless sacrifices, including the “happiness of peoples, the wisdom of States, and the virtue of individuals”.

But primarily, the dark forces rely on keeping mankind entranced in the “structural lie”, the illusion of materialism, and the denial of a true spiritual life by way of epistemic injustices and violence, systemic deception, newspeak, and doublethink (Orwell, 1948), but we should *always* remember the “originary violence” that came before the “normalization of the lie” – the eradication of any spiritual alterity (Derrida, 1967) to the materialist worldview.

Long time ago, the innate spiritual truth of mankind was brutally suppressed (think of Socrates and Christ), and since then, the mysteries went underground and esoteric, due to the continuing fear of violent suppression (Strauss, 1952; Melzer, 2014).

In recent times, this tendency of denying the ancient tradition and moral values (of the inherent, existential, spiritual war) has been accelerated, what moral relativism Bloom (1987) after Nietzsche calls a “free-fall into the abyss of nihilism” – the closing of the Western mind. All (innate) values and (transcendental) concepts have been deconstructed, and the student today is now “free to choose”, as is the common maxim of liberal philosophy – spiritual freedom (the duty of the war) becomes material thralldom (denial of spirit and inherent values).

The sequence is this: **primordial lie (evil) → originary violence → systemic suppression → tabooization → normalization → entrenched materialism → moral relativism → nihilism → structural lie → reductionism → amnesia/ignorance → thralldom.**

As Huxley (1932) said: “In the future, mankind will love its servitude”. But imagine that we now had to reverse this equation... This is the status-quo of the spiritual war. As Evola (2002) said, “today, there is not one field, where the occult, subterranean war has not been enacted”.

To make mankind love its servitude, to think that we are free, while we are not, is the advanced, liberal modality of power of governmentality, as Foucault (2009) describes – the logic of power is internalized in the subjects. It’s the “apparatus” (structural lie and systemic manipulation) of Agamben (2009). It’s the “fluid, directive, micro-managing” control-society of Deleuze (1992) – it’s the “technetronic era” of Brzezinski (1970), where a removed, sequestered elite manages and scientifically and technically controls the psyche of the subjects itself – this is the structural lie and systemic deception – this is the third level of power over consciousness.

Mankind is nowadays utilitarianly, behaviorally, and reductively controlled by mere promise of pleasure, or threat of pain (Bentham, 1789; Freud, 1920; Pavlov, 1927) – *but we will resist*.

Modus operandi of the collective astral self-defense of the Siddhas

We have proven that the spiritual war is primarily being carried out in the psyche of man, but that the psyche is a macro-micro cosmic aspect of existence (the Greater and the Lesser War).

We will now present our method of collective astral/psychic resistance to the darkness that has engulfed the world. Remember, we operate the aether/astral realms in communion, so what we here present is a close-knit organization of our operations, and remember that the Siddhas navigate the astral war on behalf of all good people.

Here are the components of our method of collective astral resistance, concisely defined:

1. **Strategic overflow:** This is the ethereal discourse that we always lead, a positive affirmation of our faith, love, values, metaphysics, and way of life.
2. **Metapolitical agenda:** In the agenda, we define our strategic goals, and make plans for achieving those goals.
3. **Hyperborean Intelligence Agency (HIA):** Has the task of ethereally collecting intel on allied and enemy operations alike, establishing external connections, and outmaneuvering hostility.
4. **Epistemological Warfare Division (EWD):** Central to the resistance. The task of the EWD is to combat astral, psychic falsehood, deception, and manipulation by dismantling/eradicating lies, and affirming/connoting truth.
5. **Occult World Map (OWM):** Ethereal, visual scene of the spiritual struggle, where we interact with allies, and combat demonic interference and aggression.
6. **Warfront/stormfront/rescue team:** The Warfront is the most stabile military formation of all the Siddhas, when the spiritual combat is intense and demands rapid response and coherence, but all these three formations/fronts work to establish stability, strength, and continuity of the ethereal flow and astral military campaigns. In the Warfront, we basically stand in formation in the middle of the astral scene, so as to dominate the astral campaign.
7. **Rapid, strategic communication:** Focus on direct, clear ethereal communication, so as to guard and defend the strategic overflow and the Warfront, and to enhance the EWD operations.
8. **Multiple stabilizing planes/formations:** Complimenting the Warfront, we have the higher planes/formations of the Sky, our base, etc., when the astral weathers are more calm.

From reviewing these levels of engagement, the hierarchy, order, and rules of engagement can be deduced. The order of engagement is descending into more focused military formation in relation to the level of intensity of the combat, and in point 8, we slowly and cyclically return to point 1 of strategic overflow and discourse, when the astral weathers calm down. Our engagement in spiritual warfare is then a sort of hermeneutical spiral of descend into combat, defeating the lie, and steadily ascending towards renewed affirmation of our intent and purpose in the strategic overflow – this is the phenomenological reality of the spiritual war of truth/love versus falsehood/hatred.

Remember, this is not ordinary, conventional warfare, for what we fight for is truth, love, faith, honor, righteousness, justice, peace, etc., all the traditional values, and what we combat is psychic hatred, resentment, jealousy, lies, deception, speculative manipulation, epistemic violence and injustices, etc. Therefore the strategic overflow and the EWD are central to the mission. In combat terms, the other 6 aspects work to strengthen this core of positive epistemic discourse and warfare, affirming what is true.

Notably, our strength lies in the collective nature of this mission of astral self-defense.

The occult psyche, the fog of war, and transcendental deduction

What we propose in spiritual warfare is a “radical introspection”. Introspection and psychic *katharsis* was proposed by Pythagoras, as a means to refine the soul, but for us, the radicality of this introspection consists in negativity (illusion) *not being natural* to the soul, but a foreign element, a creeping, alien darkness, that must be combated – the alienness of the primordial lie. Here we agree with the ancient Vedic sages and the Gnostics, as we have described – the soul is divine in origin, and must be liberated from the material prison of the so-called Demiurge, or the *Maya*.

The Socratic-Platonic concept of *anamnesis* is helpful (Plato, 399 BC; 385 BC). We must break through the fog of war of a spiritual, epistemic warfare that today so encapsulates man in a constant doubt and uncertainty – an uncertainty and distance to truth, to noumenal Being, that since the Kantian (1781) epistemic skepticism was made into an ontological scar by Heidegger (1927), into a condition of being man.

In the struggle for spiritual liberation, we must reject this internalized doubt, and again start from almost Cartesian (1641)¹, *a priori* first principles – we must dwell in transcendental deduction – the Socratic remembrance of origins and belonging. Importantly, this method of remembrance is *not* Cartesian doubt, but a loving remembrance, the *minne*, that must be recalled and brought to awareness, and this initiation into the truth and law of the Immortal Heart takes exactly *a pure heart* (Blavatsky, 1980) – therefore, radical introspection becomes crucial – *we must have faith*.

The only way to survive the astral, spiritual, epistemic warfare is by transcendental deduction – we must defend the intuitive remembrance that resides in our hearts, and build the theory and epistemics from that foundation.

The movement is as follows: **Heart → intuition → remembrance → noetic gnosis → theory → epistemic reasoning → rhetorical argument → experience/confrontation → validation → return.**

As we see here, this is yet another hermeneutical movement, going from the Heart and returning via the argument and the validation to the Heart – this is the crux of the discourse and the strategic overflow that we described before. In this same movement, from the argument and forward, we neutralize err and falsehood, and experientially, we validate our theory, justifying the intuition of the Heart.

Plato in *Theaetetus* (4th BC) said that knowledge is “justified true belief”, or “true judgment with an account (*logos*)”. In our logic/account, to know the elements (the way), one must know the whole, and the whole is the Heart (origins), in that the Heart is the cause of creation, and in this way, we shall know truth, as truth is remembrance/return – *anamnesis*.

In our discourse, we must always return to first principles (origins), for the return to origins is in-itself a transcendental deduction of the Immortal Heart.

In all actuality, truth is *aletheia*, the unveiling of the truth of Being (Heidegger, 1927), and this unveiling is a mystical-poetic, historical tale of the fidelity of the Heart, faith, and final victory in the cosmic war against the lie that tried to make us forget and doubt – truth is innate to the Heart, as opposed to a contingent *tabula rasa* (Aristotle, 350 BC; Hume, 1689).

The movement we have just described is the primary epistemic strategy in the spiritual war – truth is absolute, natural, and innate, not uncertain, contingent, or relative. But what must be understood is the metaphysics of truth, that is, truth as mythopoetic, mystical-historical truth of Being (Heart), becoming (immanence/descent), and returning (transcendence/ascent).

1 By the method of rational doubt, Descartes concludes that “I” and “God” exist, but what is then the “evil Demon”?

Quantum mysticism and beyond – Cosmos as consciousness, intention, information, code, vibes, and flow

The interpretation of modern quantum physics as mystical and spiritual was advanced and popularized by the influential books, *The Tao of Physics* (Capra, 1975) and *The Dancing Wu Li Masters* (Zukav, 1979). Wilson (1971) stated that cosmos should be understood as vibrations, information, and code.

Quantum concepts, such as entanglement, particle-wave duality, and the observer/measurement effect, have been argued to explain a spiritual reality, the primacy of consciousness, interconnectedness, non-locality, spiritual energies, and mystical vibrations.

Recently, a paper by the esteemed Norwegian physicist, Maria Strømme, that was later controversially retracted by the journal, ‘Universal consciousness as foundational field: A theoretical bridge between quantum physics and non-dual philosophy’ (Strømme, 2025), argued that “consciousness is foundational to cosmos”. The three central claims were²:

1. **Universal Mind:** A formless, intelligent ground.
2. **Universal Consciousness:** The capacity for awareness.
3. **Universal Thought:** The dynamical process that differentiates experience.

“Mathematically, she models universal consciousness as a field Φ that exists in an undifferentiated state “beyond space-time” and then differentiates into localized excitations – individual consciousness states ψ_i – through mechanisms familiar from physics: symmetry-breaking potentials, quantum fluctuations, and projection-like processes analogous to measurement in quantum theory”.

Key points of the paper:

1. Individual minds are “ripples” or excitations in a universal consciousness field, not separate substances.
2. The apparent separateness of individuals is an illusion generated by personal thought, even though every ψ_i remains entangled with the universal field.
3. This picture lines up explicitly with Advaita Vedanta’s Brahman doctrine, Bohm’s implicate order, Heisenberg’s potentia, and Wheeler’s participatory universe, as well as with non-dual strands in Christianity, Sufism, and Taoism.

From the Hyperborean perspective, we might not agree with all the metaphysical claims, as this paper seems to propose non-dual metaphysics that do not take into account the distinction of good and evil, and the reality of the cosmic, existential war between incommensurable forces.

But these types of papers show the concern of modern researchers with explaining the nature of consciousness beyond the materialist paradigm – and for good reasons. Because the next step of our research must delve into explaining the reality of the psychic aether and the astral realms in a more tangible manner, than mere phenomenology. But again, our starting point should not be trying to compare ancient mystical traditions with modern physics, even though that is also part of the task, but should be the *metaphysical first principles of transcendental deduction*. This is what many researchers lack, for doing this takes genuine initiatic gnosis, which few people honestly poses – the metaphysical claims are paramount for any genuine, advanced theory of consciousness.

But the path towards a greater understanding of these topics is ahead of us – though contended.

² Sources: <https://ejhong.substack.com/p/maria-strmmes-universal-consciousness> and <https://substack.nextlevelhuman.com/p/they-deleted-a-major-study-on-consciousness>

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