
THE
NEVERLAND
EFFECT
THE BRIDGE BETWEEN WORLDS
IS WITHIN
DREAM
EXPLORE
REMEMBER
RETURN
SAME
SOUL
DIFFERENT
SKY
MYTH
CONSCIOUSNESS
OTHER WORLDS
A MORE REAL YOU
JOSEPH SICA
A BOOK FOR REMEMBERERS

The Neverland Effect

By Joseph Sica
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Preface

There is something strangely comforting about an answer. An answer gives us somewhere to stand. It gives the unknown a name, puts boundaries around what we cannot explain, and allows us to believe that whatever lies beyond our present understanding has already been understood by someone else. Religion offers answers. Spirituality offers answers. Philosophy offers answers. Science offers answers. Teachers, gurus, mystics, psychics, shamans, healers, and countless others offer answers.

I have spent much of my life looking for something different.

I wanted the experience.

If someone told me that something extraordinary was possible, I wanted to know how they knew. If they had experienced it themselves, I wanted to know how they got there. And if they knew how they got there, I wanted to know whether they could show another person the route. I wasn't looking for someone to follow indefinitely or someone whose experience I could borrow for the rest of my life. I wanted someone who could show me enough of the way that eventually I would no longer need them.

That distinction sits underneath everything in this book.

The Neverland Effect is not an attempt to convince you that my interpretation of reality must become yours. Throughout these pages, I describe experiences that I understand through a spiritual and metaphysical framework developed over decades of exploration. I use words such as *soul, spirit, divinity, batteries, consciousness, Higher Self, Piercing the Veil,*and *Neverland* because those are the words I developed to describe what I experienced and the architecture that eventually emerged from those experiences.

You are free to interpret those experiences differently. In fact, I hope you will examine them rather than simply accept my interpretation of them. One of the most important distinctions I have learned on my path is that something can happen to us that feels completely real while our explanation for what happened remains incomplete. Another experience may reveal something we couldn't see before. Another horizon may force us to reconsider an explanation we once believed was finished.

The experience is what happened. The interpretation is what we believe happened.

Keeping those two things separate does not weaken the investigation. It makes the investigation possible. This is why I call what I practice the **Unknown Path**. The Unknown Path does not begin by telling the unknown what it is supposed to be. It does not enter an experience carrying an answer and then search for evidence that confirms it. It attempts to observe first, interpret second, test what can be tested, learn from failure, and remain willing to change the model when another horizon reveals something new.

The Unknown Path does not protect the answer. It protects the investigation.

That approach has required me to change my own model many times. Some of the most important lessons in this book came from things I initially believed I was doing correctly. I believed helping people more would help them grow more, only to discover that helping can eventually create dependence. I believed giving someone repeated access to an extraordinary experience would motivate them to develop that experience for themselves, only to discover that access can become expectation, expectation can become entitlement, and the bridge intended to create independence can become the very thing preventing it.

I also believed that being able to do something qualified me to teach it. Eventually I learned that ability, experience, judgment, responsibility, nuance, and mastery are very different things. Perhaps most importantly, I discovered that the relationship can become dangerous in both directions. A student can become dependent upon a teacher, but a teacher can also become dependent upon being needed by the student.

A successful teacher should eventually become unnecessary.

Those failures belong in this book because they belong to the path. I am not interested in presenting myself as someone who discovered an answer and then moved perfectly through everything that followed. I made mistakes. Some were significant. I followed routes that went nowhere. I misunderstood experiences. I helped when I should have stepped away, carried people when I should have allowed them to walk, and sometimes learned only after exhausting every approach that did not work.

Those failures gave me something success alone could never have provided: nuance. Nuance matters when you're walking into something you don't understand because the unknown rarely presents itself exactly the same way twice. Eventually, mastery became less about knowing the answer and more about becoming capable of entering another question without demanding that I already know what I am going to find.

A master is still a master student.

This is also why this book ultimately isn't about Neverland. Neverland is the metaphor. It is the extraordinary destination just beyond the boundary of what we presently believe possible. It is Peter Pan flying through the window. It is the wardrobe opening into Narnia. It is Neo discovering that the world he accepted as reality was only one layer of something much larger.

Most seekers recognize that feeling long before they have language for it. They sense there is more, but they don't necessarily know what *more* means. Somewhere beneath the life they've learned to live, the beliefs they've inherited, the identity they've constructed, and the answers they've been given, something remains unanswered. They seek because something inside them tells them there is another horizon, even when they cannot yet see it.

Every seeker begins with the unknown.

I know that feeling because I have followed it for most of my life. This book is the story of what happened when I finally found the doorway I had spent my life searching for—and discovered

that finding the doorway was only the beginning. Seeing Neverland is not mastery. Being carried there is not mastery. Having an extraordinary experience is not mastery. And having someone continually return to the window and fly you there again certainly isn't mastery.

Eventually Peter Pan has to leave. Eventually the teacher has to step away. Eventually the experience has to become yours. The person who showed you the bridge cannot become the bridge, because the moment your ability to continue depends entirely upon their presence, the destination has changed. Instead of learning how to walk the path, you have learned how to remain close to the person who can walk it for you.

The purpose of the bridge is not to make you dependent upon the person who showed it to you.

The purpose of the bridge is to show you that there is another side.

What you do after seeing it belongs to you. That is why I am not asking you to believe everything you're about to read. I am asking you to read it, question it, challenge it, compare it against your own experience, and remain willing to accept what proves useful while being equally willing to discard what does not.

Above all, do not surrender your discernment simply because something—or someone—makes you feel that you've finally found what you were searching for. The desire to find can become the seeker's greatest vulnerability. Connection can feel like confirmation. An extraordinary experience can feel like proof. A charismatic teacher can feel like destiny. None of those things, by themselves, tell us what we have actually found.

The seeker wants to find. The discerner wants to know what they found.

If you understand that distinction, then you understand where this book begins.

Welcome to *The Neverland Effect*.

The doorway is open.

Chapter 1 — The Dreamland Effect

Growing up, I always believed there was a doorway. Neverland. Narnia. The wardrobe that opened into another world. The fairy tales changed, the names changed, but underneath them was always the same idea: somewhere between this world and another, there was a bridge. I never thought of those stories as simply childhood fantasy. Something about them felt familiar to me. **I believed the doorway existed. I just didn't know how to find it.**

As we grow older, the fairy tale changes form. Neverland becomes religion. Narnia becomes philosophy. The wardrobe becomes meditation, breathwork, trance, ritual, or some other method intended to move a person beyond ordinary perception. Across cultures and throughout history, people have searched for ways to cross that boundary. Some have used prolonged meditation or breathing techniques. Others have used physical disciplines, altered states, psychedelics, or plant medicines. The methods differ, but the longing underneath them is remarkably similar: **there has to be more than this, and there has to be some way to reach it.**

Something about the premise behind many of those approaches never made sense to me. They seemed to begin with the assumption that we are physical beings attempting to reach a spiritual reality. I had always felt the opposite. I never experienced myself as fundamentally physical. I experienced myself as an energetic being—a spirit within flesh. From that perspective, the body wasn't the doorway. If anything, the body was the constraint.

The bridge, I believed, had to exist through awareness. But that created a much more difficult question: **How does someone access a higher state of awareness when the state itself is unknown?** How do you deliberately reach something you've never experienced? Is the shift caused by trauma? A near-death experience? An accident? A fall? A bump on the head? Why do some people suddenly perceive a reality that was invisible to them the day before, while everyone else continues walking through the same world without seeing it?

I dedicated my life to that question. It wasn't an intellectual curiosity for me. It became my path, my mission, my soul journey. I wanted to know whether the bridge was real, and if it was real, I wanted to understand how to cross it intentionally.

Eventually, **I found my Narnia. And then I lost it. I found my Neverland, and I lost that too.**

My first experience of that world came through a shaman I met in Europe. What I didn't understand at the time was that I wasn't reaching that level entirely through my own development. I was tapping into someone else's battery—their power source—and through that connection I was artificially elevated into their level of experience. I didn't understand how I had gotten there. I only knew that suddenly I was there.

And it was extraordinary. The mystical world I had spent my life wondering about was no longer theoretical. I was experiencing things I had read about in books and watched in movies. Things that had belonged to mythology, religion, fantasy, and imagination were happening inside my lived experience. It felt like being awake inside a dream. For someone who had spent his entire

life searching for the doorway, it was almost impossible to describe what it felt like to finally walk through it.

But borrowed elevation comes with a problem. **If you don't know how you got somewhere, you don't know how to get back there when the thing carrying you disappears.** When you're elevated through someone else's battery, you may have access to the destination without possessing the foundation that would have allowed you to reach it yourself.

There is another problem. A person suddenly brought into an extraordinarily heightened experience doesn't necessarily have the nuance, discipline, or mastery required to function there efficiently. You're essentially running on empty at the highest level you've ever experienced, desperately trying to touch everything, understand everything, and hold onto everything. Instead of moving with precision, you can burn through the very thing sustaining the experience.

And there is a third problem, perhaps the most important one: if your access depends upon another person or group, they can remove it. If the relationship changes, if they become dissatisfied with you, or if the connection simply ends, the elevation can end with it.

That's what happened to me. I was disconnected. I returned home, and the abilities disappeared. The world that had seemed more real than anything I'd known suddenly became inaccessible again. I had been allowed into Neverland, but I hadn't learned how to get there.

Nearly thirty years later, I can recognize the same phenomenon from the opposite side of the bridge. When I work with people in a group setting, I use grounding, what I call a true life-force battery recharge, and journeying techniques. Whether we're physically together or working through video, participants can sometimes enter an experience far beyond their ordinary frame of reference. For them, it can feel astonishing. They may leave thinking, *My God, what just happened? I didn't know this was possible.*

For a period afterward—sometimes a couple of days, sometimes longer depending upon the person—they may continue to feel connected to the experience. They can work with the techniques and still sense something of the state they entered. Then gradually the connection fades. As the connection fades, something else begins to happen: **the memory of the experience starts taking on the quality of a dream.**

That's the Neverland effect.

Peter Pan goes somewhere impossible. He flies. He experiences a world governed by completely different rules. Then he returns to ordinary reality, where none of it seems to belong. Eventually the world around him tells him to grow up. Fantasy is fantasy. Dreams are dreams. Adults don't fly.

Something similar can happen after an extraordinary altered-state experience. While you're there, there is no question about its reality. When you return, however, ordinary consciousness begins reasserting itself. Days pass. Responsibilities return. The environment around you

reflects the familiar world back at you. Eventually even your own memory begins questioning what once felt undeniable.

So people go searching for the doorway again. Some travel to distant traditions or teachers. Some spend years in meditation. Others seek altered states through ayahuasca, DMT, psilocybin, peyote, or other substances and practices. I understand the impulse because **once you've experienced Neverland, being told that Neverland doesn't exist doesn't erase the fact that you've been there.**

But for me, dependence on an external activator never answered the original question. If something else must continually transport me across the bridge, then I still haven't discovered the bridge within myself. And in my own framework, repeatedly altering the boundary between ordinary awareness and what I call the spirit realm carries another concern: I believe that boundary serves a purpose. I don't want to destroy it. I want to understand how to cross it deliberately—and, just as importantly, how to return.

That distinction became fundamental to everything that followed. **The goal was never simply to reach Neverland. The goal was to discover how to build the bridge, understand the bridge, cross it consciously, and no longer depend upon someone—or something—else to carry me there.**

The Borrowed Elevation

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Chapter 2 — Finding the Bridge

When I returned to the United States, I had lost my connection to the battery. I had lost the experience. I had lost Neverland. I knew the place I had experienced was real to me, but I no longer had access to it, and I didn't know how to get back.

So I went looking for answers. I sat with shamans, medicine men, gurus, and spiritual leaders. I talked with people who had dedicated their lives to mystical traditions and altered states of consciousness. But something became apparent very quickly: they didn't have the language to describe what I was talking about. Their experiences were different. The destination I was trying to describe was unfamiliar to them.

For a while, that seemed like another loss. Eventually, I realized it was one of the greatest gifts I could have received. **Losing Neverland gave me something I had never possessed before: a known destination.**

Before Germany, I had spent my life searching for something I believed existed but had never experienced. After Germany, that changed. I still didn't know the route, but I knew the destination. It was like standing in Florida knowing I needed to reach Ireland. I might not know how I was going to cross the ocean, but Ireland was no longer imaginary. There was somewhere to go.

That changed the nature of my search. I no longer needed someone to convince me there was another side. I needed to discover a route to it.

This brought me back to what I came to call Christhood. I don't use Christhood to mean becoming Christ or becoming a god. I use the word to describe the possibility of consciously accessing what religious traditions might call divinity or the Holy Spirit—an elevated state of awareness that has historically been attributed to prophets, mystics, saints, or chosen individuals. I couldn't accept that such an experience was reserved for a handful of special human beings. I believed there had to be a bridge.

More importantly, I believed the bridge had to be natural. I had experienced the original elevation without a drug or chemical activator. If I had entered it naturally, then somewhere within the human architecture had to be the capacity to reach it naturally again. **The secret couldn't be somewhere outside of me. The secret had to be within me.**

My first instinct was astral projection. I experimented with meditation and attempted to project outside of my body, but almost immediately something felt wrong. In Germany, I hadn't experienced Neverland by traveling somewhere in my soul. I hadn't left myself and flown to another destination. What had changed was my state of awareness.

That realization completely reversed the direction of my search.

Instead of asking, *Where do I need to go?* I began asking, **What is preventing me from perceiving what is already here?**

During one meditation, in that place between sleeping and waking, something unexpected happened. Rather than feeling as though my soul were leaving my body, it seemed to settle more deeply within it. I stopped trying to make something happen. I stopped projecting. I stopped searching.

And the experience began unfolding on its own.

There was no force involved. No expectation. No intellectual process directing it. I simply relaxed and remained present while what I experienced as a series of veils began falling away.

The first was what I understood as the veil of ego: my identification with the human body and personality. Beneath that came the veil of the soul—the recognition that what I called the soul might itself be a vehicle rather than the totality of what I was. Then came what I described as the veil of spirit, followed by deity and finally godhood. By godhood, I do not mean that I believed myself to be God. I am describing the language I eventually developed for increasingly fundamental layers of identity and awareness.

What emerged from that experience was a different understanding of consciousness. I began thinking of consciousness as **self-awareness coupled with memory**. Once self-awareness becomes associated with memory and housed within a particular vehicle, we identify with that vehicle. We say, *This is me.*

But what happens if awareness is not limited to the vehicle?

That question led me to what I eventually called **Piercing the Veil**.

Piercing the Veil wasn't about violently breaking through anything. It wasn't about traumatizing the body, forcing a near-death state, or escaping into another realm. The process I experienced was almost the opposite: effortless, peaceful, loving, and extraordinarily natural. Instead of adding something to myself, I was progressively relinquishing identification with the things I had assumed myself to be.

At the deepest point of the experience came what I call **unbecoming**: separating self-awareness, in my experiential model, from its ordinary identification with consciousness. I began to experience what I describe as being **separate but one**—remaining completely present within the physical first-person experience while simultaneously perceiving from a perspective outside that ordinary identification.

That became the bridge.

I hadn't discovered a way to travel to Neverland. I had discovered a way to change the position from which I perceived it.

And once I understood how to cross the bridge, an entirely new question appeared.

What do you do once you're on the other side?

Chapter 3 — Convergence

Piercing the Veil gave me access, but access was not the destination. It was only the doorway.

What I had awakened was awareness, and awareness presented an entirely different problem because awareness, as I was beginning to understand it, had no necessary form. If I identified myself as the physical body, my awareness naturally conformed to the body. If I identified myself as the soul, awareness conformed to that energetic form. But if I stopped identifying awareness with either one, **what shape was awareness supposed to take?**

The answer that made sense to me was simple: none.

So instead of giving awareness another form, I began expanding it.

I started small. I expanded my awareness beyond the boundaries of my physical body and into the room around me. Then the house. Then farther outward. I began experimenting with what happened when awareness was no longer treated as something located behind my eyes looking outward at the world, but as something capable of encompassing the space itself.

That distinction became enormously important.

In ordinary first-person experience, memory is created through interaction. My body travels to a location. I meet a person. I touch an object. I experience an event. The interaction becomes part of memory, and from then on I possess some awareness of that person, object, event, or location because I encountered it directly.

But what if awareness itself could encompass the environment?

What if, instead of traveling point to point—me to the person, me to the object, me to the location—I expanded awareness 360 degrees until the entire space existed within the field of my perception?

The farther I took that experiment, the more my understanding of awareness changed. In my experiential framework, awareness became **that with which identity conforms**. If identity conforms to the body, awareness appears bodily. If identity conforms to the soul, awareness appears energetic. But if identity relinquishes those boundaries, awareness can be experienced as expansive—potentially extending as far as the individual's perception allows.

That was where the idea of convergence began.

Convergence wasn't about leaving the world. It was about reintegrating my perception of the world into a whole. The physical, the spiritual, what I call the living matrix, and what I describe as the ethers were no longer necessarily separate destinations requiring separate journeys. They could be understood as different horizons perceived from an expanded state of awareness.

And **the convergence allows us to see those external horizons backward.**

That became one of the most important pieces of the entire model.

Normally, we stand at the beginning of a path looking forward. Everything beyond the horizon appears unknown. We don't know what's coming, we don't know whether we're moving in the right direction, and we don't know what exists beyond what we can currently perceive. That apparent unknown produces fear. It produces anxiety. It makes us hesitate, second-guess ourselves, or desperately search for someone who can tell us which direction to go.

But convergence reverses the viewpoint.

Instead of standing at the beginning and trying to predict an unknown destination, awareness expands toward the external horizons and looks backward through them. The destination becomes the point of orientation. From there, what appeared to be an unknowable path can begin to reveal itself as relationship, direction, and possibility.

You don't eliminate the unknown. You change your relationship to it.

That is how convergence begins to relinquish the fear and anxiety associated with a seemingly unknown path. The path may still be unknown intellectually. You may not know every event that will happen or every decision you'll make. But you're no longer staring blindly into emptiness. You have horizons. You have orientation. And because you can perceive backward from those horizons, you can begin discerning whether the direction you're moving is converging with the destination.

This finally brought me back to Neverland.

What I had experienced in Germany wasn't simply a collection of supernatural experiences. It was, as I eventually came to understand it, a temporary **reintegration with the whole**. I had been elevated into that experience through someone else's battery before I possessed the foundation necessary to understand what was happening.

Years later, I was approaching the same destination from the opposite direction.

This time I wasn't being carried there.

I was building the bridge.

Piercing the Veil became the mechanism for changing the position of awareness. Expansion allowed awareness to move beyond its ordinary identification with form. Convergence allowed the larger field to become perceptible as a whole. And the horizons provided orientation within that whole.

Suddenly the childhood metaphor made sense in an entirely different way.

Neverland wasn't somewhere I needed to escape to. It was something I had to become capable of perceiving without losing myself in the experience.

That distinction changed everything. Because the real accomplishment wasn't getting through the wardrobe once. I had already done that.

The real accomplishment was understanding the architecture of the doorway well enough that I could find it again—and eventually teach another person how to find the doorway without needing me to carry them through it.

Chapter 4 — The Power to Remain

Piercing the Veil allowed me to access what I call the spirit realm. Once I understood the technique, it became almost like flipping a switch. I could turn the spirit realm on and perceive routes, timelines, spirits, and other information in relationship to my physical position. Then I could turn the switch off and return to ordinary awareness. That alone was an enormous breakthrough because I had finally found a natural doorway that didn't require a drug, an external activator, or another person to open it for me.

But there was a problem.

Piercing the Veil wasn't Neverland.

It gave me access to the spirit realm, but it didn't reproduce the extraordinary elevated state I had experienced in Germany. I could see more. I could perceive more. I could interact with what I understood as the spirit realm. But the overwhelming divinity, power, and expanded experience I remembered from Germany existed at another level entirely.

For the first time, I began to understand that I was dealing with two separate problems. One was access. The other was elevation.

Piercing the Veil had solved access. What I still needed was a way to elevate myself into those higher states and, more importantly, **sustain myself there**.

Within the framework I eventually developed, I began organizing these experiences as different frequencies or levels of consciousness. I use words such as *soul, spirit,* and *deity* to describe them, but I don't mean them exactly as religion traditionally uses those words. To me, they describe different ranges within a larger architecture of consciousness.

The first range I associated with the soul, the next with spirit, and the next with deity. In the chakra model I developed, each of these ranges contained six frequencies: soul from one through six, spirit from seven through twelve, and deity from thirteen through eighteen. That produced eighteen general frequencies within what I call the living matrix.

Interestingly, that structure also gave me a completely different interpretation of the number 666. I wasn't looking at six-six-six as something demonic or evil. Within my framework, it represented three consecutive groups of six: **soul, spirit, deity.** Six frequencies, six frequencies, six frequencies. Eighteen altogether. Nothing sinister. Simply an organizational model for the different frequencies of consciousness I was attempting to understand.

The spirit range—seven through twelve—was particularly important because this was where I placed what I call Christ energy or ascended-master energy. By Christ energy, I don't mean becoming Christ, claiming divinity, or becoming an object of worship. I'm describing an elevated frequency of awareness that, within my model, corresponds to experiences humanity has historically described using words such as *Christ consciousness, divinity,* or *ascended awareness*.

Piercing the Veil allowed me to perceive into this larger architecture, but perceiving a higher level and **functioning from that level** were two very different things.

That was the missing piece.

I could flip the switch and enter the spirit realm, perform the work I had learned, and then turn it off. But if I wanted to reach the level of Neverland—the extraordinary state I remembered from Germany—I needed something capable of raising me beyond my normal operating level and keeping me there long enough to function.

I needed a power source.

That power source eventually became what I call the **battery**.

Looking backward, I finally understood something about what had happened to me in Germany. The medicine man I worked with wasn't operating entirely as an isolated individual. He was connected to a coven—a collective field of people whose energy, as it was explained and experienced within that tradition, could be brought together and used by a practitioner during rituals, blessings, healing work, or other practices.

The group created the battery.

The practitioner could draw upon that collective field, become temporarily elevated, perform the work, and then return to ordinary functioning afterward. When I had been brought into that experience, I had been allowed to tap into the same elevated field.

That explained why Neverland had disappeared when I left.

I had possessed access to the experience without possessing the power source that sustained it.

Understanding that didn't immediately solve the problem. It took me approximately another ten years.

During those years, I continued working with Piercing the Veil. I developed techniques. I explored the spirit realm within my framework. I worked on the foundation and became increasingly comfortable with the doorway I had discovered. But the experience I remembered from Germany remained beyond my normal reach.

I could see the mountain.

I just couldn't remain at its elevation.

My understanding changed again through a deeply intimate relationship with a woman who introduced me to a form of energetic commingling. The relationship involved emotional, spiritual, and sexual intimacy, but what became important to me wasn't sex itself. It was what seemed to

happen when deeply bonded energy wasn't simply expressed and released but instead intentionally recycled and reintegrated.

This reminded me of something I had observed in kundalini practices. A practitioner might spend hours working with breath, movement, attention, and energy and enter an extraordinarily elevated state. But eventually the practice stops, and the heightened state diminishes.

That raised the question I had been carrying since Germany: **Could the elevated state itself be stored?**

Instead of continually generating enough energy to reach the higher state, could the human system gradually develop the capacity to sustain that elevation?

Through the relationship, I began experimenting with what I describe as recycling or commingling energy. Rather than treating intimate energy as something generated and then discharged, I experienced it as something that could be circulated repeatedly within the body and strengthened through the bond between two people.

Once wasn't significant.

Repeated over time, however, I experienced something very different.

The physical system itself seemed to become capable of holding increasingly greater amounts of energy. What had initially required an active process began to feel more available even when the process wasn't occurring. In the language I later developed, **the body had begun functioning as a battery.**

This was fundamentally different from temporarily entering an elevated state through an intensive practice. Instead of continually climbing the mountain from sea level, I was beginning from a higher baseline.

Eventually I experienced that accumulated energy as powerful enough to bridge from what I called the soul range into the spirit range and tap into what I describe as divine energy.

That was the breakthrough.

For the first time, I began to understand how an individual might reproduce something analogous to what the coven had provided in Germany. It didn't require a group standing around me continually supplying energy. The battery could be developed and carried within the individual.

But there was another important distinction: **the battery didn't need to remain switched on all the time.**

Piercing the Veil and the battery became two separate switches within my model. If I wanted access to the spirit realm, I could use Piercing the Veil. When the work required a substantially

heightened state, I could then engage the battery. One opened perception. The other provided the elevation and sustainability necessary to operate at a higher level for a period of time.

This was when the architecture of my original experience finally began making sense.

Germany had given me the destination before I understood either mechanism. I had been given access and elevation simultaneously through someone else's system, which was why the entire experience had seemed magical and incomprehensible. When that external system disappeared, everything disappeared with it.

Now I was reconstructing the experience from the bottom upward.

First came the bridge.

Then came the power source.

Over time, my work with batteries would develop into distinctions I call the Divine battery, the Holy Spirit battery, and ultimately the Coven battery. Each would require its own explanation because they don't function identically within the system I developed. But the discovery underneath all of them was much simpler.

Access and sustainability are not the same thing.

You can open a doorway without possessing what is necessary to remain on the other side. You can glimpse an elevated state without having developed the capacity to live or work within it. And you can be temporarily carried somewhere by another person's power without ever learning how to reach that elevation yourself.

That was exactly what had happened to me in Germany.

The loss that once felt devastating had forced me to separate the pieces and understand them individually. Piercing the Veil taught me how to open the doorway. The battery taught me how to elevate and remain there long enough to work.

For the first time since Germany, **the architecture of Neverland was becoming visible.**

Chapter 5 — The Battery

Piercing the Veil gave me access, but access wasn't enough. I could open the door. I could perceive beyond the limitations of ordinary physical awareness and enter what I had spent most of my life searching for: **Neverland.**

But if I wanted to remain there—if I wanted to sustain that heightened state rather than merely glimpse it—I needed something else. **I needed a power source.** That became the battery.

Eventually, I figured out how to create and sustain a coven battery for myself. For me, a single battery worked beautifully. It supported exactly what it needed to support. I could enter the experience, sustain myself within it, work with the techniques I had developed, and remain at a level that previously had existed somewhere beyond the horizon.

Then I made a discovery that changed everything. I realized I could bring other people into the experience. If another person could access my battery, even temporarily, they could experience something they had not yet learned to generate for themselves. They could feel the elevation. They could experience what I describe as divinity energy. They could get a glimpse of Neverland.

That was extraordinary, but it also created a problem, because **they weren't feeling their battery. They were feeling mine.** There is a tremendous difference between those two things.

The Cost of Carrying Someone Else

When the battery was sustaining only me, there was no problem. It was built around my requirements and my capacity. The moment I began bringing other people onto it, everything changed. They drained it, and in my experience, they didn't drain it gradually. **The drain increased exponentially.**

At first, I didn't completely understand why. Eventually, I came to believe the problem was simple: the people entering the battery had not developed the mastery, nuance, or expertise required to create and sustain a comparable battery of their own. They weren't bringing another power source into the equation. **They were bringing need.**

Within the framework I developed, that made them an anchor or, in more extreme language, what I would call a psychic vampire. I don't mean that as a moral judgment against them. They weren't necessarily trying to harm me, steal from me, or consciously take anything at all. The problem was structural. The relationship itself was one-directional: **I supplied the energy, and they consumed it.** They had no idea how to replenish what they were using because they hadn't built that capacity yet.

The closest analogy I can give is the first experience of an extraordinarily powerful stimulus. That first exposure establishes a reference point. Once you've experienced the height, you

know the height exists, and afterward you naturally want to reach it again. **Knowing changes everything.**

When I allowed people to participate in the techniques while connected to the battery, that wasn't necessarily where I experienced the greatest drain. The journey itself was different. Sustaining another person at that level required something from the system, and afterward I would be exhausted. I would have to rebuild the battery through the tripling process before I felt restored.

That told me something was wrong with the architecture. If bringing another person into Neverland required me to sacrifice the very thing that allowed me to remain there, **the system wasn't sustainable.** So I changed it.

One Battery for Each Person

The answer was the coven battery. Instead of allowing everyone to draw from the single battery sustaining me, I began creating multiple batteries so that each person participating in the journey could be supported without everyone drawing directly from mine.

That changed the experience considerably, but another problem remained. Ending the journey did not seem, in my experience, to immediately end the connection. I began noticing what appeared to be a residual draw after the work itself had ended.

My interpretation was that the experience remained extraordinarily vivid in conscious awareness immediately afterward. Over the following days, that vividness gradually diminished as the experience transitioned from something the person was actively experiencing and replaying into an ordinary memory. During that period, I perceived what felt like a continuing connection to the battery.

So I learned to disconnect people as soon as the journey was over. Even then, there appeared to be a residual connection for a period afterward. As the memory faded, the draw appeared to fade with it.

Whether someone else would explain that experience the same way I do is another question. **I call it a battery because that is the model that best describes what I repeatedly observed.** I'm not asking someone else to accept the explanation simply because it is mine.

There is, however, an ordinary-world correlation that may make the idea easier to understand.

You've Probably Felt Something Like It

Think about someone operating at the absolute highest level of a discipline: Michael Jordan, Tiger Woods, a world-class musician, an extraordinary actor, a great teacher, or an exceptional leader. There are people whose presence seems to change the environment around them.

Put talented athletes around one of the greatest athletes in history and something interesting can happen. Standards rise. Attention sharpens. People perform differently. They become more aware of what excellence actually looks and feels like because excellence is suddenly standing beside them. For a period of time, **the presence of someone operating at a higher level can elevate the performance of the people around them.**

Psychology, physiology, social influence, expectation, confidence, competition—there are plenty of conventional ways someone might explain that phenomenon, and I'm not arguing against any of them. I'm giving you a correlation because it is the closest ordinary example I can give for what the battery feels like to me.

I notice the same distinction in my own life. Without the battery, I can walk into a room and nobody particularly cares who I am. I'm just some guy. Turn the battery on, and my experience of the room changes dramatically. People respond differently. Their attention changes. Their perception of me seems to change. There is a presence that wasn't there before, or at minimum wasn't being perceived in the same way. Turn it off again and the response changes with it. **One moment I can feel as though I'm radiating something people immediately recognize; the next moment, I'm just the schmuck standing in the room.**

Can I prove that my explanation for this is objectively correct? No, and that isn't what I'm attempting to do here. I'm telling you what I observed, what I repeatedly experienced, and the model I developed to understand those observations. The reader is free to decide what those experiences mean.

What mattered to me was that the effect seemed repeatable enough that I could use it. Once I realized I could use it, however, I faced a much more important question: **Just because I could give someone access to the battery, did that mean I should?**

The Battery Is a Bridge

There is tremendous value in allowing someone to experience something before they know how to create it. Sometimes possibility has to be experienced before it can be believed. Someone can spend years hearing descriptions of an elevated state and remain unconvinced, but give that person an experience they cannot easily fit inside their existing understanding and the question begins to change. Instead of wondering whether something more exists, they begin wondering **how they can reach it for themselves.**

That is why I still believe the battery has value. **The battery is a bridge.** It gives someone a reference point. It can motivate a person to do the foundational work, learn the techniques, develop discernment, and begin building the capacity necessary to explore these experiences independently.

But a bridge exists to take you somewhere. It isn't supposed to become your permanent residence.

That became one of the greatest problems I encountered while working with apprentices. Most people don't necessarily want the work required to create the experience. **They want the experience itself.** Those are two very different things.

Give someone access to the battery repeatedly and eventually the path of least resistance becomes obvious. Why build my own when I can use yours? Why spend years developing something when somebody else can switch it on for me? Why struggle through foundation, failure, discipline, discernment, repetition, and all the frustration that accompanies mastery when I can simply wait for the next journey?

That is the double edge of the battery. **Used correctly, it can inspire independence. Used incorrectly, it can manufacture dependence.**

Once I understood that, I realized there had to be a point when every apprentice came off my battery. It wasn't punishment, and it wasn't because the apprentice had necessarily done something wrong. It was because keeping them connected indefinitely would eventually defeat the entire purpose of teaching them.

Want Versus Need

There is an enormous difference between wanting access to something and understanding that you need to develop the capacity to create it yourself. As long as my battery remains available, an apprentice can remain comfortably inside want. They want another journey. They want that feeling again. They want the next technique. They want to go higher. **Want is easy because wanting something does not require you to become the person capable of creating it.**

Remove access, however, and the conversation changes. Now the apprentice has to decide whether the experience mattered enough to justify the work required to reach it independently. They have to confront the difference between enjoying what someone else can provide and developing the ability to provide it for themselves.

That is where need begins to appear, and that is where genuine growth can begin.

The uncomfortable reality I encountered is that most people do not change simply because change is available. People can live beside an opportunity for years and never take it seriously. Sometimes they don't recognize what something actually meant to them until access to it disappears. While it is available, the relationship is **I want this.** When it is gone, the realization can become **I need to understand how to do this for myself.**

The battery taught me that lesson as much as it taught anyone I worked with. I originally believed its greatest purpose was allowing another person to experience Neverland. Over time, I came to understand that its greater purpose was showing them that Neverland might be possible while giving them a reason to begin building the bridge for themselves.

Eventually, that means taking my battery away.

Because if the experience disappears the moment I disappear, **I haven't created another master. I've created a dependent.** That cannot be the purpose of this work.

I didn't spend my life searching for the bridge so everyone else could climb onto my back and have me carry them across it. I found the bridge because I needed to know whether it existed. Then I needed to understand how I had crossed it. Once I understood enough to begin showing that bridge to someone else, my responsibility changed.

The purpose could no longer be **come experience what I can do.** The purpose had to become something much more difficult and much more important:

I did this. Now learn how to do it yourself.

Chapter 6 — The Never Neverland Effect

The coven battery does something very specific within the work I developed. Piercing the Veil opens access to the spirit realm, but the battery changes the level at which that access can be experienced. **The coven battery elevates the experience beyond what I consider the soul level and into what I call divinity.**

People can eventually learn to create different batteries for themselves, including Divine and Holy Spirit batteries, but the coven battery is the battery I'm specifically talking about here. It is the one I use in group work, meetups, journeys, and the experiences where I temporarily allow other people to access something they have not yet developed the capacity to sustain independently.

This is where Neverland becomes more than an analogy for me.

Think about Peter Pan taking the children to Neverland or the children walking through the wardrobe into Narnia. One moment they are standing in an ordinary world governed by everything they understand about reality, and the next they have crossed into something completely different. The rules change. Their perception changes. What seemed impossible moments before suddenly becomes part of their immediate experience.

That is the closest way I can describe what I believe happens when the battery creates the bridge.

Within my framework, the spirit realm itself exists primarily at what I call the soul level. That includes many of the phenomena traditionally associated with spiritual experience: spirits, ghosts, hauntings, entities, and other forms of nonphysical awareness. Divinity is different. Divinity sits above that level in my model, and the experiences associated with it can include what I describe as Christ energy, deity energy, elemental consciousness, and other states that seem completely removed from ordinary human awareness.

At one of my meetup groups, for example, we worked with what I describe as an air elemental. The purpose wasn't simply to visualize air. The journey was intended to explore what it might feel like to experience existence from the perspective of an air elemental, where awareness itself seemed to exist within constant movement and flow. The experience produced what felt like a continuous stream of epiphanies.

Experiences like that can be extraordinary. They can feel mystical, expansive, spiritual, and completely real while they are happening. **For a brief period, Neverland isn't something you're imagining might exist. You're standing inside it.**

And then you come home.

That is where the problem begins.

The Never Neverland Effect

When someone comes out of the journey and is disconnected from the battery, the divinity experience begins to disappear. It doesn't necessarily disappear immediately. For the first day or two, the experience can remain fresh. The person remembers what happened, how it felt, what they perceived, and the strange certainty that accompanied being inside it.

Then something begins to change.

The immediate experience becomes a memory. The memory becomes less vivid. Details disappear. Emotional intensity fades. Eventually something that once felt undeniable can begin to feel almost imaginary.

That is what I call the Never Neverland Effect.

You went somewhere that felt extraordinary, but you couldn't remain there. Once you're back inside ordinary awareness long enough, ordinary awareness begins reasserting itself as reality. Neverland becomes something that happened yesterday, then last week, then months ago. Eventually the person can reach a point where even they begin questioning the experience.

I understand this because it happened to me.

When I returned from Germany and had been away from my teachers and the environment surrounding those experiences for long enough, something changed in my own relationship with what I had experienced. The memories were still there, but they had become distant. What had once been tangible became something I could remember intellectually without necessarily being able to reconnect with the immediacy of the original experience.

I could remember Neverland, but **I could no longer feel the bridge beneath my feet.**

That taught me something important about these experiences. There is a difference between remembering an extraordinary state and being able to access that state yourself. A memory can tell you that something happened. It cannot necessarily reproduce the conditions that made the experience possible.

The battery temporarily solved that problem for my apprentices because it allowed them to return. They could reconnect to the experience before the previous one had completely disappeared.

At first, I thought that was a good thing.

Eventually, I discovered the price.

The Mistake I Made

When I began working with apprentices, I believed I could keep them connected to my batteries for extended periods of time. Part of me imagined that we could grow together almost like a

family. I had developed something that appeared capable of sustaining these experiences, so why wouldn't I share it with the people around me?

I didn't understand what prolonged access would eventually create.

The longer some apprentices remained connected to what I considered my batteries, the more I perceived their relationship with the experience changing. What began as amazement gradually became expectation. Expectation could become dependence, and dependence could eventually become entitlement.

I began encountering aggression, verbal abuse, demands for greater access, and struggles over control. Some people seemed to stop recognizing the distinction between experiencing something through a system I believed I had created and actually developing that capacity for themselves.

Borrowed access began to feel like ownership.

From their perspective, they were experiencing the power. They were feeling the changes. They were participating in the work. After enough time, the distinction between *I am accessing this* and *this belongs to me* could become increasingly difficult to see.

From my perspective, however, they had never built the batteries supporting the experience. I had.

That distinction became impossible for me to ignore because I was experiencing what I interpreted as the cost of sustaining them. The longer the arrangement continued, the more depleted I felt. What I originally believed I could maintain indefinitely became increasingly unsustainable.

Eventually I reached a point where I believed **keeping people connected long-term was destroying the very system that made the experience possible for me.**

So I had to disconnect them.

Not because I suddenly became wise enough to recognize every philosophical problem with dependence. The truth is less flattering and therefore probably more important.

I stopped because I felt I couldn't continue.

When the Borrowed Experience Ends

Disconnecting people taught me another difficult lesson. Once the battery was removed, I observed some apprentices returning toward patterns, struggles, behaviors, and conditions that had existed before they began working with me.

Some of those observations involved physical or mental-health conditions. I need to be precise about what I'm claiming here. I observed changes in people while I believed they were connected to my batteries, and I observed additional changes after that connection ended. **I interpreted those changes through the battery framework. I cannot establish that the battery medically caused them, treated an illness, replaced medication, or caused symptoms to return when it was removed.**

That distinction matters.

There were experiences involving Michelle's thyroid condition, Franz's diabetes and insulin use, and Chelsea's bipolar symptoms that strongly influenced how I came to understand the battery. From my perspective at the time, I believed I was watching the battery override aspects of their ordinary physical or psychological experience. When circumstances changed, I interpreted what followed as evidence that the underlying problems had never actually been resolved.

Whatever explanation ultimately accounts for those changes, they forced me to confront a larger problem with my approach.

If something only remains changed while another person is supplying the conditions necessary to sustain that change, has the person actually changed?

That question goes far beyond the battery.

You can temporarily remove someone from a destructive environment and watch them flourish. You can place someone beside an extraordinary teacher and watch their performance improve. You can surround someone with discipline, structure, encouragement, and accountability and watch them become a different person.

Then remove the environment.

What remains?

That is the question I should have been asking from the beginning.

I had been measuring what people could become while connected to me. I should have been measuring **what remained when I was gone.**

The Crash Back to Ordinary

This is the painful side of Neverland. The higher the experience feels, the more ordinary life can hurt when you return to it.

The contrast itself becomes part of the problem.

Before someone experiences Neverland, ordinary reality is simply reality. They may dislike parts of their life. They may struggle with themselves. They may feel trapped by their limitations, but those limitations are familiar.

Then you show them something else.

For a period of time they experience themselves differently. Their awareness changes. Their relationship with possibility changes. They may feel larger, clearer, stronger, or more connected than they believed possible.

Then the experience disappears.

Now ordinary reality isn't merely ordinary anymore. **It is ordinary reality compared with Neverland.**

That comparison can create tremendous motivation, but it can also create tremendous dependence. Instead of asking how to build the bridge, the person can become obsessed with getting another ride across it.

That was the danger I underestimated.

I thought repeated exposure would naturally make people want to develop the capacity for themselves. Sometimes the opposite happened. Repeated exposure could make doing the foundational work seem even less attractive because the shortcut was already available.

Why spend years learning how to fly when Peter Pan keeps coming back to the window?

There Has to Be a Return

This forced me to rethink the purpose of bringing anyone into these experiences.

The purpose cannot be to keep someone elevated indefinitely. The battery isn't supposed to erase ordinary life, and it cannot become a permanent substitute for someone's own development. **The purpose is exposure.**

Bring someone in. Let them experience what I call Neverland. Give them enough time to recognize that the experience is meaningful. Allow them to see a horizon they may not have known existed.

Then bring them back.

After that, the work belongs to them.

If they want to cross the bridge again, eventually they need to learn how to build their own bridge. If they want to sustain a battery, they need to develop their own capacity. If they want to

explore these higher states, they need the foundation, discipline, discernment, failures, repetitions, and experience necessary to do so without depending indefinitely upon me.

I learned this much later than I should have.

I kept people connected because I thought I was helping them. I believed I could sustain everyone while we continued growing together. Instead, I came to believe that I was creating dependence in them while simultaneously depleting myself.

The mistake wasn't taking people to Neverland. The mistake was believing I could keep them there.

That is the Never Neverland Effect.

Neverland is extraordinary precisely because you crossed a bridge to reach it. If somebody carries you across that bridge every time, eventually you may forget there ever was a bridge. You simply wait for the person who carries you.

And if that person never puts you down, you never learn whether you could have crossed it yourself.

That changed how I understood my responsibility as a teacher. My responsibility isn't to become someone else's permanent battery. It isn't to keep another person elevated, protect them indefinitely from every part of themselves they don't want to face, or make Neverland their new ordinary.

My responsibility is to show them the bridge, let them experience what may exist on the other side, and then return responsibility for the journey to them.

Because sooner or later, Peter Pan has to leave the window.

And when he does, the question isn't whether you remember Neverland.

The question is whether you learned how to fly.

Chapter 7 — The Neverland Experience

Neverland is a dream state, but not in the sense that it is simply imaginary. Within the framework I developed, Neverland describes accessing a level of divinity above the ordinary spirit realm. It is the experience of crossing beyond what was once the horizon and discovering that there are still horizons beyond it.

Getting there is one thing. **Learning how to remain there is something entirely different.**

By the time you can sustain the Neverland experience, you have hopefully learned as much from everything you should not do as from everything you should. You have made mistakes. You have pushed boundaries that shouldn't have been pushed and discovered boundaries that could be moved. You have taken wrong turns, gone down back alleys, encountered threats, made poor decisions, and discovered that having power does not necessarily mean using it.

Most importantly, you begin learning that **communication and ambassadorship are more valuable than force.**

That lesson did not come easily to me.

Earlier on my path, I was much more inclined to confront something directly. If there was an obstacle, deal with the obstacle. If something pushed, push back. If something threatened me, become the greater threat. There is a certain attraction to that approach because power gives you the impression that every problem can eventually be solved by becoming powerful enough.

The problem is that somewhere out there, **there is always something stronger, faster, smarter, or more experienced than you.**

Eventually the path teaches you that lesson.

You Have to Walk the Road First

One of the guidelines that emerged from my work is simple: **you cannot guide another person through something you have never gone through yourself.**

You can explain a philosophy. You can repeat what somebody else taught you. You can read about an experience, develop theories about it, or imagine what you might do if you encountered it.

That is not the same as having walked through it.

The journey toward mastery within the Neverland experience required me to encounter what I considered the good and the bad: wrong turns, psychic engagements, hauntings, curses, entities, demons, ET experiences, spiritual reductions, and situations I did not understand when I first encountered them. Whatever interpretation someone else may give those experiences, they formed part of the landscape through which I learned to navigate my path.

The important part wasn't encountering them. **The important part was learning how to move through them.**

Every difficult encounter presented another problem that required a solution. Sometimes the lesson was discernment. Sometimes it was communication. Sometimes it was realizing that I had misunderstood what I was encountering. Sometimes it was learning when to proceed and when to leave something alone.

And sometimes the lesson was discovering that the greatest obstacle in the situation was me.

You cannot teach those lessons simply because you know the words associated with them. You have to experience what happens when your first solution fails, your second solution creates another problem, and eventually you discover an approach you couldn't see when you entered the situation.

That is where nuance comes from.

That is where expertise comes from.

And that is where mastery begins.

The Ambassador and the Bully

The deeper I went into this work, the more my understanding of power changed.

At an immature level, power means having the ability to make something happen. At a more developed level, power means having the ability to make something happen **without needing to force it.**

That distinction changed everything for me.

If I enter an environment assuming that anything standing in my way is an enemy, then I have already narrowed the possible outcomes. I have turned an unknown environment into a battlefield before discovering whether a battle was ever necessary.

The ambassador approaches differently.

An ambassador doesn't begin by asking, *How do I defeat whatever is in front of me?* The ambassador asks, *What is happening here? Who is involved? What does everyone need? What possibilities exist that I cannot see from my position? Is there a route that allows everyone involved to move forward without unnecessary conflict?*

The objective isn't domination. The objective is resolution.

That is why cloaking became important within my system. So did service, communication, alliance building, and proactively examining a route before entering it. Instead of walking

forward carrying the biggest stick I could find and preparing to hit anything that got in my way, I learned to look ahead and search for solutions before conflict became necessary.

This became another guideline within my work: **the moment you resort to force, you have eliminated every alternative you failed to find before using it.**

That doesn't mean there are never difficult confrontations. It means force should never become the identity of the person doing the work.

Ideally, force becomes unnecessary.

Kneeling Is Not Submission

There were moments early in my path and even later, at levels where I believed I had become considerably more capable, when I found myself having to kneel.

That image could easily be misunderstood.

Within the experiences I'm describing, kneeling on one knee was not an act of obedience. It wasn't surrendering my will or declaring another being my master. **It was asking to be judged.**

I was essentially saying: *Look at me. Look at my actions. Look at why I am here. Determine whether I have acted with innocence.*

That requires something very different from weakness.

It requires the willingness to have your own motives examined.

One of the principles I eventually came to value deeply was what I call **divine innocence.** To me, divine innocence does not mean being naive, passive, harmless, or incapable of defending yourself. It means trying to move through an experience without becoming the unnecessary source of harm within it.

I don't want to enter as the bully. I don't want to become the threat simply because I have the ability to threaten. I don't want control to become the automatic solution simply because control is available.

I want to be able to look backward at the route I traveled and understand why I made the choices I made.

That is part of being an ambassador.

The Solution Is Rarely in Front of You

This is also why the four perspectives became so important to my work.

If I approach a problem exclusively from first-person perspective, I am limited by what I can see from where I am standing. I see the obstacle directly in front of me, and naturally my attention moves toward overcoming that obstacle.

But the obstacle may not actually be the problem.

The solution may exist somewhere else entirely.

This is where horizons become important. Instead of beginning at my current position and forcing my way toward a destination, I can begin with the destination and look backward. I can establish multiple horizons and examine the routes leading toward them.

When I change perspective, I change the possibilities available to me.

Looking backward from the destination may reveal routes that were invisible from the starting point. Looking from multiple horizons can reveal consequences that aren't obvious when I'm standing inside the immediate problem.

This protects me from one of the greatest dangers of power: tunnel vision.

Ego can create tunnel vision. Control can create it. Fear can create it. Outside influences can create it. What I describe within my framework as trickster energies can exploit it.

The person who believes there is only one way forward becomes extraordinarily easy to manipulate because they will continue pushing against whatever appears directly in front of them.

The master doesn't necessarily push harder. The master looks wider.

Master Means Master Student

This leads to one of the greatest misunderstandings surrounding the word *master.*

Calling someone a master can imply hierarchy. It can sound as though the master stands above everyone else, possesses the answers, and has reached some final spiritual position from which everyone beneath them should listen.

That isn't what the word means to me.

A master is a master student.

The responsibility doesn't become smaller as you advance. It becomes greater because increasingly you must rely upon yourself to find the solution.

Every new encounter becomes another opportunity to discover what you still don't understand. Every unfamiliar environment exposes another limitation. Every failure reveals another weakness in the model. Every success creates another question.

There is no point where the learning stops.

In fact, I believe the deeper you travel into the unknown, the less useful it becomes to pretend you already know what you're going to find there.

The master student enters willing to learn.

That means learning from everything: the positive and negative, the beautiful and frightening, the familiar and unfamiliar, the experiences that confirm what you believe and especially the experiences that contradict it.

Your responsibility is to navigate through those experiences, resolve what needs to be resolved, build alliances where alliances are possible, and continue developing the discernment necessary to recognize the difference.

That responsibility becomes even greater when other people are walking behind you.

Responsibility for the Journey

When I lead a meditation or take a group into one of these experiences, people will sometimes hear me say something very specific: **I take responsibility for everything on this experience. I understand the consequences, and they rest solely with me.**

I mean that.

Within my framework, if I create the journey, choose the destination, and invite people to follow me, then I have accepted responsibility for where I am taking them. If something happens during an experience I created, I cannot simply turn around and blame the people who trusted me enough to follow.

That means my work begins before their journey does.

Before taking a group anywhere, I need to understand the destination. I need to examine the horizons surrounding it. I need to consider what I perceive as both positive and negative possibilities and determine whether there are problems that can be addressed before anyone enters the experience.

The best journey is not the one where the guide dramatically defeats every danger. The best journey is the one where the guide did enough work beforehand that the travelers never encounter the danger at all.

To the people participating, the experience may appear effortless.

They finish and say, *That was incredible. How did you do that? I want to learn how to do that.*

What they don't see are the years behind the apparent effortlessness.

They don't see every wrong turn that taught me which road not to take. They don't see the encounters that taught me communication instead of confrontation. They don't see the times I pushed when I should have listened, fought when I should have negotiated, or believed I understood something only to discover how little I actually knew.

The effortless experience is built upon all the experiences that weren't effortless.

An Everything Path

This brings me to another principle that became essential to the Neverland experience: **what you deny has power over you.**

If I define myself by saying, *I only work with the light,* I have immediately created an enormous area of existence that I refuse to understand.

Perhaps someone identifies as a white witch and works only with healing. There is nothing inherently wrong with choosing healing. But if someone comes to that person describing an experience they interpret as demonic activity, black magic, necromancy, or another form of spiritual threat, what happens then?

If the guide has spent their entire path refusing even to understand those possibilities, what experience are they drawing upon to help?

They may have belief.

They may have theory.

They may have fear.

But they don't have the knowledge that comes from having walked through the territory themselves.

This is why I don't consider my path a partial path.

It is an everything path and a nothing path. An everywhere path and a nowhere path. It includes what I understand as creation and the absence of creation, the highest horizon and the lowest, what lies behind us and what may exist ahead of us. It includes this life and what I interpret as previous lives. It requires a willingness to examine the entire landscape rather than selecting only the parts that support the identity I would prefer to have.

That does not mean recklessly pursuing every dangerous experience or deliberately causing harm simply to claim knowledge of it. **Understanding darkness does not require becoming darkness.** It means refusing to build mastery upon denial.

If something exists within the landscape I am attempting to navigate, I need enough understanding of that landscape to recognize it, discern it, and respond appropriately if I encounter it.

Otherwise I have created a blind spot.

And blind spots are dangerous when other people are following you.

Staying in Neverland

This is what I eventually came to understand about Neverland.

Getting there isn't mastery.

Experiencing divinity isn't mastery. Having a battery isn't mastery. Piercing the Veil isn't mastery. Learning advanced techniques isn't mastery, and possessing enough power to overwhelm something certainly isn't mastery.

Mastery is learning how to move through the unknown without needing the unknown to submit to you.

It is knowing when to communicate and when to remain silent, when to move and when to wait, when to cloak and when to become visible, when to build an alliance and when to walk away. It is understanding that having power does not create an obligation to demonstrate it.

The Neverland experience is therefore not simply the reward at the end of the path. It represents what becomes possible after enough of the path has changed you.

You have encountered enough wrong turns to recognize them sooner. You have made enough mistakes to respect consequences. You have been powerful enough to discover the limitations of power. You have been wrong enough times to stop assuming that your first interpretation must be correct.

And eventually you learn perhaps the most important lesson of all.

The master isn't the person who has nothing left to learn. The master is the person who finally understands that everything has something left to teach them.

Chapter 8 — Qualifying the Guide

If you are going to guide another person into the unknown, the first question shouldn't be whether they trust you.

The first question should be **whether you are qualified to take them there.**

That qualification cannot come from a title you gave yourself. It cannot come simply from being charismatic, having followers, conducting spiritual groups, reading enough books, receiving a certification, or convincing other people that you possess abilities they don't have. Within the path I developed, qualification comes primarily from experience.

You cannot responsibly guide someone through territory you have never traveled yourself.

That principle sounds obvious until you apply it to spiritual work. In many other areas of life, we expect someone who teaches at an advanced level to have advanced experience. We wouldn't want someone teaching us to fly an airplane because they had read extensively about aviation but had never flown one. We wouldn't knowingly hire a mountain guide who had studied maps of the mountain but had never climbed it.

Yet spirituality can create a strange exception. Someone can have an extraordinary experience, develop an ability, adopt a philosophy, gather followers, and suddenly find themselves positioned as a guide.

That concerns me.

Having an experience does not qualify you to guide someone else through it. **Knowing how to enter somewhere does not mean you know how to bring someone home.**

The Guide Goes First

My standard became very simple: if I am going to take someone somewhere, I need to have gone there first.

I need to understand the route. I need to know what I encountered along that route, where I made mistakes, where my assumptions failed, and where conditions changed unexpectedly. I need to know what I would do differently if I traveled it again.

More importantly, I need to understand that another person's experience may not resemble mine.

That is where mastery becomes more complicated than repetition.

A novice learns a technique and repeats the technique. A developing practitioner begins understanding why the technique works within the model. An experienced practitioner begins

recognizing when the technique doesn't apply. **The master student eventually understands that sometimes the correct response is not to use the technique at all.**

That distinction is enormous.

If I only possess one solution, eventually I will try to make every problem fit that solution. If my answer is always energy, everything becomes an energy problem. If my answer is always clearing, everything needs to be cleared. If my answer is confrontation, everything becomes an enemy. If my answer is healing, everything becomes something I believe I am supposed to heal.

The guide cannot afford that kind of rigidity.

The guide has to ask what the situation actually requires rather than what allows the guide to demonstrate what they know.

Experience Creates Nuance

This is why I place so much value on having walked the path yourself.

Experience gives you something theory cannot provide: **nuance.**

Nuance is knowing that two situations can look almost identical and require completely different responses. It is recognizing the subtle detail that changes the entire interpretation. It is knowing when something that appears threatening should be approached and when something apparently harmless should be left alone.

That kind of judgment develops through successes, but I believe it develops even more through mistakes.

I have made plenty of them.

There were situations where I moved too quickly. There were times I believed I understood something before I did. There were experiences where I approached with force when communication would have been better. There were times I carried people farther than I should have, gave them access before they were ready, and confused helping someone with helping them grow.

Those failures became part of my qualification.

Not because failure automatically makes someone wise, but because **failure examined honestly can become experience.**

If I refuse to examine my mistakes, they remain mistakes. If I study them, understand what created them, change my behavior, and recognize the same conditions when they appear again, they become part of mastery.

This is why a guide who claims never to have failed concerns me far more than one who can tell me exactly where they went wrong.

Power Does Not Qualify You

Another mistake is assuming that the person with the greatest perceived power must be the most qualified guide.

I don't believe that anymore.

Power can actually hide incompetence for a long time because someone powerful enough may be able to overwhelm problems created by their own poor decisions. They can force a result and interpret the result as evidence that their approach was correct.

But overpowering a situation doesn't necessarily mean you understood it.

The ability to dominate an environment is not the same as the ability to navigate it.

The better guide may be the person who enters without creating conflict in the first place. They communicate. They observe. They discern. They understand the perspectives involved and search for a route that doesn't require unnecessary confrontation.

That may not look as impressive.

There is no dramatic battle. No enemy is defeated. Nobody gets to stand afterward and announce how powerful they were.

The situation simply resolves.

To me, that is a much higher expression of mastery.

The inexperienced practitioner may need everyone to see what they can do. **The experienced guide becomes increasingly interested in how little they need to do.**

The Responsibility Is Unequal

The relationship between guide and participant also creates an imbalance of responsibility that cannot be ignored.

If I invite someone into an experience I created, I know more about the intended destination than they do. I chose the route. I established the conditions. They are following because I represented myself as someone capable of guiding them.

That means responsibility cannot be divided equally.

Within the framework of my work, I take responsibility for the experience I lead because **I am the one who asked other people to follow me.**

That doesn't mean I own another person's life, decisions, interpretations, or reactions. It doesn't mean the participant has no responsibility for themselves. It means that I cannot create an experience, lead someone into it, and then pretend I had nothing to do with the consequences of my decisions as the guide.

This becomes especially important when working with people who consider an experience spiritual, mystical, or profound.

Those experiences can carry enormous emotional weight. People can assign meaning to them very quickly. They may believe they received a message, encountered something external to themselves, discovered their purpose, or learned something fundamental about reality.

A responsible guide has to be extremely careful with that vulnerability.

The guide's job is not to tell another person what they must believe about their experience.

I can explain how I interpret something within my framework. I can tell them what I observed. I can describe similarities with experiences I have had. But the moment I turn my interpretation into an unquestionable truth for someone else, I have crossed an important line.

Guidance should expand discernment, not replace it.

The Guide Cannot Become the Destination

The battery taught me this lesson painfully.

A person can begin by following a guide because the guide knows a route they don't know. Over time, however, the relationship can change. The participant may begin associating the guide with access itself.

The guide has the technique. The guide has the battery. The guide creates the journey. The guide interprets what happened. Eventually, instead of learning how to navigate independently, the participant learns how to remain close to the guide.

That is dangerous for both people.

The participant can become dependent, but the guide can also become dependent upon being needed.

This is where spiritual leadership can quietly transform into identity.

People listen to you. They seek your advice. They tell you that you changed their lives. They ask you what their experiences mean. They want another journey, another teaching, another answer.

That attention can feel like confirmation that you have reached something extraordinary.

But **having people depend upon you does not prove that you have mastered anything. It may only prove that you have become central to their experience.**

There is a tremendous difference.

If I am truly guiding someone toward greater mastery, then over time they should require less of me, not more.

That became one of the hardest standards for me to accept.

A successful teacher should eventually become unnecessary.

Beware the Savior

There is another role that a guide can fall into almost without realizing it: the savior.

The savior believes helping is always good. If someone is struggling and the savior has the ability to intervene, intervention feels like the moral thing to do.

I understand that impulse because I lived it.

If I could elevate someone, why wouldn't I? If I could provide access, why withhold it? If I believed I could protect someone from an experience, why allow them to struggle?

The problem is that struggle is sometimes where development occurs.

If I continually remove every obstacle, I may also remove every opportunity for the person to discover what they are capable of doing without me.

There is a point where saving someone from every consequence begins saving them from their own growth.

That doesn't mean abandoning people or deliberately allowing unnecessary harm. It means understanding the boundary between guidance and ownership.

Their path belongs to them.

I can share what I know. I can describe where I encountered danger. I can tell them where I made mistakes. I can accompany them through territory I am qualified to navigate.

But I cannot become their path.

The moment I do, we both lose something.

The Student Must Be Qualified Too

Qualification does not apply only to the guide.

The person being guided has responsibilities as well.

Not everyone who wants an advanced experience is prepared for one. Desire does not equal readiness. Curiosity does not equal maturity. Having extraordinary spiritual experiences does not automatically mean someone possesses the emotional stability, discernment, patience, responsibility, or foundation necessary to work with them well.

This was another lesson I learned through apprenticeship.

I sometimes looked at someone's potential and treated that potential as though it were already developed capacity.

Those are not the same thing.

Someone can be extraordinarily gifted and emotionally immature. Someone can have remarkable spiritual experiences and still struggle with responsibility. Someone can understand advanced concepts intellectually while having very little ability to navigate disappointment, boundaries, uncertainty, or failure.

Spiritual ability does not automatically create spiritual maturity.

That means the guide has to qualify the student just as much as the student should qualify the guide.

Can this person accept responsibility for their choices? Can they tolerate being wrong? Can they hear no without interpreting it as betrayal? Can they question their own interpretation? Can they work without constantly requiring validation? Can they encounter something extraordinary without immediately building an identity around it?

Those questions may be more important than how much perceived ability the person possesses.

Because power amplifies what is already present.

If maturity is present, increased capability may create greater responsibility. If entitlement is present, increased capability may simply create greater entitlement.

Qualifying Yourself

Ultimately, however, the hardest qualification is not evaluating someone else.

It is evaluating yourself.

Before I take another person somewhere, I have to ask questions that can be uncomfortable. Have I actually traveled this route? Do I understand the destination well enough to lead

someone there? Am I doing this because it benefits them, or because I want to demonstrate what I can do? Am I prepared to take responsibility if something goes differently than I expect?

And perhaps most importantly: **Am I willing not to lead them?**

That may be one of the clearest signs of qualification.

The immature guide needs to guide. They need the opportunity, the recognition, the student, the group, or the experience because guiding reinforces who they believe themselves to be.

The qualified guide should be capable of looking at a situation and saying, *I'm not the person for this. I don't know this territory. You're not ready for this. I'm not ready to take you there. Or there is simply no reason for us to go.*

There is no failure in that.

There is discernment.

I would rather disappoint someone by refusing to guide them into territory I don't understand than impress them by pretending I do.

Who Qualifies the Guide?

So who ultimately decides whether someone is a master?

There is no certificate for the path I'm describing. There is no governing body standing at the edge of Neverland handing out credentials. There is no final examination where someone announces that you have completed the unknown.

And perhaps that is exactly why humility becomes so important.

Within my model, mastery cannot mean having conquered everything because the unknown, by definition, continues beyond whatever horizon I have already reached.

Mastery can only mean that I have developed enough experience to responsibly enter the next unknown while remaining willing to discover that I am wrong.

That brings me back to the idea from the previous chapter: the master is the master student.

The more responsibility I accept for guiding others, the more seriously I have to take my own limitations. The more I believe I know, the more willing I have to be to test what I believe. The more power I think I possess, the less interested I should become in proving it.

And the farther I travel, the more careful I have to become about asking anyone else to follow.

The title of guide is not something another person's admiration can give me. It isn't something power can give me, and it certainly isn't something I should give myself simply because I want it.

The qualification of a guide is found in the roads they have actually walked, the mistakes they have actually survived and learned from, the responsibility they are willing to carry, and the wisdom to recognize the roads they still have no business leading anyone down.

Chapter 9 — Before You Seek, Learn to Discern

At some point, every person walking a spiritual path has to step back and look at the bigger picture. What path are you actually walking? Are you walking a religious path based primarily upon faith and doctrine? Are you walking a spiritual path seeking information, knowledge, and experience? Or are you attempting to walk what I call **the Unknown Path?**

At the beginning, they can all look remarkably similar. There are teachers, philosophies, practices, experiences, books, traditions, promises, and explanations of realities beyond ordinary physical awareness. Nearly every path contains something compelling, and nearly every path contains people who sincerely believe they have found the truth.

But these paths are not the same.

What Is the Unknown Path?

A religious path generally begins with an established map. The destination, central beliefs, authorities, and explanation of reality have already been provided. There may be enormous room for personal growth and interpretation within that system, but the fundamental architecture already exists. The seeker is largely learning how to understand and navigate a map created by those who came before.

A spiritual path can be considerably broader. Someone may study many traditions, explore consciousness, meditate, investigate energy, work with different teachers, combine philosophies, and search across cultures for information that expands their understanding. The map becomes much larger, but much of the journey is still taking place within information and systems that already exist.

The Unknown Path begins where the existing maps stop.

That is the distinction I make.

The Unknown Path is not the rejection of religion, spirituality, ancient wisdom, science, philosophy, or the experiences of people who came before us. All of those can provide valuable information. They show us where humanity has already traveled, what people have believed, what they have experienced, and what explanations they developed for those experiences.

But **the known cannot define the unknown.**

If I enter the unknown carrying an established philosophy and insist that everything I encounter must conform to that philosophy, I am not really exploring the unknown anymore. I am using an unknown experience to confirm something I already believe.

That distinction is essential to this entire path.

The Unknown Path, as I practice it, requires me to enter without demanding a predetermined answer. I can carry knowledge with me, but I cannot allow that knowledge to dictate what I must find. I can have hypotheses, but I have to remain willing to abandon them. I can use existing spiritual language as reference, but I cannot assume that giving something a familiar name means I understand what it is.

The Unknown Path is therefore not primarily a path of belief. It is a path of investigation.

Within the framework I have developed, that investigation includes what I describe as consciousness, soul, the spirit realm, divinity, creation, the Living Matrix, and what I perceive beyond those structures. Those are the terms I developed to explain what I encountered. Someone else may interpret those experiences differently, and that possibility has to remain open.

The moment my interpretation becomes untouchable, I have created exactly what I was attempting to move beyond: **another fixed belief system.**

This is why the Unknown Path cannot be walked through information alone. Reading about an experience is not experiencing it. Believing someone else's account is not reproducing it. Memorizing a spiritual architecture is not independently navigating that architecture.

The Unknown Path requires experience, observation, discernment, testing, failure, refinement, and, whenever possible, reproducibility.

There is also a distinction that has become increasingly important to me: **the experience is what happened to me; the interpretation is what I believe happened.**

Those two things should never automatically be treated as identical.

I can have an extraordinary experience without completely understanding what produced it. I can encounter something I interpret as spiritual without knowing everything about its origin. I can develop an explanation that fits everything I currently understand and later discover another horizon that forces me to reconsider part of that explanation.

That does not invalidate the experience.

It means the investigation continues.

The Unknown Path exists in the space between the experience and the interpretation of the experience.

And that space is precisely where discernment becomes necessary.

Ancient Wisdom Is Still the Known

Most of the religious, philosophical, and spiritual information available to us has roots in ancient wisdom. Ancient wisdom can be beautiful, profound, and historically important, but **age does not automatically make information true.**Something does not become fact simply because people have repeated it for hundreds or thousands of years.

Ancient wisdom also presents a particular challenge for someone attempting to walk the Unknown Path. Once ancient wisdom has been recorded, taught, interpreted, translated, and passed from generation to generation, it has entered the known. It may contain extraordinary insights into what earlier people encountered, but it is still their map.

The question for me becomes whether that map can take someone to the destination it describes.

For me, the important standard has always been reproducibility.

If an ancient teaching claims that a human being can achieve a particular state, transformation, ability, or level of consciousness, then I want to know whether people can actually achieve it while they are alive. Not after death. Not in an afterlife that cannot presently be examined. Not simply through faith in the possibility. I want to know whether multiple people following the same process can independently reach a comparable result.

If they can, then there is something worth investigating.

If they cannot, I have a problem with the claim.

A philosophy that promises an extraordinary destination should be able to explain the route.

Show Me How to Duplicate It

This became one of the determining factors when I searched for spiritual teachers and masters.

I wasn't satisfied with someone telling me what they could do. I wanted to know whether they could teach me how to do it.

That distinction eliminated a tremendous amount of what I encountered.

Throughout history and continuing today, people have called themselves gurus, masters, prophets, ascended masters, enlightened beings, messengers, and countless other titles. Some people have even claimed some form of direct identification with God or divinity.

The title doesn't interest me very much.

Show me the process.

If you achieved something extraordinary, can you explain how you achieved it? Can another person follow the process? Can they learn the underlying principles rather than simply standing in your presence and believing that you possess something they don't?

More importantly, can the student eventually become independent of the teacher?

If the answer is always no, then I begin questioning the architecture of the system.

A teacher who possesses something nobody else can reproduce remains indispensable. Followers remain followers. Devotees remain devotees. Financial support continues flowing toward the center. Authority remains concentrated in the person or institution claiming exclusive access.

Whether that structure develops intentionally or unintentionally, the result can be the same: **the philosophy becomes dependent upon preserving the distance between the teacher and the follower.**

That is precisely the problem I wanted to avoid in my own work.

If what I discovered is real within the framework I have developed, then my responsibility is not to convince you that I am exceptional. My responsibility is to explain the architecture clearly enough that you can explore it, test it, question it, and eventually determine what you can reproduce for yourself.

Otherwise I have given you another belief system.

Regurgitated Information

I came to view much of what exists in spirituality as regurgitated information.

One tradition borrows from another. A later philosophy changes the terminology. A teacher interprets an older teacher. Symbols are inherited, meanings evolve, stories are retold, and eventually ideas can become so culturally familiar that nobody remembers where the original claim came from.

That doesn't automatically make the information worthless. **There are truths scattered throughout many traditions.** I think a serious seeker should study broadly enough to recognize them.

But finding pieces of truth inside a philosophy does not mean every conclusion built around those pieces is true.

This is where bias enters.

Religions and spiritual systems naturally interpret experience through their own architecture. A Christian may interpret an extraordinary experience through Christian symbolism. Someone

working within Hindu traditions may use a completely different vocabulary. A ceremonial magician, shaman, psychic, medium, mystic, or New Age practitioner may encounter something similar and describe it through entirely different models.

The experience may be genuine to the person having it.

The explanation is still an interpretation.

Connection is not confirmation.

That became extremely important to me because connection can feel convincing. Something feels powerful. Something resonates. You feel seen. You experience an emotional or energetic response and immediately think, *This is real. This must be true.*

Maybe.

But feeling connected to something tells you that you experienced a connection. It does not automatically tell you what created the connection, what stands behind it, whether your interpretation is accurate, or where following it eventually leads.

That requires discernment.

The Unknown Has to Add Something New

I make another distinction between inherited knowledge and what I consider information coming from the unknown.

We can see a loose analogy in science and technology. A genuine breakthrough doesn't merely rearrange existing language and announce that something new has been discovered. It provides information, capability, or understanding that wasn't previously available and allows us to move beyond an existing limitation.

I apply a similar standard to my spiritual work.

Unknown information should reveal something that wasn't already contained within the known model.

Within the philosophy I developed, I believe certain experiences provided information that helped me construct a more detailed architecture of what I call creation, the Living Matrix, the spirit realm, divinity, and what may exist beyond those structures.

That doesn't mean the reader has to accept my interpretation.

It means I don't consider something new merely because I've renamed an old idea.

The information has to do work. It has to illuminate something. It has to create another horizon, explain relationships that previously seemed disconnected, or provide a process that can be explored rather than simply believed.

And if what I believe I discovered cannot withstand examination, questioning, or further experience, then I have to remain willing to change the model.

The Unknown Path does not protect the answer. It protects the investigation.

That is my standard.

Fear Is a Terrible Compass

The spirit realm is surrounded by fear-based information.

The unknown is surrounded by even more.

Human beings naturally become uncomfortable when we cannot explain something, and cultures frequently fill that uncertainty with stories. Those stories become symbols. Symbols become warnings. Warnings become doctrine, and eventually generations of people can inherit fear without ever examining the experience that originally produced it.

Take the number **666**.

Traditional Christian interpretations associate it with the number of the beast. Within my own system, I interpret the number completely differently. I associate the repeating sixes with an architecture involving soul, spirit, and deity consciousness and the progression toward what I describe as Christ and ascended states.

I'm not offering that interpretation as historical proof of what the biblical authors intended. **I'm showing you how radically the meaning of a symbol can change depending upon the framework through which it is interpreted.**

That is exactly why discernment matters.

If I inherit a symbol together with somebody else's fear of that symbol, I may never investigate it independently. My reaction has already been decided before my experience begins.

The same thing can happen with words like demon, angel, deity, spirit, darkness, light, God, evil, ascension, possession, enlightenment, and hundreds of others.

The label arrives before the investigation.

On the Unknown Path, **the investigation has to come first.**

Be a Seeker, but Become a Discerner First

I encourage people to seek.

Study religions. Read philosophy. Explore spiritual traditions. Listen to teachers. Examine systems that contradict your own. There is tremendous value in understanding how human beings across different cultures and periods have attempted to explain existence.

But **before you become a seeker, learn to discern.**

Otherwise seeking can make you more vulnerable rather than more knowledgeable.

If your primary method of evaluating information is connection—*this feels powerful, this resonates with me, this person makes me feel something, this experience confirms what I already believe*—then you are evaluating information through precisely the biases that can be used to influence you.

Connection can be manufactured. Emotion can be manipulated. Authority can be manufactured. A person's confidence can be mistaken for knowledge, charisma for mastery, intensity for truth, and an extraordinary experience for proof of whatever explanation happens to accompany it.

Discernment requires looking beyond the connection.

Within my system, that means reflection and horizons.

Look Past the Person

When I encounter someone presenting themselves as a healer, guide, shaman, guru, facilitator, channel, activator, or spiritual teacher, I don't want to look only at the person standing in front of me.

Within the framework I use, I attempt to examine what I call their higher-self architecture and then look beyond it through multiple horizons.

The basic idea is more important here than memorizing the terminology: **I don't stop my examination at the most obvious layer.**

If someone appears compassionate, that is one layer. If their teaching feels powerful, that is another. If I perceive something spiritually around them, that is another. None of those individually answers the question I actually care about.

I want to know what influences the entire structure.

In my model, I work through first-, second-, third-, and fourth-person perspectives and what I describe as conscious, unconscious, subconscious, and superconscious levels. When I reach another horizon, I don't simply continue assuming that the previous interpretation remains correct. **I begin the examination again from that new horizon.**

This matters because each horizon can reveal a different relationship.

I may examine what I perceive at the soul level and then move upward toward what I consider the spirit level. From there I can examine another horizon associated with deity consciousness. At each level, I'm asking essentially the same questions: What is influencing this person? What stands with them? What appears to guide them? Is something being channeled through them? Are they consciously participating in that relationship, or are they simply experiencing an influence they don't understand?

As an example, think about how often a story introduces a charismatic figure with extraordinary abilities. At first, everyone is captivated by the performance. People witness what appear to be gifts, miracles, or abilities beyond ordinary explanation, and belief begins forming around the person long before anyone understands what is actually happening. Later, another layer is revealed: someone may have been working behind the scenes, information may have been supplied in advance, an apparent miracle may have had an ordinary explanation, or the performance may not have been what the audience originally believed it to be.

We have seen real-world controversies surrounding faith healers and televangelists such as Peter Popoff, Marjoe Gortner, W. V. Grant, Benny Hinn, and others, where methods, claims, finances, or purported healings have faced varying degrees of investigation and criticism. These public examples represent only the people and organizations whose practices received significant scrutiny. There are countless smaller spiritual groups, teachers, healers, and organizations whose extraordinary claims may never receive meaningful independent examination at all.

This creates a difficult environment for the seeker. When a claimed healing or miracle cannot be independently examined, the person is often left with testimony, belief, emotional connection, and personal interpretation. Worse, when the promised result does not occur, some systems place responsibility back upon the participant: perhaps they didn't believe strongly enough, weren't spiritually ready, lacked sufficient faith, or somehow interfered with the result themselves. **A claim constructed so that success proves the teaching while failure is blamed upon the believer becomes extremely difficult to challenge.**

The same pattern can appear in predictions of the end of the world, the Rapture, the Second Coming, ascension events, prophetic dates, and countless other promises that have repeatedly attracted sincere believers. Predictions fail, explanations change, dates move, interpretations are revised, and sometimes the belief survives even when the original claim does not.

The lesson isn't that every healer is dishonest, every spiritual experience is fabricated, or every extraordinary claim is false. **The lesson is that sincerity, charisma, testimony, reputation, reviews, followers, and even our own emotional reaction to an experience are not substitutes for discernment.** Human history contains a very long record of people who deceived others, people who deceived themselves, and sincere followers who were absolutely certain they knew what they were witnessing—until they discovered that they didn't.

The point isn't to prove that my interpretation of the horizons is objectively correct. **The point is not stopping at appearances, reviews, testimonials, reputations, or claims.** If something is true, examining what stands behind it should not be considered an act of betrayal. It should be part of the search for truth.

If You Channel It, Can You Explain It?

This becomes particularly important around channeling.

Someone may say they are channeling God, divinity, an ascended being, an angel, or some other higher consciousness. The experience may be incredibly powerful. Their audience may feel an enormous connection to what is happening.

My next question is still the same.

What exactly is happening, and can you explain it?

If someone tells me they are consciously channeling God but cannot explain the architecture of what they are experiencing, cannot describe how they discern the source, cannot distinguish that source from other possible influences, and cannot explain why they trust their interpretation, then I don't believe the intensity of the experience should end the inquiry.

It should begin it.

Within my own work, I place tremendous importance on remaining consciously engaged with what I am doing. If something is occurring beyond what I can consciously understand, then I need to acknowledge that limitation.

I cannot simply fill the gap with the word *divine.*

Not knowing what something is does not qualify me to call it God.

An unknown influence is still unknown.

That distinction protects the seeker from one of the easiest traps on a spiritual path: mistaking elevation for authority.

Something can feel higher than you without being the highest thing that exists.

The Horizons of Discernment

This is why I use multiple horizons when I discern.

I am not trying to look upward and find what I hope is there. I am trying to observe what appears before imposing my preferred explanation upon it.

Within my system, one of the tools I use is what I describe as **general colors within the horizons.** Those colors function as indicators inside the model rather than conclusions dictated by belief. I am looking for consistency across horizons and attempting to determine whether what I perceive aligns with the level or source being claimed.

Within our system, the **rainbow spectrum provides a general language for interpreting what we perceive within the horizons.** Each color carries a general meaning, but the color alone is not enough. We also examine its condition: a balanced expression of the color, what we interpret as blockage represented by white light within the color, and negative influence represented by dark light within the color. Divinity is represented differently. Within our model, we perceive it as **a brilliant gold light standing alone, free from the influence of any other color.**

When I use the word *divinity*, I am not assigning it to a particular god, deity, religious figure, personality, or external identity. **Divinity, within this framework, means divinely innocent.** The distinction is important because the moment I give divinity a recognizable face or identity, I have introduced something the observer can connect to through an existing belief system. A Christian might interpret the figure one way, a Hindu another, and someone from an entirely different spiritual tradition through yet another set of expectations. The identity itself can begin influencing the interpretation.

For that reason, I do not attempt to give divinity a form. Within this model, divinity as a state exists beyond ordinary comprehension, which is why I use the brilliant gold light as a neutral indicator rather than attaching a personality or religious identity to it. **The gold does not tell me who divinity is. It indicates what I interpret as a state of divine innocence.**

If what appears instead presents itself as an identifiable outside influence—something with a personality, message, intention, or identity—then I treat that differently. If an influence claims responsibility for a divine act, I want to understand what is occurring, how the act is being achieved, and whether the source can be discerned beyond the identity it presents. **A recognizable figure should not become proof of divinity simply because it appears in a form that matches what I already believe divinity should look like.**

This is where the **Horizons of Discernment** become particularly important. The horizons allow me, within the framework I use, to look beyond the immediate presentation for what I interpret as outside influences at the soul, spirit, and deity levels. I can examine those influences vertically through higher states of consciousness, but I can also examine them horizontally along a future route.

That second dimension matters because discernment isn't only about asking **what is influencing this experience now.** It is also about following the route forward and asking whether the same interpretation, influence, and outcome remain consistent across future horizons. Something that appears beneficial from the immediate horizon may look very different several horizons later.

Discernment, therefore, is not simply reading what is directly in front of me. It is examining what appears behind it, above it, and along the route ahead to determine whether the story remains consistent when viewed from more than one horizon.

If someone tells me something is divine, I don't want to see divinity simply because they used the word. If someone tells me they are channeling God, I don't want my desire to meet God to supply the answer. If someone tells me they are a master, healer, ascended being, or chosen messenger, I don't want their charisma or my connection to them to make the decision.

I want to examine the horizons.

The deeper principle remains the same even if someone rejects every metaphysical component of my system: **don't allow the claim to determine the evidence you think you see.**

Observe first. Interpret second. Then continue observing.

That is the Unknown Path in practice. The conclusion remains provisional because another horizon may reveal something I couldn't see from the one before it.

The Seeker's Greatest Vulnerability

The seeker has a particular vulnerability because the seeker wants to find something.

That desire can become the opening through which everything else enters.

If you desperately want a teacher, the first convincing teacher can become *the teacher.* If you desperately want proof of divinity, an overwhelming experience can become proof. If you desperately want belonging, a spiritual community can feel like destiny.

The stronger the desire, the easier it becomes to mistake fulfillment of the desire for confirmation of the truth.

That is why the Unknown Path asks something difficult of the seeker.

Seek without needing to find what you expected.

Be willing to discover that the teacher isn't the teacher. Be willing to discover that the experience wasn't what you initially thought. Be willing to walk away from a philosophy you have invested years studying if your discernment eventually tells you that its architecture doesn't hold together.

Most importantly, be willing to question something even when questioning it costs you the connection you wanted.

Connection, belonging, and certainty can all feel wonderful, but none of them are substitutes for discernment.

The unknown doesn't owe us confirmation of what we already believe. If we enter it honestly, it may dismantle those beliefs entirely.

And that may be the clearest distinction between walking a known path and walking the Unknown Path. **On a known path, you may begin with the answer and spend your journey trying to reach it. On the Unknown Path, you begin with the question and accept that the answer may change everything you thought you knew.**

That is why I no longer believe the first instruction to someone entering this work should simply be *go seek.*

There is something that has to come before seeking.

Learn how to discern what you find.

When I work with an individual or a group, I use batteries, and I don't hide that fact. Within my system, the batteries I use for this purpose are coven batteries operating at what I consider the divinity level. Their purpose is very specific: **they temporarily elevate the people participating in the experience.**

People frequently describe feeling better while connected. They may feel more energized, more open, more connected, and less focused on whatever physical, emotional, or energetic difficulties they brought into the experience. I have observed the same general pattern with apprentices. The difference is that group participants are connected temporarily, while historically I sometimes kept apprentices connected for considerably longer periods.

The battery, however, should not be confused with permanent healing.

Balance is a state, and states can change. If someone wants lasting improvement in some area of their life, the underlying issue still has to be addressed. An injury may require rehabilitation and strengthening. A medical condition requires appropriate medical care. Emotional difficulties may require understanding their causes and developing the capacity to work through them. Whatever the problem happens to be, temporarily feeling better does not necessarily mean the underlying cause has disappeared.

That distinction is extremely important because the battery can create an experience that feels dramatic.

Susan, a woman who participates in one of my groups, provides a good example. She has described dealing with IBS and other physical difficulties. During the group experience, she has repeatedly told me that she feels incredible and that her symptoms seem to disappear while participating. Her immediate response is understandable: **“I want to feel like this all the time.”**

My answer to her has always been that the temporary experience isn't the destination.

Within my interpretation of the system, I believe she is experiencing what it feels like to be supported by the battery. I am not claiming that the battery medically treats IBS or cures the underlying condition. What matters to the philosophy is the contrast she experiences between her ordinary state and the state she reports while participating.

That contrast is intentional.

The battery allows someone to experience a destination before they know how to reach it themselves.

Borrowing More Than Energy

This became even more apparent to me through apprenticeship.

Historically, during the early stage of an apprenticeship, I sometimes kept an apprentice connected to one of my personal batteries for an extended period. During that period, apprentices could describe feeling elevated, energized, connected, and capable of accessing techniques or experiences that previously seemed inaccessible.

But within my model, I don't consider my batteries merely a source of power.

The battery carries momentum.

By momentum, I mean that I believe it reflects some portion of what I have accumulated through my own path: experience, nuance, ability, familiarity, mistakes, wisdom, and the countless smaller lessons that came from years of actually doing the work.

An apprentice temporarily operating through that structure can therefore experience something that feels remarkably effortless. The work flows. Connections seem easier. Abilities appear more accessible. The apprentice can begin thinking, *This is incredible. Look at everything I can do.*

But that is precisely where the distinction has to be made.

What you can access through someone else's battery is not necessarily what you have mastered for yourself.

That is why the battery cannot remain indefinitely.

Its purpose is to demonstrate possibility. I want the apprentice to experience enough to understand, *If Joe learned how to do this, perhaps I can learn how to do it too.* The battery provides the reference point, but eventually it has to be removed so the apprentice can discover what actually belongs to their own development.

As I described with the Snapback Effect, when I removed long-term batteries, I observed people returning toward their previous baseline and sometimes going through a difficult period

afterward. Within my framework, I interpreted that as the consequence of having operated for too long through capacity that they had not independently developed.

That experience then creates a decision.

Do I spend my life trying to regain access to someone else's battery, or do I begin building my own?

The second answer is the entire purpose.

No Mystery Required

This is also why I don't believe in deliberately hiding the architecture from apprentices in order to preserve my position.

I tell them that within this philosophy they can learn to create their own batteries. I explain the Divine battery, the Holy Spirit battery, the Coven battery, Piercing the Veil, and the other techniques that make up the system. I want them to understand the model rather than believe that I possess some mysterious gift they could never acquire.

There are requirements for apprenticeship because apprenticeship involves commitment to learning the system. Someone has to study the philosophy, complete the coursework, practice the techniques, and actually do the work. I don't place everyone I meet onto a long-term battery simply because I like them or because I want them to feel extraordinary in my presence.

That would completely miss the point.

The battery should never become a mechanism for convincing someone that they are less without me and more when they are with me.

If that were the message, I would be manufacturing dependence rather than teaching independence.

The message I want the apprentice to receive is exactly the opposite: *You are experiencing something through my system right now, but the objective is for you to learn how to create and navigate your own experience.*

That requires removing as much unnecessary mystery as possible.

If I can explain something, I explain it. If I can teach the architecture, I teach it. If I developed a technique, I explain how I use it. I don't want mystery preserved simply because mystery increases the authority of the teacher.

The unknown is mysterious enough on its own. The teacher doesn't need to manufacture more mystery around themselves.

The Sandbox and the Destination

There is still a problem, however.

I can explain Piercing the Veil to someone. I can describe the battery. I can teach techniques and give them terminology for the architecture I developed. But until someone has experienced what I call the unknown destination, those words remain largely conceptual.

They are still standing in the sandbox.

This is why I continue doing group experiences, grounding work, recharge work, and journeys. Within those experiences, I may guide participants through what I interpret as the spirit realm, heaven, ET-related experiences, or other extraordinary environments within my model.

The purpose isn't to convince them that my interpretation must become theirs.

The purpose is exposure.

For a limited period, the participant gets to experience something outside their ordinary reference point. Then the journey ends. The temporary support ends. They return to ordinary life and have to decide what the experience means to them.

That decision is theirs.

They can dismiss it. They can enjoy it as an unusual experience and never pursue it again. They can interpret it differently than I do. Or it can become the reference point that makes them want to begin their own investigation.

For me, that last possibility was everything.

All I Needed Was the Destination

When something comparable happened to me, I didn't need somebody to give me the entire route.

I needed to know there was somewhere to go.

Once I had experienced enough to believe there was an unknown destination worth pursuing, I was committed. I would have traveled the world looking for someone capable of teaching me. Man or woman, title or no title, none of that mattered to me. If someone genuinely knew how to reach what I had experienced and could teach me how to do it myself, **I wanted to learn.**

That is the distinction between an unknown destination and the Unknown Path.

The destination can be experienced before the route is understood.

In fact, **the route has to remain unknown at the beginning, or it wouldn't be the Unknown Path.**

You don't need to know every turn before you begin. You don't need a complete map of everything you will encounter. You need enough of a destination to establish a horizon. Once the horizon exists, you can begin working backward, investigating the possible routes, testing what works, discarding what doesn't, and developing the discernment necessary to continue.

That is what the battery can provide when it is used for its intended purpose.

It does not give someone mastery. It does not permanently change who they are. It does not remove the necessity of doing their own work. **It temporarily exposes them to an unknown destination so they can decide whether that destination matters enough to pursue on their own.**

Afterward, the battery goes away.

The guide steps back.

The experience becomes theirs to interpret.

And the route remains unknown.

But now they have a horizon.

Chapter 10 — The Unknown Destination

When I work with an individual or a group, I use batteries, and I don't hide that fact. Within my system, the batteries I use for this purpose are coven batteries operating at what I consider the divinity level. They serve a very specific purpose: **the battery temporarily elevates people beyond their ordinary state and gives them access to an experience they may not yet know how to reach on their own.**

People frequently tell me they feel better while connected. They may feel more energized, more open, more connected, and less focused on whatever physical, emotional, or energetic difficulties they brought into the experience. I observed the same general pattern during my years working with apprentices. The difference is that when I work with groups today, the battery is temporary. Historically, I sometimes kept apprentices connected for considerably longer periods, and I learned some very difficult lessons from doing that.

The battery, however, should never be confused with permanent healing.

Balance is a state, and a state is not necessarily permanent. If someone wants lasting improvement in some area of their life, the underlying issue still has to be addressed. An injury may require rehabilitation and strengthening. A medical condition requires appropriate medical care. Emotional difficulties may require understanding their causes and developing the capacity to work through them. Whatever the problem happens to be, temporarily feeling better does not mean the underlying cause has disappeared.

That distinction is essential because the battery can create an experience that feels dramatic.

Susan: Feeling the Difference

Susan, a woman who participates in one of my groups, provides a good example. She has described dealing with IBS and a number of other physical difficulties. During the group experience, she has repeatedly told me that she feels incredible and that her symptoms seem to disappear while participating.

Naturally, her reaction is, *Joe, I want to feel like this all the time.*

I understand why. But my answer to Susan is that I have worked with her for years, and I have seen the same pattern repeat itself. When she is on the battery and feeling good, there is very little urgency to address the underlying issues. Life feels better, the discomfort recedes, and the motivation to confront what is underneath it can disappear with the symptoms. When the battery is removed and the irritability, pain, discomfort, and other negative feelings return, what she understandably wants is access to that elevated state again.

But that creates exactly the dependence I am trying to avoid. **If the solution becomes returning to my coven battery every time the discomfort returns, then the temporary**

experience is being maintained at the cost of me continually carrying someone else's burden.

That is not what the battery is for.

Many philosophies offer systems of techniques designed to produce an elevated state or a sense of divine connection. A person may experience something profound through meditation, breathwork, a yoga set, ritual, or another structured practice, but the experience is often connected to the practice itself. **Begin the technique and the state emerges; end the technique and the state gradually disappears.** The practitioner then returns to the technique whenever they want to recreate the experience.

My approach to the battery is fundamentally different. Within my philosophy, the objective is not simply to perform a series of techniques that temporarily produce an elevated state. **The objective is to create the battery, understand the philosophy behind it, develop the experience and nuance necessary to master it, and eventually use that battery as a platform from which to move beyond the limitations of the foundational techniques themselves.**

The techniques are necessary because they teach you how to begin. They provide structure, repetition, discipline, and a foundation. But the techniques themselves should never become the final destination. Eventually, what was once something you had to consciously practice should become part of your native capacity. The foundation remains beneath you, but you are no longer confined by it.

That is the distinction I make between becoming a practitioner and becoming a master student. **The goal is not to become the lifelong steward of a collection of techniques. The goal is to understand those techniques deeply enough that they become a foundation from which you can continue into the unknown.**

Within this path, mastery therefore does not mean perfecting one isolated practice and repeating it forever. It means continuing to expand beyond what you already know, incorporating experience, discernment, nuance, failure, and new understanding until the individual techniques become part of a much larger architecture. **Learn the techniques, master the foundation, build the battery, and then use what you have built to reach beyond it.**

Within my philosophy, being placed on my battery is a gift intended to demonstrate what another state can feel like and what may eventually be possible through one's own development. It is not an agreement that I will indefinitely carry what I describe as another person's trespasses—the accumulated cause and effect of choices, circumstances, unresolved issues, and lessons within their own life—at my expense. **The gift is the glimpse, not permanent relief through dependence upon the giver.**

There is a broader spiritual idea here that I believe has been misunderstood. People can develop the expectation that someone possessing an extraordinary gift should make that gift continuously available for the benefit of others. Within Christianity, many believers understand

Christ through the idea that Jesus carried humanity's sins through his sacrifice. My own interpretation emphasizes something different: **I see the life of Christ primarily as an example showing others a way to walk, rather than as permission for everyone else to stop walking because someone carried the burden for them.** Whether an original practical methodology behind that example was lost, buried, or interpreted differently through history is something I cannot establish historically, but the principle matters deeply within my own philosophy.

A teacher can show the way without becoming the road. A guide can temporarily help someone carry something without accepting responsibility for carrying it forever. **If my gift removes another person's need to develop, change, heal, strengthen, or confront the cause and effect within their own life, then what initially looked like help can eventually become an obstacle for both of us.**

Within my interpretation of the system, I believe Susan is experiencing what it feels like to be supported by the battery. I am not claiming that the battery medically treats IBS or cures the underlying condition. What matters to the philosophy is the contrast she experiences between her ordinary state and the state she reports while participating. **The purpose of that contrast is to reveal possibility, not to make my battery responsible for sustaining it.**

That contrast is intentional.

The battery allows someone to experience a destination before they know how to reach it themselves.

If Susan wants to feel that way independently, then within my philosophy the answer isn't to remain permanently connected to my battery. The answer is to build the foundation necessary to develop her own capacity while continuing to appropriately address the physical issues themselves.

Otherwise, I haven't taught independence.

I have created dependence.

Michelle: State Is Not Resolution

Michelle provides another example, although her situation involved a diagnosed thyroid condition and therefore requires an important distinction between what happened medically and how I interpret those events within my system.

Before coming onto the battery, Michelle had significant thyroid problems, and according to her, her doctors had discussed surgery to remove her thyroid. While she was connected to the battery, her thyroid measurements returned to a range her doctors considered normal, she felt great, and the problems that had been concerning her seemed to disappear.

From her perspective and mine, it looked as though the problem had simply gone away. Poof.

But had it been permanently healed?

No.

And that distinction became incredibly important to me.

Once Michelle eventually came completely off the battery, the thyroid problem did not remain resolved. There has been some improvement compared with where she originally started, but she has told me that her doctor has now recommended thyroid medication.

Those medical facts belong to Michelle and her physicians to evaluate. I cannot establish that the battery caused her thyroid measurements to change, nor can I establish that removing it caused her thyroid problems to return. **What I can describe is what we observed and how I interpreted the sequence within the framework I developed.**

My interpretation was that the battery temporarily placed Michelle into a different state without permanently resolving what I considered the underlying issue.

Within my philosophy, I believed there was also a personal lesson associated with what she was experiencing. I explained my interpretation of that lesson to her multiple times, but ultimately whether she accepted it or changed anything in her life was her decision.

She had to do the work.

I couldn't do it for her.

When the battery eventually disappeared and the changes I believed were necessary had not occurred, I interpreted the return of the thyroid problem as another demonstration of something I had been slowly learning: **the battery could change the state without necessarily changing the person.**

That lesson extends far beyond Michelle.

Experiencing Balance Versus Becoming Balanced

Years later, I see Susan confronting essentially the same distinction.

Susan can come into the group, experience the battery, and report feeling dramatically better. She gets to experience the contrast. She knows what another state feels like.

Then the group ends.

The battery is removed.

And she returns to herself.

That isn't failure. **That is the design.**

The experience isn't intended to permanently carry her. It is intended to show her something.

I observed a similar pattern with Michelle's daughter in relation to her mental well-being. There were periods when she appeared considerably more balanced while connected to the battery and periods of greater imbalance after that support was removed. Again, I cannot establish that the battery medically or psychologically caused either change.

What mattered to my understanding of the system was the larger pattern I believed I was observing.

A temporary state can reveal what balance feels like, but experiencing balance through an outside source is not the same as developing the capacity to sustain it for yourself.

That became one of the most important distinctions in my work.

Borrowing More Than Energy

This became even more apparent through apprenticeship.

Historically, during the early stage of an apprenticeship, I sometimes kept an apprentice connected to one of my personal batteries for an extended period. During that time, apprentices could describe feeling elevated, energized, connected, and capable of accessing techniques or experiences that previously seemed inaccessible.

But within my model, I don't consider my batteries merely a source of power.

The battery carries momentum.

By momentum, I mean that I believe it contains some portion of what I have accumulated through my own path: experience, nuance, ability, familiarity, mistakes, wisdom, and the countless smaller lessons that came from years of actually doing the work.

An apprentice temporarily operating through that structure can therefore experience something that feels remarkably effortless. The work flows. Connections seem easier. Abilities appear more accessible. Everything seems to open.

The apprentice can understandably begin thinking, *This is incredible. Look at everything I can do.*

But this is where the distinction has to be made.

What you can access through someone else's battery is not necessarily what you have mastered for yourself.

The battery was supposed to show an apprentice that what I could do might eventually become possible for them as well. It wasn't supposed to become the thing that did it for them forever.

Eventually, it had to be removed.

As I described with the Snapback Effect, when I removed long-term batteries, I observed people returning toward their previous baseline and sometimes experiencing a difficult period afterward. Within my framework, I interpreted that as one consequence of having operated for too long through a capacity they had not independently developed.

At that moment, the apprentice confronts the question the battery was always supposed to create: **Do I spend my life trying to regain access to someone else's battery, or do I begin developing my own?**

The second answer is the entire purpose.

No Mystery Required

This is also why I don't believe in deliberately hiding the architecture from apprentices to preserve my position.

I tell them that within this philosophy they can learn to create their own batteries. I explain the Divine battery, the Holy Spirit battery, the coven battery, Piercing the Veil, and the other techniques that make up the system. I want them to understand the model rather than believe I possess some mysterious gift they could never acquire.

Apprenticeship requires commitment because apprenticeship means learning the system. Someone has to study the philosophy, complete the coursework, practice the techniques, and actually do the work. I don't place everyone I meet onto a long-term battery simply because I like them or because I want them to feel extraordinary around me.

That would completely miss the point.

The battery should never become a mechanism for convincing someone that they are less without me and more when they are with me.

If that becomes the message, I am manufacturing dependence rather than teaching independence.

The message I want the apprentice to receive is exactly the opposite: *You are experiencing something through my system right now, but the objective is for you to learn how to create and navigate your own experience.*

That requires removing as much unnecessary mystery as possible.

If I can explain something, I explain it. If I can teach the architecture, I teach it. If I developed a technique, I explain how I use it. I don't want mystery preserved simply because mystery increases the authority of the teacher.

The unknown is mysterious enough on its own. The teacher doesn't need to manufacture more mystery around themselves.

The Sandbox and the Destination

There is still a problem.

I can explain Piercing the Veil to someone. I can describe the battery. I can teach techniques and give them terminology for the architecture I developed. But until someone has experienced what I call an unknown destination, those words remain largely conceptual.

They are still standing in the sandbox.

This is why I continue doing group experiences, grounding work, recharge work, and journeys. Within those experiences, I may guide participants through what I interpret as the spirit realm, heaven, ET-related experiences, divinity, or other extraordinary environments within my model.

The purpose isn't to convince them that my interpretation must become theirs.

The purpose is exposure.

For a limited period, the participant gets to experience something outside their ordinary reference point. Then the journey ends. The temporary support ends. They return to ordinary life and have to decide what the experience means to them.

They can dismiss it. They can enjoy it as an unusual experience and never pursue it again. They can interpret it differently than I do. Or it can become the reference point that makes them want to begin their own investigation.

For me, that last possibility was everything.

All I Needed Was the Destination

When something comparable happened to me, I didn't need somebody to hand me the entire route.

I needed to know there was somewhere to go.

Once I had experienced enough to believe there was an unknown destination worth pursuing, I was committed. I would have traveled the world looking for someone capable of teaching me. Man or woman, title or no title, none of that mattered. If someone genuinely knew how to reach what I had experienced and could teach me how to do it myself, I wanted to learn.

That is the distinction between an **unknown destination** and the **Unknown Path.**

The destination can be experienced before the route is understood.

In fact, the route has to remain unknown at the beginning, or it wouldn't be the Unknown Path.

You don't need to know every turn before you begin. You don't need a complete map of everything you will encounter. **You need enough of a destination to establish a horizon.** Once that horizon exists, you can begin working backward, investigating possible routes, testing what works, discarding what doesn't, and developing the discernment necessary to continue.

That is what the battery can provide when it is used for its intended purpose.

It does not give someone mastery. It does not permanently change who they are. It does not remove the necessity of doing their own work. **It temporarily exposes them to an unknown destination so they can decide whether that destination matters enough to pursue on their own.**

The battery eventually goes away. The guide steps back. The experience becomes theirs to interpret, and the person returns to the responsibility of their own path.

The route may still be unknown.

But now they have a horizon.

Chapter 11 — The Loki Effect

There comes a point in apprenticeship when the person who helped you reach Neverland has to become the person who makes you leave it. I call this **the Loki Effect.**

The Loki Effect is not about betrayal, cruelty, punishment, or deliberately placing someone in danger. It is the necessary change in the relationship between master and apprentice when continued support begins interfering with the apprentice's development. The same person who spent the first stage opening doors, providing the battery, guiding the journeys, establishing reference points, and helping the apprentice navigate the unknown eventually has to stop doing so much for them. Otherwise, the apprentice may become very good at accessing the master's world without ever learning how to create their own.

Everything I have discussed up to this point leads here. The battery provides borrowed elevation. Neverland provides the experience. The Unknown Destination establishes a horizon. Imprinting provides a reference for how to begin, and the foundational techniques provide the tools. **Eventually, however, the borrowed experience has to become an independent path.** That transition is the Loki Effect.

The First Year

During approximately the first year of apprenticeship, my role is highly involved. The apprentice is learning the basic foundation and being exposed to techniques, batteries, group experiences, journeys, discernment, horizons, routes, and the larger architecture of the philosophy.

Within my system, this includes grounding and what we call the familiar. Grounding is intended to reduce the constant pull of relationships, people, objects, locations, and events from the past upon present awareness. The familiar goes further by creating what I perceive as greater separation from those accumulated connections and strengthening the individual's boundaries. The objective is to bring the apprentice increasingly into the **ever-present self**, where more of their own resources remain available rather than continually being projected backward into memory or outward into relationships.

But the apprentice still has a problem: they have techniques without destinations.

This is one of the fundamental difficulties of teaching the Unknown Path. I can explain Piercing the Veil. I can describe discernment. I can teach horizons, timelines, routes, batteries, grounding, and the other foundational techniques. But if someone has never experienced the destination, the words can remain largely conceptual. You can give someone directions toward something they have never seen, but eventually the directions end and the unknown begins.

That is why I guide the apprentice through the initial experiences.

The Imprint

Within my system, I use what I call **imprinting** to establish the apprentice's first reference for an unknown destination. I bring the apprentice into what I describe as my memory of the experience, allowing them to temporarily share enough of that reference to recognize the route and destination I am attempting to teach.

If I teach Piercing the Veil, I don't simply explain it and send them away. I guide them through the experience so they have a reference for what I mean. If I teach discernment, I guide them through discernment. If I teach routes and timelines, plants, horizons, or another part of the system, I give them enough of my experiential reference to begin attempting the work independently.

Conceptualization tells you that a destination might exist; imprinting gives you enough of a memory to recognize it. But imprinting is still borrowed memory, and borrowed memory can fade.

If an apprentice doesn't repeatedly practice the technique and begin creating their own experiential memory, eventually my imprint can become distant. A year or two later, they may remember being shown something without retaining enough of the original experience to reproduce it easily. This is why imprinting was never supposed to replace practice. It was supposed to accelerate it. **I provide the first reference; the apprentice has to turn that reference into their own experience.**

The Problem With Neverland

For approximately that first year, apprenticeship can feel extraordinary. The apprentice is learning techniques while also experiencing my battery. Within the framework I have developed, the battery provides more than what I interpret as energy. It carries momentum—some portion of the experience, nuance, familiarity, wisdom, and capacity I have accumulated through my own path.

The apprentice gets lifted. Techniques can seem easier, connections appear stronger, abilities open, journeys become accessible, and the unknown doesn't seem quite as unknown because someone who has traveled through parts of it is standing beside them.

They experience Neverland, and that is intentional.

As I explained with the Unknown Destination, sometimes a person needs to experience a destination before they will become motivated enough to pursue it independently. **The gift is the glimpse.** The danger is that the glimpse can become something the apprentice expects the teacher to continue providing.

If I keep supplying the battery, guiding every journey, resolving every problem, and showing the apprentice every destination, eventually the apprentice can confuse what they experience

around me with what they have actually developed for themselves. The battery was intended to communicate **what I can do, you can learn to do.** It was never intended to communicate *stay with me and I'll keep doing it for you.*

I Helped Create the Dependence

This is where I have to accept my own responsibility. It would be easy to blame apprentices for becoming dependent, entitled, or resistant when the battery is removed, but I helped establish the conditions that allowed that dependence to develop.

During the first year, I am carrying a tremendous amount of the experience. I have the battery. I know the techniques and destinations. I guide the journeys, establish the imprint, and frequently know how to resolve a problem when one appears. Naturally, the apprentice can begin developing an expectation that **Joe has me. Joe will protect me, explain what happened, fix what went wrong, and make sure I get where I'm supposed to go.**

Initially, that isn't necessarily laziness or entitlement. It is partly a consequence of how I structured the relationship. The mistake comes if I allow that relationship to remain unchanged after it has served its purpose.

This is the same lesson I learned through Susan, Michelle, and others. When someone experiences an elevated state through my battery, the natural response is to want that state again. When discomfort returns, it is easier to ask for another battery than to confront whatever work remains. That response is understandable, but **the temporary experience cannot become permanent relief at the expense of someone else continually carrying the burden.**

The gift has to remain the glimpse.

Why the Break Has to Come

Years ago, I thought I could keep apprentices inside this supported structure for five years before giving them a significant break. I was wrong. My experience with batteries changed my thinking completely, and I now believe the transition has to begin around the first year.

There is a practical reason for this. Within my framework, carrying people on my batteries drains me, and I experience that drain as increasing over time. But there is an even more important reason: **the longer I carry the apprentice, the longer I postpone the Hero's Journey.**

If someone is on my battery and feels incredible, there is little urgency to create their own. If I continually guide them to the destination, they have little reason to develop independent navigation. If I resolve every difficult encounter, I deny them opportunities to master discernment. If I carry every burden, they never discover what they are capable of carrying themselves.

At some point, helping begins hindering. **That is when Loki appears.**

Loki Changes the Rules

During the first stage, I am the guide who opens the door. During the Loki Effect, I become the guide who stops opening every door for you.

That does not mean I manufacture danger, intentionally arrange psychic attacks, or deliberately cause someone to be harmed so they can learn a lesson. **The Loki Effect is not about creating the obstacle. It is about no longer removing every obstacle before the apprentice encounters it.** Life and the path will provide plenty of tests without me manufacturing them.

The apprentice will encounter difficult relationships. Their boundaries will be challenged. Their interpretations will be tested. Techniques will fail. They will encounter situations they don't understand and, within the framework of this philosophy, experiences they may interpret as psychic or spiritual trespass, hauntings, entities, outside influences, vampirism, or other aspects of the unknown.

Earlier in apprenticeship, their instinct may have been to bring the problem immediately to me. During the Loki Effect, my response changes to a question: **What are you going to do about it?**

The apprentice may dislike that question because yesterday Joe helped, yesterday Joe fixed it, and yesterday Joe had them. Now the teacher seems different. But the teacher has to become different because the purpose of the relationship has changed.

The Trickster Exposes the Gap

Loki is useful as a symbol because the trickster exposes what you thought you knew. You believe your boundaries are strong until someone crosses them. You believe you understand discernment until something appears that confirms everything you desperately wanted to believe. You believe you understand a technique until it fails, and you believe you have mastered your energy until the battery disappears.

The Loki Effect exposes the distance between access and mastery.

That distance can be uncomfortable because the apprentice has spent approximately a year seeing themselves through an elevated state. Now they have to discover who they are without the borrowed lift. This is where the Hero's Journey actually begins. The first year was not the entire journey; it was preparation for the part they eventually have to walk themselves.

The first stage says, *Let me show you.* **The Loki Effect asks, Now show me what you learned.**

Taking the Hit

One of the principles that becomes particularly important during this transition is what we call **taking the hit.** Within my framework, people connected through batteries and working closely together can begin functioning almost like a hive consciousness. I experience the relationship as interconnected, where what affects one person can sometimes appear to affect others connected to the same structure.

Regardless of whether someone accepts my energetic explanation, however, the practical principle is straightforward: **you cannot continually transfer your burden onto everyone around you.**

When something becomes uncomfortable, the apprentice cannot automatically respond with *fix this for me, heal this for me, protect me from this, carry this for me.* That is precisely the pattern the Loki Effect is intended to break.

By this stage, the apprentice has tools. They have grounding and boundaries. They have been introduced to discernment, horizons, routes, batteries, journeys, and the other foundational techniques. Now they have to use them.

Taking the hit doesn't mean suffering unnecessarily or refusing legitimate help. It means accepting responsibility for your portion of an experience rather than automatically requiring the teacher or group to absorb it for you. **There is a difference between asking for guidance and asking someone else to carry the consequence.** The Loki Effect teaches that difference.

When the Gift Becomes a Right

This is also where entitlement can surface. The apprentice has spent a year receiving extraordinary access. They have been guided, elevated, supported, exposed, and protected. Something given repeatedly can stop feeling like a gift. It becomes normal, normal becomes expected, and eventually expectation can become a belief that the support is deserved.

The moment it is removed, the person providing it can become the villain. A boundary becomes control. A refusal becomes manipulation. Independence feels like abandonment. The teacher who once seemed generous suddenly appears selfish because they will no longer provide what the apprentice has begun believing belongs to them.

The gift disappears the moment someone begins experiencing it as a right.

This is one reason Loki has to be willing to become the asshole in someone else's story—not abusive, vindictive, or manipulative, but willing to say **no** when saying yes would preserve dependence. I cannot allow someone's disappointment with my boundary to determine whether the boundary should exist.

The Search for Another Neverland

There is another danger during the Loki Effect. The apprentice knows Neverland exists because they have experienced it, but now the battery is gone. If they haven't learned discernment, they may immediately begin looking for another source capable of reproducing the elevation: another teacher, another group, another philosophy, another activator, or effectively another battery.

This is exactly why **Before You Seek, Learn to Discern** becomes so important. The apprentice can leave one dependent relationship and immediately reproduce the same architecture somewhere else. They may believe they are continuing their spiritual search when they are actually searching for someone willing to restore the feeling they lost.

The teacher changes, but the dependency remains.

That isn't the Unknown Path. That is searching for another Neverland.

The Hero Has to Leave

This is where the Loki Effect becomes the Hero's Journey.

The apprentice came in at zero. They didn't know the destinations or understand the routes. I brought them into an experience where they could temporarily see what the hero might become. I showed them Neverland, gave them access to the battery, guided the journeys, and provided enough of my memory to establish a horizon.

But I cannot become the hero for them.

Eventually they have to leave and create their own batteries. They have to practice the techniques until the imprint becomes their memory. They need to encounter situations I didn't arrange, make mistakes I cannot prevent, and discover nuance through experience rather than explanation.

They have to encounter the Unknown Path as unknown.

The master can show someone an Unknown Destination, but the master cannot make the entire Unknown Path known without removing the very conditions through which independent mastery develops. If I tell someone every answer, solve every problem, identify every influence, and remove every obstacle before they encounter it, they may become extraordinarily knowledgeable about my path while never truly walking their own.

The Savior Trap

This transition is equally important for the master. If I never allow the apprentice to leave, I can easily become something I never intended to become: the savior, the permanent battery, the person everyone needs.

That role can feel noble because it looks like service. People come to me with problems and I solve them. They feel better around me. They tell me I changed their lives, and they continually

return for guidance. But as I learned earlier, **being needed is not evidence of mastery. Sometimes being needed is evidence that I never allowed someone to become independent.**

The relationship can eventually become a trap for both people. The apprentice needs the master, and the master can begin needing to be needed. What appears to be spiritual growth becomes reciprocal dependence.

The Loki Effect breaks that relationship before the relationship itself becomes the destination.

The Teacher Must Be Willing to Lose the Student

There is a difficult consequence to this transition: some apprentices will leave. Some will become angry. Some will interpret the boundary as betrayal. Others may search for another teacher or decide the philosophy no longer works because the experience no longer feels the way it did while they were on the battery.

The teacher has to be willing to accept that possibility because **if my goal becomes keeping the student, I may eventually compromise the student's path simply to preserve the relationship.**

That is not teaching.

The purpose of apprenticeship isn't retention. The purpose is transformation. If someone leaves because I will no longer carry them, then leaving may become part of what they need to experience. My responsibility is not to make them stay. My responsibility is to make sure I am not giving them a reason to remain dependent.

Return as a Peer

The outcome I actually want is very different from permanent apprenticeship. **I don't want to create followers. I want to create peers.**

Go build your battery. Practice your techniques. Develop your own discernment. Encounter the unknown. Make mistakes. Discover things I haven't discovered and find routes I haven't traveled. Become capable of standing without my battery beneath you, and then come back.

You may still have less experience than I do. Equality does not require pretending expertise doesn't exist. Someone with twenty years of experience and someone with two years of experience do not suddenly possess identical knowledge. What changes is the nature of the relationship.

One person no longer has to carry the other.

Now I can offer guidance without becoming the destination, perspective without becoming authority over your experience, and insight without creating dependence. Perhaps you

eventually return having discovered something I don't know. **Good. That means the system worked.** A master, after all, is still a master student.

More Masters, Fewer Followers

The Loki Effect can look like withdrawal from the outside, but I see it as the moment I return ownership of the path to the person who actually has to walk it.

The battery showed elevation. Neverland demonstrated possibility. The Unknown Destination established a horizon. The journeys created reference points, imprinting provided enough of my memory to begin, and the techniques provided the tools. **Now the borrowed lift has to end so the apprentice can discover what has actually become their own.**

The gift was never that I would carry someone forever. The gift was that, for a period of time, I could carry them high enough to see where they might someday go for themselves.

That is the Loki Effect.

I brought the apprentice from zero into the experience of the hero, but I cannot keep them inside my version of Neverland and call that mastery. Eventually the battery comes off, the guide stops functioning as the bridge, and the apprentice stands at the edge of the unknown with a decision to make.

They can spend their life searching for another person willing to carry them, or they can begin building.

I am not trying to create better followers. I am trying to create more masters. That requires me to eventually let the apprentice go, and it requires the apprentice to eventually walk without me.

If they do the work, perhaps one day they return—not looking for another battery, another rescue, or another answer, but standing on a foundation they built themselves. Then we can walk together, **master student beside master student, each responsible for their own path and both facing whatever remains unknown.**

Chapter 12 — Walking Through Divinity

There is a point where **Neverland can change into Egoland and eventually even Disasterland.**

Neverland begins with wonder. The battery elevates the experience, opens access to what I describe as divine energy, and creates the opportunity for people to experience something far beyond their ordinary state. In the beginning, there can be genuine selfless service involved. The master wants to share what has been discovered. The apprentice wants to learn. People participating in the battery feel the elevation, connection, energy, and extraordinary possibilities that come with it.

One of the first distinctions I look at within my model is how masculine and feminine soul energies respond to connection. **I generally associate masculine soul energy with reaching outward to connect and potentially possess, while I associate feminine soul energy with reflection and empowerment.** I am not using masculine and feminine here as synonyms for male and female, nor am I making a statement about sexuality. I am describing qualities of soul energy within the framework I use.

Within that framework, I have also observed that people I perceive as operating with stronger psychic abilities frequently express more of what I call masculine soul energy. The drive is toward connection: reaching outward, making contact, establishing the link, and engaging what is outside the self. The danger appears when connection overrides the destination. **The desire to connect can become the desire to possess, and possession can eventually become an attempt to control through power.**

This becomes especially important when the human ego encounters what I describe as divine energy. Within my model, divine energy is infinite, formless, and far beyond the soul's ordinary ability to conceptualize it. The ego cannot easily contain something that has no boundary, identity, or form. Faced with something it cannot completely understand or control, the human response can become an attempt to reduce the experience into something it can possess: give it a name, give it an identity, attach it to a person, establish ownership over the connection, and try to keep it.

The infinite becomes attached to the finite because the finite is something the ego believes it can possess.

That is where the relationship between master and apprentice can become particularly complicated. The apprentice is experiencing divine energy through the battery, but the battery is associated with the master. Instead of maintaining the distinction between the energy, the battery, and the individual providing access to it, those experiences can begin collapsing into one another.

The master becomes the focal point.

What begins as *I love this experience* can become *I love what I experience around this person.* From there, the connection can become intensely personal. The apprentice can begin responding almost like a teenager experiencing overwhelming love for the first time: wanting closeness, wanting more access, wanting reassurance, and eventually wanting to possess the source associated with the feeling.

But **the master is not the divine energy.**

That distinction has to remain intact.

The experience itself can become seductive for everyone participating in the battery. What begins through selfless service can gradually produce a high, and once that high is experienced repeatedly, the relationship with it can begin to change. The desire for more can increase, and with it can emerge possessiveness, control, divisiveness, victimhood, blame, jealousy, entitlement, fear, or whatever other unresolved issues already exist within the individual.

This is one of the most important things I learned about the battery: **it does not necessarily remove the underlying issues within a person. It can magnify them.** What gets magnified will be unique to each individual because every person enters the experience carrying a different history, personality, attachments, desires, fears, weaknesses, and unresolved cause and effect.

What began as selfless service can become an apprentice falling in love with the divine experience of the battery while identifying that experience with the master. Once the master becomes the focal point, the desire for divine connection can become tangled with the human desire for closeness, possession, exclusivity, sexuality, control, or ownership.

At that point, the original purpose of the relationship is already beginning to disappear.

Neverland was supposed to expose the apprentice to possibility. It was supposed to show them an Unknown Destination and motivate them to develop the foundation necessary to reach it for themselves. The master was supposed to provide a temporary bridge, not become the destination.

When the apprentice begins trying to possess the bridge instead of learning how to build one, Neverland begins becoming Egoland.

And when Egoland is allowed to continue unchecked—when possession becomes control, boundaries become battles, guidance becomes something to outmaneuver, and the original purpose of the relationship is replaced by the struggle to get what someone wants—Egoland begins working its way toward Disasterland.

To help prevent the route toward Egoland and Disasterland, there are no in-person apprenticeship classes. Everything is facilitated remotely until apprentices have completed their break and returned as peers. Distance creates a natural boundary. It allows the relationship to

remain centered on the work rather than allowing the experience of Neverland to become confused with proximity to the master.

The break is equally important. During this period, contact remains available for a genuine crisis, but apprentices no longer have access to the classes. They need to go out into the world and **sow their royal oats.** I use that metaphorically; I am not suggesting that anyone needs to run around having random sexual encounters with strangers. I mean that they need to experience life outside the protected structure of the apprenticeship.

They need to manifest desires, chase wants, and sometimes discover that getting exactly what they wanted does not produce the fulfillment they imagined. They need to test boundaries, push the envelope, make mistakes, encounter problems, recover from those problems, and begin finding their own rhythm within the world. They need to get the basics of the spirit realm down, master the foundational techniques, and develop confidence in their own abilities without continually looking back toward the master for confirmation.

In that sense, **the break is not a separation from the apprenticeship. The break is part of the apprenticeship.**

Eventually, the apprentice has to discover what remains when the classes stop, the immediate guidance disappears, and Neverland is no longer being continually reinforced from the outside. What did they actually learn? What became native? What can they reproduce themselves? Where are they still dependent upon the bridge someone else created for them?

We remain available as a fallback, but we do not remove the necessity of finding those answers. Within the battery model I use, the connection also does not simply disappear because the apprentice is on break. The master remains aware of the apprentice through what I describe as their Higher Self, even when the apprentice no longer experiences that connection consciously.

The objective was never to keep the apprentice in Neverland.

The objective was to teach them how to find their own way back.

Some apprentices will return as true seekers. Others will return looking for congregation—a place within the fold. There is no wrong choice between the two. They are simply different paths.

The demands of the apprenticeship do not change because of where someone eventually belongs. Every apprentice still has to learn to protect the group, take the hit when necessary, and gain mastery of the foundation techniques. They still have to begin creating their own batteries rather than remaining dependent upon the master's.

There are many iterations of battery creation that do not require sexual intimacy with another person. Some of the easiest pathways can be practiced simply through people-watching in crowds in ways that, within my model, benefit everyone involved. Individually these batteries may be small. Creating enough of them to approximate the strength of a Holy Spirit battery can

take years, but it can be accomplished without ever having physical contact with another person.

What happens after the break depends upon the individual.

The Congregation

Within the congregation, everyone is in service **to the path, not to the people.** We come together as a community of people who have experienced Neverland and share certain values without anyone attempting to possess the experience, the master, or one another.

For those who choose this path, there is an additional form of grounding that I describe as becoming a **familiar of a master**. Within my framework, this extends what I call the Christ recharge: access to a base level of divinity energy intended to support the experience of feeling younger and more present in life rather than simply surrendering to the chronological passing of time. It reaches toward something most of us remember from childhood, when life seemed larger, time seemed slower, and being alive required far less effort.

The congregation, however, is not how someone first encounters this philosophy.

That distinction is intentional.

In many traditions, someone enters the congregation first and is gradually introduced to the deeper experience. Here, the order is reversed. **Experience comes before belonging.**

The first encounter with Neverland allows someone to decide for themselves whether there is anything here they want to pursue. In the introductory three-part experience, a newcomer is exposed to a grounding technique, what I describe as a recharge of the chi life-force battery toward more youthful levels, and finally a group journeying experience. They are being shown the possibility of more rather than being asked to believe in it first.

From the beginning, they are also told that everything being demonstrated is something they can ultimately learn to do themselves. Reaching that degree of independence may require master-level development, but independence remains the destination.

Neverland is the gateway into the dream.

Divinity is the pulse of the philosophy, and the premise is that everyone has the potential to access it for themselves.

This is also why apprenticeship cannot be reduced to memorizing information. Someone can study the words endlessly and still fail to retain what the apprenticeship is actually teaching. This is not primarily a knowledge-based system. I describe it instead as an **unbecoming**—a gradual stripping away of what interferes with remembering the path of the Higher Self.

Do not try merely to learn the foundation.

Practice it until it becomes native.

The techniques have to move beyond information and become part of how the person naturally functions. Otherwise the philosophy itself becomes difficult to retain. In my experience, something similar happens with Neverland: when a person does not continue along that path, the intensity of the experience eventually fades. What once seemed impossible to forget can become distant until it occupies very little of the person's life at all.

That does not mean the congregation exists to repeatedly bring everyone back into Neverland.

Quite the opposite.

The congregation is not a gathering where masters continually recreate the Neverland experience so everyone can return for another high. It is a community where people of like mind can be around others who share certain values while continuing to walk their individual paths. Members can retain their established religious beliefs. They can explore nature and potentially what I call Mystical Land within the spirit realm. But Neverland journeying itself is excluded from congregation practice because continually recreating that experience through the master risks rebuilding the very dependence that can lead from Neverland into Egoland and eventually Disasterland.

The congregation therefore preserves **community without promising possession of the bridge.**

There are additional teachings available within the congregation, including the base-level techniques I use for understanding power within intimate relationships. For those seeking lifelong partnership, these teachings explore the dynamics of power, boundaries, attraction, connection, and maintenance of a fulfilling relationship over time.

But for some people, congregation will never be enough.

They know it.

Something inside them continues pulling toward the bridge.

The Seeker and the Bridge

The bridge is the next step for the seeker who knows in their heart that simply being part of the congregation is not enough.

At this point, the relationship with the masters changes. The seeker is no longer returning merely to belong to the fold. They are returning because they intend to learn how to reproduce what they once experienced through someone else.

The seeker enters direct one-on-one apprenticeship with a master while beginning the process of creating their own coven battery. The foundation techniques are revisited in their different

forms, but now at considerably greater depth. The seeker is also introduced to the mysteries and unexplained dimensions of life that become accessible as the foundation becomes increasingly native.

This is where the distinction made earlier becomes decisive.

The congregation can share the philosophy.

The congregation can share community.

The congregation can stand together around the path.

But the seeker has chosen to learn how to build the bridge.

Welcome to Neverland

It seems that my first memory was of Neverland. I knew it existed and that I had been a part of it before coming into this incarnation, yet the bridge to access it was out of my reach.

It is important to understand that Neverland is not a destination. **It is a doorway to all that is possible at the greatest level of ourselves: awareness as a formless being that chose to participate in this earthly existence by housing what we are within a soul vessel, coupled with memory so the ego can believe that who we are is us.**

It isn't.

In all of my travels as a seeker, and among the masters I have sat with around the world, the Neverland I described from my own story was something they had never experienced. They were always their body. It was their only known medium, and therefore the body needed to be altered in some way to access the spirit realm. Across practices throughout the world, people use meditation, astral projection, trance work through song, dance and drumming, sweat lodges, and even medicinals.

Neverland has never been about this.

There are two main truths we recognize within what we call our living matrix. There are those who remain asleep while attempting to guide others toward awakening, yet remain unsuccessful because they place their focus on the connection between mind, body and spirit.

Then there is **right here.**

We recognize that before time and space came into being, we were formless—without even an energy vessel such as the soul, which within this philosophy is the vehicle consciousness uses to interact with the living matrix. Experiencing Neverland is a brief excursion back toward that nothingness: an opportunity to glimpse ourselves as the formless awareness we believe we once were and recognize our true nature as a horizon that can once again be approached.

This is the hero's journey, similar to Neo awakening in *The Matrix*. Once we recognize Neverland as the light and the way that other Christs have provided before us, an entirely different world emerges.

Neverland offers three primary routes along the path of remembering. They are the breadcrumbs back through what I describe as the Akashic record: **a connection to divinity through worship, a walk through divinity as a platform for growth, and the bridge beyond divinity toward reflecting Source God as ourselves in our original formless state of awareness before creation came into form.**

Those who are guided to Pierce the Veil but do not master the foundation techniques may find their place within the congregation, living within their chosen belief systems while remaining part of the fold. They can explore their own physicality through modalities intended to strengthen the

relationship with the body—yoga, tai chi, tantra and meditation practices. They can explore the spirit realm, commune with nature, and perhaps even encounter what I call Mystical Land, with its fairies, dragons and elder trees.

Others will create the batteries that, within this model, make touching divinity at the soul level possible. They can use these experiences to test the limits of what they can create and influence within their lives, including love and other dimensions of human experience. These are explorers seeking understanding through experience. They may become students of history, travelers of the world, and people drawn toward different cultures and ways of living.

Then there is the final group.

The last group knows that time is short.

We have this lifetime to accomplish what we came here to accomplish before life passes through the body and this particular opportunity is gone. Within this path, the objective is ascension all the way back toward Source God—reconnection at a level intended to break the cycle of reincarnation rather than returning again to this here and now.

These are the true seekers.

They are willing to leave everything behind because they understand that there may never be another opportunity to walk beside the masters capable of showing them this particular path. Instead of worshipping the divine or merely partaking of the divine, **we seek to manifest the divine at our base level**, allowing everything within life to become extraordinary while expanding self-awareness toward an infinite reflection of Source God beyond the living matrix.

As above, so below.

As we become the **I AM** beyond the living matrix, we seek to manifest the reflection of that heavenly environment around the body in the here and now.

The true seeker walks in peace, truth and integrity, living according to the minimum and maximum of the Affirmation of Self and Will, with limitless additions available as we reshape our experience of the living matrix from the outside inward. The movement is from the sleeping dream to the waking dream, from the cycle that forever repeats to **the bridge that always elevates.**

Unlike earthly philosophies where knowledge is stackable, on this path we **unbecome** who we believe ourselves to be in order to remember what we are: a formless identity capable of expanding infinitely and forever.

The foundation techniques cannot simply be learned. They have to become native awareness, as natural as breathing, movement, articulation and thought. Yet even mastery cannot become something we cling to. With each new level we reach, we must be willing to release the

memories, assumptions and old ways through which we mastered the level before it. The foundation remains, but our perspective must become new again.

This is what the exploration of consciousness is supposed to be.

As we grow and gain access to higher levels, we have an opportunity to glimpse an entirely new perspective from each one. But we cannot do that if we insist upon dragging our preconceived notions and previous scripts upward with us. What once helped us understand can eventually become the very thing preventing us from seeing.

Old scripts prevent us from reading between the lines of new experiences.

Human beings carry their past with them. We project it forward as we search for understanding, continually building boundaries around the unknown so we can feel safe inside what we already know.

We do the opposite.

We continually push beyond the boundaries.

We unbecome the **who** in order to remember the **what**—the formless state that existed before everything we presently identify as ourselves and that, within this path, can be mastered once again.

You have spent your entire life learning.

Now I ask:

Are you ready to unlearn?

Are you prepared to let go of everything you think you know and turn your understanding of life upside down?

This is the doorway into Neverland.

Everything you did before will not necessarily work here. Everything you became a master of was mastered inside what I call the sleeping dream. If you insist upon carrying the rules of that dream into what comes next, you may never recognize that you have entered somewhere different.

Are you ready for the waking dream?

Divinity was never separate from you. Within this philosophy, you have simply forgotten it while slumbering within the soul, living through the passage of time inside the body and believing physicality to be the boundary of what you are—while somewhere inside yourself always knowing there was more.

The seekers know this.

They feel called.

But the seeker faces another problem. Everything learned within the sleeping dream teaches us to look for meaning through connection, synchronicity and epiphany. We encounter the spark and immediately construct the story around it. We interpret the coincidence, follow the connection, and become captivated by the drama surrounding the experience.

But is the spark actually waking us from the dream?

Or is it simply another cue from the script keeping us inside it?

Are the dark nights of the soul enough to wake us?

Perhaps the higher spiritual purpose of the seeker is precisely what keeps knocking us off the established script of life. Something tells us we are meant for more, yet very few are prepared to abandon everything they already understand in order to discover what that “more” actually means.

Once again, return to *The Matrix*.

Neo meets the Oracle looking for an answer about who he is. She already knows he is not ready to believe it. He takes the cookie and walks away believing he has received his answer, when his journey toward understanding himself has barely begun.

The question was never whether the Oracle believed in Neo.

The question was whether Neo was ready to believe in himself.

So before we go any further, I leave the same question with you:

Are you ready to believe in you?

Neverland Has Requirements

The journey to Neverland is guided by someone who has been there before.

Just like the stories, Neverland appears in children's books because childhood is one of the few times when we still possess the openness to encounter it in a dream, although most never do. Within the metaphor I have used throughout this book, **I am Peter Pan.** I can take you there.

But there are caveats.

I will only give you short-term, limited access.

The purpose of temporary access is not to make you dependent upon me to return. It is to show you enough of the way that you can believe in the experience and decide whether you are willing to walk the path for yourself, as I and others have done.

The first bridge is **Piercing the Veil**.

Piercing the Veil makes the spirit realm available and awakens an awareness of it through what eventually becomes a switch we can turn on and off in a moment. The ability to turn it off is as important as the ability to turn it on. It allows us to return to the sandbox of ordinary physical awareness whenever necessary.

The switch is a safeguard. It is there for your protection.

The foundation techniques that follow are not possible without a spiritual marker pointing toward the Unknown Destination. For this reason, we use an imprinting process in which a master envelops another within their memory and guides them through the experience so that an imprint can begin to manifest.

But receiving the imprint is not mastery.

To secure it, the apprentice must diligently practice the foundation techniques until they no longer function merely as techniques.

The techniques are not the bridge. They are the key to native awareness.

The second bridge is the creation of a **coven battery**, providing access to what I describe as divinity as a nourishing experience that can become part of everyday life.

The third bridge takes us farther still: beyond the soul, beyond divinity as something experienced separately from ourselves, and toward our formless identity outside of the living matrix—an awareness that can continue expanding infinitely.

Neverland begins beyond the second bridge.

Within this philosophy, it is a place of remembering for beings who visit and walk among humanity as I believe I do: an opportunity to remember that we are more than the identities we have accumulated here and, through that remembrance, perhaps finally awaken from the sleeping dream.

I share this because I believe there are others who have lived within human bodies through many incarnations and have forgotten their roots and origins, yet somewhere beneath everything they have become, they still know.

They know they are here for more.

They may not know what they are searching for. They may have spent lifetimes following breadcrumbs without understanding where those breadcrumbs lead. They may only recognize the feeling that something is missing—that somewhere beyond the life they have learned to live is something they once knew.

Perhaps they have simply been waiting for the signal to wake up.

This is your signal.