

Chapter 9

Our 'so-called' civilisation

When I had paid my respects and said my goodbyes to Lationusi and his companions, we left the village and boarded the flying platform once again, to retire to my doko. We took a different route this time, flying over large cultivated fields, and pausing long enough for me to admire the crops of wheat which grew there with very large ears. Our route also took us over an interesting looking city - not only were all the buildings 'dokos', from the largest to the smallest, but there were also no actual streets linking them. I understood the reason for this: the people here were able to move from place to place by 'flying' - with or without a Lativok so that proper streets were unnecessary. We passed close by people entering and leaving huge dokos, similar in size to those at the spaceport.

'These are the 'factories' where our food is prepared,' explained Thao. 'The manna and the vegetables you were eating yesterday in your doko, would have been prepared here.'

We didn't stop but flew on, over the city and then over the ocean. Before long, we had reached the island where my doko was situated. Leaving our vehicle in the usual place, we went inside.

'Do you realise,' said Thao, 'that you have eaten nothing since yesterday morning? You are going to lose weight at this rate. Aren't you hungry?'

'Surprisingly, I'm not particularly hungry, and yet, on Earth, I have four meals per day!'

'It's not really so surprising, my friend. Our food here is prepared in such a way that the calories contained in the food are released at regular intervals over a two-day period. We continue to be nourished without overloading our stomachs. This also allows our minds to remain clear and alert and, after all, our minds must be a priority - isn't that so?' I nodded my agreement.

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We helped ourselves to various coloured dishes and a little manna, then, as we enjoyed a glass of hydromel, Thao asked, 'What do you think of your stay on Thiaoouba, Michel?'

'What do I think of it? Perhaps after my experience of this morning, you should rather be asking what I think of the planet Earth! It seemed to me during those... fifteen minutes - that years had passed by. Some moments were, obviously, dreadful, but others were enthralling. May I ask you, why did you take me for that journey in time?'

'A very good question, Michel. I am glad you have asked. We wanted to *show* you that, prior to your present so-called civilisation, there had been, on Earth, 'true' civilisations.

'We didn't 'kidnap' you, as you might say, and bring you several billion kilometres just to show you the beauty of our planet.

'You are here because you belong to a civilisation that has taken a wrong turn. Most of the nations on Earth believe themselves to be highly advanced, which is not so. Rather, their cultures are decadent, from the leaders and so-called elite classes. The whole system is distorted.

'We know this because we have kept a very close watch over the planet Earth, particularly during recent years, as the great Thaora explained to you. We are able to study what is happening in a whole range of ways. We can live among you in physical bodies or in astral presence. We are not just present on your planet - we are able to influence the behaviour of certain of your leaders, fortunately for you. For example, our intervention prevented Germany from being the first nation to have the use of the atomic bomb, for it would have been disastrous for the rest of the people on Earth if Nazism had triumphed at the end of the Second World War. As you will appreciate, any totalitarian regime signifies a great backward step for civilisation.

'When millions of people are sent to the gas chambers simply because they are Jews, their murderers cannot pride themselves on being a civilised people.

'Still less, could the Germans believe themselves to be the chosen people. To act as they did, they had to have fallen lower than any tribe of cannibals.

'The Russians who send thousands to work in concentration camps and who eliminate thousands more, on the grounds they represent a danger to 'the regime' are no better.

'On Earth, there is a great need for discipline, but 'discipline' does not mean dictatorship. The Great Spirit, the Creator himself obliges no creature(s), human or otherwise, to do anything against their will¹. We all have free will and it is up to us to discipline ourselves in order to improve spiritually.

1) 'their will' was originally 'its will'. This caused the entire sentence to have a double meaning. WHOSE will? Creator or human? Of course HUMAN. Sentences like these were repeatedly mistranslated in religious texts, requesting people to submit to 'God's will' formulated of course by the clergy to control the crowd. Free will is absolutely essential to any spiritual evolution. We used plural (creatures, people) to remove the ambiguity. (comment of the Editor based on the clarification of the Author)

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To impose one's will on another, in a way which deprives the individual of the privilege of exercising his own free will, is one of the greatest crimes that man can commit.

'What is happening now in South Africa is a crime against all humanity. Racism itself is a crime...'

'Thao,' I interrupted, 'there is something I don't understand. You say that you prevented the Germans from being the first to have the atomic bomb, but why did you not prevent all countries from having it? You must admit that, at the point we have arrived at with atomic arms, we are sitting on a volcano. What do you say of Hiroshima and Nagasaki - don't you feel in some way responsible?'

'Michel, of course you look at such things in a very simplified way. Everything for you is black or white, but there are also many shades of grey. If the Second World War had not been stopped, as it was by the bombing and destruction of those two cities, there would have been many more deaths - three times as many as there were victims of the atomic bombs. As you say in your language, we chose the lesser of the two evils.

'As I have told you before, we can 'lend a hand' but we don't concern ourselves with the fine details of a situation. There are very strict rules to be followed. The bomb had to exist - just as on all planets it is eventually discovered. Once in existence we can either watch what ensues, as spectators, or we can intervene. If we intervene, it is to give an advantage to the 'side' which is most sincere and most respectful of individual liberty.

'If certain of the leaders who read your book *don't believe you, or doubt what is written*, challenge them to explain the disappearance of billions of 'needles' put into orbit around Earth

several years ago. Ask them also to explain the second disappearance of billions more 'needles' again put into orbit. They will know what you are referring to, never fear. We are responsible for the disappearance of these 'needles', judging them to be potentially disastrous for your planet.

'We do, at times, prevent your experts from 'playing with matches' but it is important that our assistance not be relied upon when mistakes are made. If we judge it appropriate to 'lend a hand', we do so, but we can't, and we don't wish to save you from disaster automatically - that would be to contravene Universal Law.

'You see, Michel, atomic weaponry seems to cast fear into the hearts of people of Earth, and I admit that it is a sword of Damocles suspended over your heads, but it is not the real danger.

'The real dangers on Earth, in order of 'importance' are: first *money* then *politicians*; third *journalists and drugs* and fourth *religions*.
These dangers in no way relate to nuclear arms.

'If the people on Earth are wiped out by a nuclear cataclysm, their Astral beings will go where they must after death and the natural order of death and rebirth will be maintained.

1) 'needles' - 11 years after Michel's adventure, Scientific American, August 1998 (Vol 279, Nr 2, article by N.L.Johnson, Page 43, (63 in US edition?!)) explains: '80 clumps of needles (were) released in May 1963 as part of US Department of Defense telecommunication experiment. The radiation pressure exerted by sunlight (???) was to have pushed the tiny needles - all 400 million of them - out of orbit...' Has anyone ever heard of anything else in the Universe that has been pushed out of orbit by the 'pressure of sunlight'?? Why do we use rockets? To comprehend the situation, I invite you to calculate the MASS of 400 million needles. (Editor's comment)

'The danger does not lie in the death of the physical body, as millions believe: the danger exists in the way in which one lives.

'On your planet, money is the worst of all evils. Try now, to imagine life without money...

'You see,' said Thao who had 'read' my efforts, 'you can't even imagine such a life, for you are caught up in the system.

'However, just two hours ago, you saw that the people of Mu were able to meet their needs without spending any money. You noticed, I know, that the people were very happy and highly advanced.

'The civilisation of Mu revolved around the community - both spiritually and materially, and it thrived. Of course, you must not confuse 'community' with 'communism', as exists in certain countries on Earth. Communism, as practised on Earth, is the essential part of totalitarian regimes rather than democratic, and, as such, is degrading for Man.

'Unfortunately, as regards money, it is difficult to help constructively on Earth for your whole system is based on it. If Germany needs 5000 tonnes of Australian wool, it can't send, in exchange, 300 Mercedes and 50 tractors. Your economic system doesn't work this way; it is, therefore, difficult to improve the system.

'On the other hand, much could be achieved in regard to politicians and political parties. You are all in the same boat... and there is a useful comparison to be made between a country or planet and a boat. Every boat must have its captain, but to run well it requires skill and a spirit of cooperation among the sailors, as well as their respect for their captain.

'If, as well as being knowledgeable, experienced and quick thinking, the captain is also fair and honest, the chances are great that his *crew* will do its best by him. It is, ultimately, the *intrinsic worth* of the captain - regardless of his political or religious leanings - that will determine the effectiveness of his operation.

'Imagine, for example, that a captain had to be elected by his crew, more for reasons of politics than for his skill in navigation and his cool-handedness in times of danger. To imagine the situation better, let's suppose we are watching an actual election. We are standing on a leading dock where 150 crew members are assembled with three candidates for command of a ship. The first is a democrat, the second, a communist, and the third a conservative. Among the crew members, there are 60 with communist leanings, 50 democrats and 40 conservatives. Now, I am going to show you that this affair cannot be conducted appropriately.

'The communist candidate is obliged to make certain promises to the democrats and conservatives if he wants to win; because he is only 'guaranteed' 60 of the votes. He must convince at least 16 men from the other parties that it is in their interests to elect him. But will he be able to keep the promises he makes? And, of course, the same applies to the other two candidates.

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'When one or the other of these captains is at sea, he will always find that a significant number of his crew are fundamentally opposed to his having command, so there is always a significant risk of mutiny.

'Of course, this is *not* the method by which a captain achieves his command - fortunately. I merely wished to illustrate the dangers that are inherent in electing leaders on the basis of political bias rather than for their ability to lead people, honestly, in appropriate directions.

'While on the subject, I must emphasise another point. When our 'captain-elect' is at sea, he is the one and only leader of the vessel, whereas, when a party leader is elected as head of state, he is immediately confronted with a 'Leader of the Opposition'. From the very beginning of his leadership, whether his decisions are good or bad, he will be systematically criticised by an opposing party bent on his demise. How can a country be properly governed under such a system, Michel?'

'Do you have a solution?'

'Of course, and it has already been described to you. The only solution is to follow the example of the government of Mu.'

'This is to place as head of state a leader whose unique goal is the *wellbeing of the people* - a leader not motivated by false pride or party and personal pecuniary ambition; to do away with political parties - and the resentment, the grudges, the hatred that go with them; and to hold out your hand to your neighbour - to accept him and work with him, regardless of differences you may have. He is after all, in the same boat with you, Michel. He is part of the same village, the same town, the same nation, the same planet.'

'What is the house which shelters you made of, Michel?'

'Of bricks... of wood, tiles, plaster, nails...'

'Indeed, and what are all these materials made of?'

'Atoms, of course.'

'Perfect. Now these atoms, as you know, have to connect very closely in order to form a brick or any other building material. What would happen if these atoms repelled each other instead of combining as they do?'

'Disintegration.'

'And there we are. When you push away your neighbours, your son or your daughter - if you aren't always ready to help even those whom you don't like, you contribute to the disintegration'

of your civilisation. And this is what is happening on Earth more and more, through hate and *violence*.

‘Consider two examples well known to all on your planet, which prove that violence is not a solution. The first is Napoleon Bonaparte: by the use of arms he was able to conquer all of Europe, and he established, as national leaders, his own brothers to diminish the risk of treason.

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‘It is widely accepted that Napoleon was a genius and, indeed, a competent organiser and legislator since, 200 years later, many of his laws still exist in France. But what has become of his empire, Michel? It quickly disintegrated because it had been established through the use of arms.

‘Hitler, similarly, sought to conquer Europe by force and you know what happened there.

‘Violence does not pay, and never will. The solution lies, rather, in *love* and the cultivation of minds. Have you ever noticed that, all round the world, and particularly in Europe, you had many more great writers, musicians and philosophers emerging in the nineteenth and early twentieth centuries?’

‘Yes, I believe it is so.’

‘Do you know why?’

‘No.’

‘Because, along with the advent of electricity, the internal combustion engine, the automobile, the aeroplane and such like, the people of Earth neglected the cultivation of their spirituality and focused on the material world.

‘Now, as the great Thaora explained, materialism poses one of the greatest threats to your present life and your future lives.

‘After politicians, you have the problem of journalists and reporters. There are some among them, although unfortunately rare, who try to do their job of disseminating information honestly and sincerely, attending carefully to their sources; but we are greatly alarmed that most of them seek only sensationalism.

‘Your television stations too, screen more and more scenes of *violence*. If those responsible were obliged to study psychology before being able to undertake such grave responsibilities, a step in the right direction would have been taken. Your reporters seem to seek and even prey on scenes of violence, murder, tragedy and disaster; we are sickened by their behaviour.

‘The leaders of a country, the journalists, in fact anyone who, by their position, is able to exert influence on the people, has an enormous responsibility towards millions of people who are no more nor less than his fellow creatures. Too often, even those who have been elected to their positions by the people, forget the obligations they have in this regard -until, that is, a few months prior to a new election, when it occurs to them that the people are dissatisfied and might vote them out.

‘This is not the case with journalists though, as they have not needed to inspire confidence in the people in order to attain their positions; and yet they have a similar power to influence in ways which are good or bad.

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‘Indeed, they are capable of doing much good when they alert public attention to danger and

injustice - and this should be their *main* function.

'To return to the need for such high profile people to understand and apply psychology, I will give you a good example to illustrate what I mean. On TV we see the following report: A young man has just taken a rifle and killed seven people including two women and two young children. The reporter shows the bloodstains and the bodies, adding that the killer had imitated the style of an actor, well known for his violent roles in films. And the result? The murderer is going to be proud of himself - not only has he achieved 'national notoriety', he has also been compared with one of the most popular heroes of violent modern films. But, beyond that, another such madman who sees the reports and hears the commentaries of reporters who pay unwarranted attention to this odious crime, will be inspired to seek his own moment of national 'glory'.

'Such a person is usually a failure - someone repressed, frustrated, inhibited; someone ignored, who yearns for recognition. He has just seen the report and he knows that all violence is reported, and sometimes exaggerated, by TV reporters and journalists. Perhaps his picture will appear on the front page of all the newspapers - and why not? Then he will go before the courts and perhaps be referred to by a name like 'Jack the Ripper' or 'The Strangler with the Velvet Glove'. No longer will he rank among ordinary mortals. The harm that such irresponsible reporting can do is unimaginable. Thoughtlessness and irresponsibility are not qualities apparent in civilised nations. That's why I say, on Earth, you have not even achieved the first letter of the word *civilisation*.'

'So, what is the solution?'

'Why do you ask such a question, Michel? You have been chosen because we know how you think, and I know that you know the answer to your question. Still, if you insist, you will hear it from my mouth. Journalists, reporters and anyone else whose function it is to disseminate information should devote no more than two to three lines to such cases of murder. They could simply say: 'we have just learned of the murder of seven people by an irresponsible lunatic. This murder occurred at whatever location and is a sorry event in a country that considers itself to be civilised.' Full stop'.

'Those who seek their day or weeks of glory would surely side step murder as a means of attaining it, if their efforts received so little publication in return. Don't you agree?'

‘What, then, should their reports comprise?’

‘There are so many worthwhile things to show - reports of worthwhile events which improve the psyche of Earth people rather than brainwashing them in a negative way. Reports such as the risking of life to rescue a child who was drowning, for example, or of assistance given to the poor to improve their lot.’

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‘Of course, I agree with you entirely, but I’m sure the circulation of newspapers depends on the sensational news they contain.’

‘And there we are, back at the *root of all evil* that I mentioned earlier - *money*. This is the curse that undermines your entire civilisation; and yet, in this particular case, the situation could be reversed if those responsible were motivated to change. On no matter which planet, the greatest dangers to humankind are, ultimately, of a psychological, rather than material nature.

‘Drugs, similarly, affect the psyche of the individual - not only do they ruin physical health, they also **reverse**¹ the individual’s process of universal evolution. At the same time as they induce states of euphoria or artificial paradise, they are also directly attacking the Astral body. I will elaborate on this, for it is of great importance.

‘The Astral body can only be harmed by two things: drugs and the vibrations occasioned by certain kinds of noise. Considering only drugs, it must be understood that they have an influence that is totally against Nature. They ‘remove’ the Astral body to another sphere where it should not be. The Astral body should be either in a physical body or with its Higher Self, of which it is a part. When drugged, an individual’s Astral body is as though ‘asleep’ experiencing artificial sensations that completely distort his or her judgement. It is in the same situation as a physical body is during an important surgical operation. If you like, it’s like a tool that we bend or break by using it incorrectly or for a task for which it was not intended.

‘According to the length of time that a person is under the influence of drugs, his or her Astral body is going to decline or, more exactly, it is going to become saturated with false data. ‘Recovery’ for the Astral body can take several lifetimes: for this reason, Michel, drugs should be avoided at all costs.’

‘There is something I don’t understand then,’ I interrupted. ‘Twice, now, you have given me drugs to take in order to release my Astral body from my physical body. Haven’t you, thereby, done me a disservice?’

‘No, not at all. We used a drug that is not an hallucinogen, in order to assist a process which could occur quite naturally with adequate training. It is not a drug that ‘blinds’ and therefore presents no danger to your Astral body and its effects are very short-term.’

‘Returning to the problems of your planet, Michel, the solution depends on love - not money. It requires that people rise above hate, resentment, jealousy and envy, and that each person, whether he be street sweeper or community leader, put his neighbour before himself, offering his hand to whoever needs it.’

1) Emphasis by Editor.

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‘Everyone has need, both physically and mentally, of his neighbour’s friendship - not only on your planet, but on all planets. As Jesus said, when we sent him to you almost 2000 years ago: ‘Love each other’ - but of course...’

‘Thao!’ I interrupted again, almost rudely this time. ‘What did you just *say* in regard to *Jesus*?’

'Jesus, Michel was sent to Earth from Thiaoouba almost 2000 years ago - just as Lationusi also went to Earth and has returned.'

Of all that had been explained to me, it was this unexpected revelation which shocked me most. At the same time, Thao's Aura rapidly changed colour. The soft gold 'mist' around her head become almost yellow, and the gentle shower of colours from the top of her head, blazed forth with new energy.

'A great Thaora is calling us, Michel. We must go immediately.' Thao stood up.

I adjusted my mask and followed her outside, most intrigued by this sudden interruption and uncustomary haste. We boarded the flying platform and rose, vertically, above the branches of the trees. Soon we were flying over the beach, and then the ocean, travelling at a speed much greater than ever before. The sun was quite low in the sky and we skimmed over waters that were emerald green or a perfect azure blue - if I can describe colours in Earthly terms.

Huge birds, with a wingspan of about four metres, crossed our path just in front of us and the sun's rays lit up the bright pink feathers of their wings and the bright green feathers of their tails.

Before long we had reached the island and Thao brought the platform down again in the park, in which seemed to be precisely the same spot as before. She signalled that I should follow her and we set off - she walking and I running behind her.

This time we did not head for the central doko, but took a different path, which led us eventually to another doko, of the same huge size as the central doko.

Two people, both taller than Thao, were waiting for us under the entrance light. Thao spoke to them in a low voice; then moved nearer to them and engaged in a brief consultation, from which I was excluded. They stood still, casting curious glances my way, but not smiling at all. I could see their Auras, which were less brilliant than Thao's - a sure indication that they were not as

highly evolved in spirit.

For a considerable time, we waited without moving. The birds from the park approached, watching us. No one, apart from me, paid them any attention; my companions were apparently deep in thought. I remember clearly, a bird, resembling a bird of paradise, came and stationed itself between Thao and me, for all the world as though it wanted to be admired.

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The sun would soon set and I remember watching its last rays high up in the trees, igniting sparks of purple and gold among the branches. A flock of birds fluttered noisily in the canopy, breaking the silence that had been established. As if this had been a signal, Thao asked me to take off my mask, close my eyes and to take her hand that she might guide my steps. Much intrigued, I did as she asked.

Moving forward, I felt the light resistance, now familiar to me, as we entered the doko. I was told telepathically to keep my eyes half-closed and lowered, and to follow in Thao's wake. We advanced about 30 paces before Thao stopped and placed me at her side. Still by telepathy, she indicated that I could now open my eyes and look around; this I did quite slowly. Before me were three figures remarkably like those I had met previously. Like the others, they sat cross-legged, straight backed, on fabric covered blocks, each seat being of a colour that complemented the occupant.

Thao and I were standing beside two similar seats until, telepathically, and without a gesture, we were invited to sit down. I looked around discretely, but saw no trace of the two characters who had met us at the entrance: perhaps they were behind me..?

Like before, the eyes of the Thaori gave the impression of being illuminated from within but, by contrast, this time I was immediately able to see their Auras, resplendent with bright colours all so pleasing to the eye.

The central figure rose by levitation, without altering his position, and slowly floated towards me. He stopped before and slightly above me, placing one of his hands at the base of my cerebellum and the other on the left side of my skull. Again, I felt my body invaded by the fluid-like feeling of well-being, but this time I almost fainted.

Removing his hands, he returned to his seat. Perhaps I should explain that the details concerning the position of his hands on my head were provided later, by Thao, as, once again, it was beyond me at the time to register such details. And yet I remember a thought that occurred to me - a thought rather out of place at such a time - when he resumed his seat: 'I'll probably never get to see one of these figures use his two legs as everyone else does.'