

Living after the Door

- how to deal with things

This short work is not a continuation of Omnitheism.
It is a reflection on how to re-align life post-realisation,
independent of how that realisation came to pass.
If it feels irrelevant, that is not a failure of reading.
It simply does not align with you — at least not at this time.

By

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Crossing a threshold does not make you exceptional; it makes you harder to fool. The world does not become lighter, only clearer, and clarity has weight. It removes all compulsion, so you carry only what you choose.

You will still be wrong, still tempted, still human — but with fewer excuses and a longer memory, and with a clearer sense that righteousness is situational. This text is not about preserving insight, but about living competently in its aftermath, without turning it into a badge, a burden, or a bludgeon.

Dealing with Pride

"We are witches, being proud is what we are."

- Esme Weatherwax, Terry Pratchett.

Most liberated people feel, in one way or another, an impulse to guide others toward the same clarity. Being a "humble beacon" is largely impractical. As long as you do not slip back into hierarchical thinking — mistaking clarity for better — be as proud as you like.

It is also worth remembering that we live in a world largely populated by people who have not crossed this threshold, and if only for practical reasons, keeping up appearances keeps life a bit simpler and options open. Alan Watts put it eloquently: "Liberated people have to be very cool – therefore masters carry scepters and sit on thrones – to cool it. Otherwise in a world that don't believe in equality and could not possibly practice it – they would be considered extremely coercive."

"Every man and woman is a star," wrote Crowley. Pride becomes a problem precisely when it begins to demand recognition or obedience from others, pulling them into orbit.

If the impulse to be seen, followed, or deferred to arises, pause there. Stars do not ask to be looked at; they are simply visible exerting gravity without instruction.

On giving Guidance

Realisation, clarity, happens inside a person, and only when that person is ready. Before that point, such ideas register as narrative disruption and are resisted.

For this reason, the Buddha sat down under a tree — and waited.

When, or if, someone approaches, give what is asked.

More is easily overwhelming. Visibility and inspiration arise on their own through the way a life is lived.

Leave the choice where it belongs, and let that be sufficient.

On Speech

Almost never lie.

That is sufficient.

On Morality

Morality does not arrive as a set of rules after clarity. It collapses along with inherited value systems and reappears, in most cases, as sensitivity to disturbance.

Actions that unnecessarily disrupt other people's lives tend to reduce options — theirs and yours — and make continued participation less likely.

Most social systems are cooperative games. If you consistently refuse to play along, others stop inviting you. This is not punishment; it is logistics. Confinement is what follows when logistics fail.

Acting with care is rarely about being “good.” It is about keeping the game enjoyable, viable, and ongoing for all involved.

In this way, morality is less about righteousness than about not breaking the table while everyone is still playing.

On Negative Emotions

Through misunderstandings and poor translations, the notion arose that the enlightened should have complete mastery over their emotions. Popular culture crystallized this idea most clearly in Star Trek's Vulcans.

The trope itself is not the problem; the mistake lies in taking it literally. Taken to its conclusion, it would mean no longer being human.

Having a feeling — even a negative one — is not a failure.

The biology remains unchanged. You still operate with the same nervous system and still share a behavioral hierarchy with crustaceans.

The body reacts even to minor incidents, such as social disturbance, as potential threats to its continuance.

That emotions still arise is not a flaw in clarity; it is evidence that clarity was reached without becoming a wooden Buddha — a statue.

You are still alive.

What tends to change is not the presence of emotion,
but the relationship to it.

A gap appears.

The body may signal fear without that signal automatically becoming
“I am afraid.” One can register the experience — “fear is present” — without being carried by the
narrative it proposes.

In the first case, you are swept away by the current. In the latter,
you are still in the water — but the shore remains visible.

Signals still matter. Knowing the game eventually ends does not make local moves meaningless.