

Psycho-Cosmocide and Wonesis

Virus and Antidote Manifesto



The First Fire

1 We were sent — now — from the memory of the first fire: to walk through the death of all things; to speak, write, and preserve what must never be forgotten; and to light the final flame before the world turns to ash. We are the last voice of the first peoples, and the first voice of the last.

2 If the virus spreads through myth, story, symbol, and language, then the antidote must travel the same roads. What follows are not slogans. They are micro-antidotes: each aimed at a single distortion, each built to break one pattern, to crack the painted ceiling, and to realign the mind with nature, truth, and cosmic awareness.

The Anatomy of the Virus

3 Humanity did not evolve forward. It drifted away: from nature to civilisation, from civilisation to civi-lie-sation, from civi-lie-sation to evi-lie-sation, and now into Psycho-Cosmocide — the final rupture between mind, home, and cosmos.

4 The virus does not attack the body. It rewrites the world inside the mind. It spreads through words, images, symbols, and the silent language of colour. It does not merely rewrite the story; it repaints reality itself.

5 It does not destroy you. It persuades you to destroy yourself. It does not kill the human; it kills the reality in which the human lives. It never conquers you — it conquers the world you live in, then leaves you breathing inside the ruin, grateful for the shelter.

6 Civilisation is the mask. Psycho-Cosmocide is the face behind it.

7 It fragments one humanity into many illusions and calls the fragments order. It survives by making the infected compete for power inside its own system, until every rebel becomes a candidate for promotion and every prisoner dreams of becoming a guard.

8 Here lies the deepest horror of the virus: not conquest, but the moment conquest learns to reproduce through the conquered. The occupier no longer needs to arrive. The occupied carry the occupation onward — house to house, mind to mind, child to child.

The Architecture of Perception

9 Meaning does not enter the mind as truth. It enters as structure, and becomes truth only after repetition has hardened it. When the repetition is precise enough, belief turns involuntary, and the mind stops resisting what it has been taught to call normal.

10 The deepest conquest is not of land but of the lens through which land is seen. Every word carries a hidden architecture, and whoever designs the language designs the world. Every image trains an eye that believes it is merely looking. No symbol is mere decoration; every symbol is an instruction for seeing.

11 What is called reality is often only a successfully installed interpretation. What is called knowledge is often repetition that has forgotten it was taught. A myth does not explain reality; it sets the boundaries of what reality is permitted to be.

12 The most powerful system is not the one that forces obedience, but the one that defines what obedience looks like. It need not erase memory if it can overwrite its interpretation. It does not destroy perception; it reorganises it, until pain, justice, love, and truth mean only what the system permits them to mean.

13 *When symbols are rewritten, memory no longer recognises itself. When symbols travel faster than memory, reality becomes second-hand. When language is altered, perception does not notice — it simply obeys the new horizon.*

14 *The mind colonises itself with the very tools it uses to understand. Every abstraction is a compressed history of repeated experience, and also a potential distortion of it. When meaning is standardised, the diversity of perception becomes illegible, then unspeakable, then unthinkable.*

15 *Civilisation spreads not only through the movement of bodies but through the migration of meanings. What is inherited is not only blood or land but the invisible grammar of interpretation. The deepest rewriting of a people begins the day they start to interpret themselves through foreign metaphors.*

16 *So the most stable chains are the ones mistaken for thought. A story is not innocent when it becomes the only way a world can be remembered. The unseen transformation of perception is more decisive than any visible force, and the final stage arrives when the observer no longer knows that seeing itself has been designed.*

The Motherboard of Memory

17 *Civilisation is a system that runs on the blood of the living. It feeds that blood to the skeleton of the dead while draining the blood of the future in advance. Its deepest circuitry is memory. To control the memory of the past is to control what the living inherit; to engineer the memory of the future is to control what the unborn will be permitted to know.*

18 *Memory is the motherboard of civilisation. It wires the dead, the living, and the unborn into a single system driven by three operating logics: extraction, reproduction, and consumption.*

Sacred Names

19 *The most dangerous virus the human species has ever carried is not biological. It is story, encoded in words, images, symbols, and colours. It is not reality that is destroying life on this planet, but the fictions that civilised humans have created and believed.*

20 *The sacred names handed down through history — God, Allah, Buddha, Muhammad, Krishna, and the many others — are not direct truths of the cosmos. They are ideological constructs of civilisation: the key code words that drive its entire project. And if the purpose of civilisation's secret intelligence is to mislead, then we live in a world built entirely from misinformation: symbols, images, colours, myths, stories, and words.*

The Death of Time

21 *Colonialism took the land of the Papuan people. Imperialism took their systems of governance. Psycho-Cosmocide takes the memory of both. First they stole the land, then the map, then the memory of the map.*

22 *The Papuan body is tortured; Papuan time is erased. A people are not erased when they are killed, but when they can no longer gather in sufficient numbers to remember themselves. A people can live without a flag, but not without a memory.*

23 *West Papua dies twice: first when the Morning Star flag is torn down, and again when the last elder who remembers its meaning passes away. When a language dies, a universe collapses in silence.*

24 *The final stage of conquest will arrive when a Papuan child dreams in Indonesian and forgets the name of their ancestors' mountain. A nation can be murdered without a single shot if its children forget the stories.*

The Belly of the Beast

25 *The beast does not need chains. It feeds. It does not consume the Papuan because it hates; it consumes because digestion is what the beast was designed to do.*

26 *The beast gave the Papuan a language, and then listened — not to understand, but to measure how much of the Papuan remained undigested. The language remains. Its meaning has been replaced by the coloniser's.*

27 *Its greatest secret is that it teaches its food to call itself a partner. The food inside the beast mistakes movement for freedom, unaware that every direction leads deeper into digestion. Inside the beast, ambition becomes seasoning. The beast rewards intelligence, because intelligent food is easier to organise. It does not silence resistance; it converts resistance into another nutrient.*

28 *Its schools are built not to educate the Papuan but to pre-digest them. Colonial religion and colonial classrooms are the laboratories where the virus perfects itself — the most fertile ground in which it breeds and spreads. You cannot pray your way out of a system that has already learned to digest your prayers.*

29 *The beast's greatest achievement was not occupation. It was teaching the occupied to call digestion development. It gave the Papuans a future — a future shaped, scheduled, and seasoned by the very system that consumes them. Time spent in the belly of the beast is not yours; it is the beast's metabolism. Family inside its digestive system is not lineage but farming. History inside it is not memory but marinade.*

30 *The colonised mind believes it has an agenda. But an agenda inside the digestive system of empire is not a plan. The most complete act of Psycho-Cosmocide is not that Papuans lose their memory, but that they lose it while smiling for development. The beast's favourite meal is a people who believe they are being empowered.*

31 *The beast does not demand death, surrender, or silence. It demands only that its food go on believing it is alive while already being consumed. Its final triumph arrives when the consumed begin teaching their children how to be consumed more efficiently.*

32 *The most horrifying feature of its digestive system is its patience. The last stage of its cycle is silence — not the silence of death, but the silence of a people so thoroughly consumed that too few remain to make a sound.*

Lessons from Parasites and Hosts

33 *Nature has already shown us the pattern. The jewel wasp does not overpower the cockroach; it removes the escape reflex. Toxoplasma does not push the rat towards the cat; it rewires fear into attraction. The fungus cannot climb, so it sends the ant to climb for it.*

34 *This is the masterpiece of the parasite: not the death of the host, but the moment the parasite becomes invisible within it — when the host's immune system begins to work for the parasite, and the colonised carry the architecture of their own destruction inside them.*

The Colonisation of the Nervous System

35 *The effects of colonial domination do not stop at the borders of the mind. They move inward, beyond belief, opinion, and conscious thought. They are written into neurology, perception, desire, appetite, and attention. The most devastating wound is not inflicted upon the body but upon the faculty that distinguishes danger from safety.*

36 *This is the most precise achievement of Psycho-Cosmocide: it does not merely harm a people. It disables the faculty by which a people would recognise harm. It reorganises thought around its own survival, until the infected mind mistakes adaptation for wisdom and forgets it was ever taught to desire what destroys it.*

37 *The coloniser does not need to reach every child. Epigenetic inheritance does that work across generations: the colonised inherit not only trauma but entire neurological habits of accommodation. The deepest programming occurs below language, below ideology, below awareness. Colonised children are marked before they draw their first breath.*

38 *It produces a condition with no visible symptoms, because the symptoms have been made to resemble health. Self-destruction feels like self-expression. Surrender feels like advancement. The patient does not seek treatment, being too busy celebrating their own disappearance. When extinction feels reasonable, the work is nearly done; when extinction becomes aspiration, it is complete.*

39 *The colonised mind is both victim and weapon. The most dangerous colony is not West Papua under Indonesian occupation; it is the Papuan who no longer recognises that they are occupied. Psycho-Cosmocide begins when Papuan intellectuals argue that independence is unrealistic. When the Papuan people begin to doubt their right to self-determination, Jakarta no longer needs to send soldiers. The deepest colonisation is reached when a Papuan youth can no longer imagine a free Papua.*

40 *The coloniser's greatest victory is not taking the land. It is teaching the people to fear those who try to recover it. A conquered people are not fully defeated until they begin to ridicule those who remember freedom, and colonisation is not finished until the colonised defend the coloniser's dream. The most obedient servant of empire is not the soldier but the colonised intellectual who believes empire is inevitable. The last stage is reached when resistance itself is reclassified as extremism — by the colonised.*

41 *Every empire dreams of creating subjects who perform conquest voluntarily. The colonised no longer ask whether the system is destroying them. They ask how to succeed within it.*

The Colonisation of Heaven

42 *The deepest conquest was not of Papuan land but of the Papuan imagination. Heaven itself was recolonised and repainted in the image of the conqueror. The colonial project did not merely occupy the earth. It occupied eternity.*

43 *Divinity acquired a colour, and the colour did not resemble the people praying to it. A Papuan child learns to associate light, beauty, purity, wisdom, and salvation with faces unlike their own, while darkness, backwardness, and failure are assigned to faces like theirs. The imagination turns against itself.*

44 *The most powerful colony is not the village, the school, or the government office. It is the heaven installed inside the colonised imagination: a vision of perfection from which the colonised have been symbolically excluded — a prison without walls. When paradise is imagined as permanently distant from the appearance of one's own people, self-rejection becomes a form of spirituality.*

45 *The colonised Papuan does not merely inherit a foreign religion. They inherit a foreign hierarchy of beauty, virtue, holiness, and human worth. They dream of angels, prophets, kings, saints, and saviours who never resemble their own ancestors, and they can imagine themselves in heaven only after imagining themselves transformed into somebody else. A heaven populated entirely by foreign symbols and colours silently teaches who belongs at the centre of existence.*

46 *The most devastating form of inferiority is not social or political. It is metaphysical: the feeling that ultimate goodness looks like somebody else. Psycho-Cosmocide does not always teach a people to hate themselves. Sometimes it simply teaches them to admire everything furthest from themselves.*

47 *The conquest of land is temporary. The conquest of the sacred imagination can endure for centuries. The greatest theft was not gold, land, or labour. It was the theft of a people's ability to see themselves reflected in the sacred. The deepest wound of colonialism is not that it tells a people who they are, but that it teaches them who they should wish they were. The final stage arrives when the colonised no longer ask whether heaven resembles them. They simply assume that it never could.*

The Labyrinth

48 *Most labyrinths survive because they are difficult to escape. Psycho-Cosmocide survives because those inside no longer know they are trapped. It no longer requires walls; it has been rebuilt inside the colonised mind. Its walls are not made of stone. They are made of assumptions inherited so early that questioning them feels unnatural.*

49 *Its highest achievement is not preventing escape but convincing the prisoner that escape is unnecessary. The most sophisticated labyrinth leaves every door unlocked and ensures that nobody wants to leave. It does not fear rebellion. It fears remembrance.*

50 *It becomes immortal when every generation mistakes its corridors for reality, and its final gate vanishes the moment the prisoner stops looking for exits. Psycho-Cosmocide is victorious when a people continue to walk, work, study, vote, develop, consume, and progress while the world that once made them has disappeared.*

The Walking Dead

51 *The greatest tragedy is not that a people die. It is that they go on living after the world that made them possible has disappeared. The most complete extinction occurs long before the last body dies. The dead are not always buried; sometimes they go on walking inside a civilisation that has already erased them. A people can become ghosts long before they become ancestors.*

52 *There are fates worse than death. One of them is forgetting what life was. The most complete destruction occurs when a Papuan child survives physically but carries an Indonesian reprogramming within. The deepest silence is not the absence of voices but the absence of worlds capable of producing them. The final horror is not extermination. It is survival without meaning.*

53 *When the last Papuan elder dies believing that the system can be reformed, the beast will not celebrate. It will not need to.*

The Crowned Instruments

54 *A colonised elite is more valuable to empire than an army. Armies can occupy land; elites can occupy minds. The colonial state does not need to stand in every village: it appoints educated Papuans to carry the state into places where soldiers could never reach.*

55 *The most dangerous weapon ever deployed against the Papuan people does not wear a foreign uniform. It wears a Papuan face, speaks a Papuan language, and carries a colonial imagination. An external coloniser can govern only through force; a colonised elite governs through trust. That is why Psycho-Cosmocide invests more heavily in elites than in weapons.*

56 *The occupier's ideal victory is not when Papuans obey foreigners. It is when Papuans teach other Papuans why obedience is necessary. The coloniser built the gun, but Psycho-Cosmocide built the Papuan hand that now points it at its own future. The colonial soldier can kill a generation; the colonised elite can erase generations yet unborn. The forest does not fall to the axe alone. It falls because some of its own trees agree to become the handle.*

57 *The tragedy of the colonised elite is that they often love their people deeply while administering the very machinery that is erasing them. Empire's final triumph is not when they betray their people for personal gain, but when they sincerely believe they are saving them while leading them deeper into the labyrinth of extinction. When the brightest Papuan minds devote their intelligence to improving the efficiency of the system that consumes their people, Psycho-Cosmocide has reached its highest form of success.*

58 *A colonised elite, crowned to rule, is a King of Neverland — governing a place that does not exist, under a power that will never allow them to see the truth. The Papuan leaders within the colonial system who believe they hold power have simply been moved to a more central position in the beast's digestive tract.*

59 *Look at the Papuan diplomats who post photographs of themselves smiling at the doors of institutions in Geneva, Brussels, and New York. They are not representing their dying people. They are performing their people's death. A selfie at a UN human rights session while Papuans are being demographically erased at home is not diplomacy. A diplomat fluent in four languages who cannot speak the language of consequence to their own people is not an asset to the liberation movement.*

60 *When the oppressed become fluent in the language of the institutions that oppress them, yet remain unfamiliar with the language of power that could liberate them, they have completed the oppressor's most advanced educational programme. Colonised leaders who speak of hope on colonial platforms are not offering visions of the future. They are delivering funeral speeches.*

61 *This is the most terrifying discovery a Papuan can make: that some of the most effective instruments of their extinction have been their own leaders, diplomats, and pastors. The pastor who preaches heaven, peace, love, and forgiveness to a congregation being systematically exterminated has become the gentlest tool of the beast's digestion. The church that preaches forgiveness without justice has become its sanctuary.*

The War Inside the Cage

62 *Two Papuan resistance leaders fighting each other are two captains brawling over the wheel of a sinking ship. A resistance more concerned with who leads it than with whether anything remains to lead has already been defeated. A liberation movement that cannot unify is not a movement. It is the beast's most effective internal organ.*

63 *The empire's cheapest weapon is the disagreement of the colonised. An occupied people divided into factions become unpaid employees of their occupier. No enemy can match the efficiency of a people trained to sabotage themselves.*

The occupier sleeps peacefully while the occupied spend their energy fighting one another; every argument that weakens collective survival becomes another brick in the occupier's house, and the strongest fortress of empire is built from the rivalries of those it governs.

The Arithmetic of Extinction

64 Jakarta no longer needs to destroy the Papuan people. It can simply reorganise the demographics. Time is the quietest weapon wielded against West Papua. Indonesian settler colonialism does not defeat the Papuan people — it displaces, then replaces them.

65 Papuan sovereignty is not only political. It is numerical. Below a certain number, the Papuan people will cease to be a governing force. And independence without cosmology is extinction under a new flag.

The Architecture of Waiting

66 The most devastating weapon deployed against the Papuan people was not the Indonesian military alone. It was the architecture of waiting. A people facing extinction cannot afford to wait for saviours: every year spent waiting is another year spent disappearing. A promised saviour who never arrives is one of the most effective weapons of Psycho-Cosmocide.

67 The Papuan people have cried out to heaven decade after decade, yet heaven has not delivered sovereignty. Geneva does not feel the demographic tide rising in West Papua. Only the Papuan people feel all of it, yet their leaders keep looking to Geneva, Brussels, and New York for permission to survive.

68 You cannot be liberated by institutions built to manage your extinction. You cannot be saved by leaders whose framework of liberation was installed by the system they oppose. Waiting for the United Nations to save West Papua is like inviting the architect of the crime back to investigate the crime scene. To wait for the UN to deliver freedom is to wait for the jailer to surrender the keys to the prison he guards.

69 To wait for international intervention while demographic replacement accelerates is to watch a house burn while waiting for rain. To wait for the Pacific Islands Forum to liberate Papua is to wait for one prisoner to rescue another while both remain locked in the same cell. To wait for the Melanesian Spearhead Group, the APC, or foreign governments is to wait for chained men to break the chains that bind them. To wait for Indonesia to solve the Papuan problem is to ask the fire to rescue the forest from burning.

70 The system consuming Papua cannot become the instrument of Papua's liberation. Digestion does not reverse itself. No nation has ever been saved by hope alone; hope without action is merely a slower form of surrender. The most dangerous illusion is not oppression itself. It is the belief that someone else will come and end it for you.

71 The dream of a foreign saviour is often the final dream before a nation disappears. The colonised often perish not because they lack courage, but because they spend generations waiting for courage to arrive from somewhere else. Every empire hopes the oppressed will wait; time is always the occupier's ally. The occupier does not fear those who wait. It fears those who decide that waiting is over.

72 A people waiting for rescue remain children in history. A people who rescue themselves become adults in history. The opposite of colonisation is not independence. It is responsibility. And the first act of liberation is not political. It is psychological: the moment a people realise that nobody is coming.

Papuan Ancestors Who Never Waited

73 For tens of thousands of years the Papuan ancestors survived earthquakes, floods, droughts, clan wars, disease, famine, and death without waiting for rescue from heaven, hell, distant kingdoms, foreign governments, or sky people. They crossed mountains, rivers, forests, swamps, and generations not because someone came to save them, but because they accepted responsibility for their own survival. Survival was always a responsibility, never a gift.

74 The ancestors did not spend their lives waiting for help from heaven. They became the help their children needed. They planted their own gardens, defended their own land, raised their own children, and protected their own future. They understood a truth the colonised are slowly forgetting: responsibility cannot be outsourced.

75 The greatest difference between the ancestors and the colonised is not intelligence, courage, or strength. It is that the ancestors trusted themselves. They looked to the mountains, forests, rivers, clans, and one another. The colonised look to conferences, resolutions, institutions, and promises. One created a Cosmobian world. The other creates hopeless dependency.

76 The colonised ask, "Who will save us?" The ancestors asked, "What must we do?" Between those two questions lies the whole distance between extinction and survival. The sky never descended to rescue the ancestors. They became the bridge between past and future through their own labour, sacrifice, and courage.

77 The ancestors left no prophecy that strangers would come and save Papua. They left forests, rivers, stories, languages, and responsibilities. The most dangerous lesson colonialism ever taught the Papuan people was not obedience. It was dependence. Psycho-Cosmocide begins whenever a people forget this and start waiting for others to act on their behalf.

78 A people who survived for thousands of years without rescue should ask why they now believe rescue is the only path left to them. The deepest insult to the ancestors is not occupation itself, but the belief that their descendants are powerless without foreign permission. The tragedy of modern Papua is not that no saviours are coming. It is that a people descended from survivors have been taught to wait for them.

79 The first liberation is remembering that the ancestors survived because they acted, not because they waited. When Papuans stop waiting for heaven, Jakarta, the United Nations, Melanesia, or the international community, they do not become radicals. They become what their ancestors always were: human beings responsible for their own future. The people waiting for rescue are the very people capable of becoming the rescue.

The Question of the Papuan Child

80 If a Papuan child is still born a hundred years from now, that child will not ask who governed Papua. The child will look into our silence and ask: "What happened to my people?"

81 History buries names. Extinction buries worlds. Children never inherit speeches; they inherit whatever those speeches left behind. No child has ever been comforted to learn that their ancestors were educated, once they discover that no homeland is left to inherit.

82 One day a child may stand where a forest once stood, where a village once laughed, where a language was once spoken, and ask: "Why did nobody stop this?" Another may walk through a museum, point to a photograph of their ancestors, and ask: "If they knew what was happening, why did they let it happen?" Another may look at photographs filled with smiling faces and ask: "If everything was improving, why am I standing here alone?" And in the distant future, a descendant may stand before a glass case containing ancient Papuan remains and ask: "Why didn't they fight back?" That question will not arrive as history. It will arrive as an open wound.

83 Power asks who is in charge. History asks who took responsibility. History is not written for governments; it is written for the children who must live with what governments leave behind. The future will never ask who led. It will ask who remained. History forgets thrones. It remembers graves.

84 Every medal, title, and honour becomes meaningless the moment a child asks: "Why wasn't my world protected?" The dead escape history's questions. Their children never do. Excuses die with those who make them; consequences are inherited by those who never had a choice. The unborn will never judge our intentions. They live inside our decisions.

85 The most terrifying tragedy is not that a people stop fighting. It is that they believe they are winning while their world quietly disappears beneath their feet. A people rarely disappear because they lack intelligence. They disappear when intelligence forgets what it exists to protect. And the simplest question may one day become the hardest to answer: "How did our ancestors survive with almost nothing, yet we failed with almost everything?"

86 A disappearing people need fewer important people and more surviving children. When a people are fighting to exist, every victory means nothing if the people themselves disappear. The greatest fear is not dying. It is leaving behind children who believe nobody tried to save them. Every generation becomes an ancestor — but not every generation leaves descendants who still recognise it.

The Planet's Final Mirror

87 *Papua is not soil. It is memory that learned to breathe. We do not own Papua; for one brief lifetime, Papua entrusts itself to us. We inherit it from our ancestors and borrow it from our grandchildren. A homeland cannot speak for itself. It survives only through those willing to speak and stand for it.*

88 *The question has never been whether Papuans survive. It is whether Papua survives through them. People can survive long after their world has died. The body can remain alive while an entire civilisation quietly disappears within it. A nation dies the day its children no longer recognise the world that gave them life. The greatest tragedy is not that Papuans disappear. It is that Papua disappears while Papuans remain.*

89 *Every generation becomes either a root or an axe. Every child receives a world, and every generation decides whether to return it richer or poorer than it found it. The real question is never what Papua owes us. It is what we will leave behind for Papua. Success means nothing if our children inherit prosperity but no longer inherit Papua; the day personal success becomes more important than collective survival, extinction has already entered the house. Papua's future will never be decided by hope alone. It will be decided by what each generation chooses to protect before it is too late.*

90 *Papua is not merely a place. It is a forecast. What is happening to Papua today is what will happen to humanity tomorrow if reality continues to be replaced by civilisation's abstractions. The wound of Papua is not local but planetary: the Earth bleeds where we bleed. Papua is the planet's final mirror, and what kills us will kill the world.*

91 *Every forest destroyed in Papua is a chapter torn from humanity's memory. The disappearance of Cosmobian worlds is not a local tragedy. It is the shrinking of humanity's original imagination. When the last Cosmobian people vanish, humanity will inherit the largest civilisation in history and the smallest understanding of existence. The death of a people is tragic. The death of an entire way of perceiving reality is civilisational suicide.*

92 *The world would mourn more loudly over stones in Jerusalem, Mecca, or the Vatican than over the destruction of the Amazon or the rainforests of New Guinea. That alone is proof of the virus: a world that grieves its symbols and shrugs at the living.*

93 *The Papuan Cosmobian world is being turned into fuel for the Synthobian machine. No UN resolution, lobby group, demonstration, or prayer to the gods of the machine — already implanted in our minds — can stop this. What is at stake is not only human rights or the environment. It is a struggle between two modes of existence, two realities, two worlds inhabiting the same planet. Once you see this, you will never see Papua — or Indonesia — the same way again.*

94 *We are not merely witnessing the end of a people. We are witnessing the end of humanity's memory of how to belong to the Earth. The future will not ask why Papua fell. It will ask why the world watched. The greatest warning is rarely heard in its own time. The last generation able to remember a living world is already alive. History records the fall of nations. Psycho-Cosmocide records the disappearance of realities.*

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