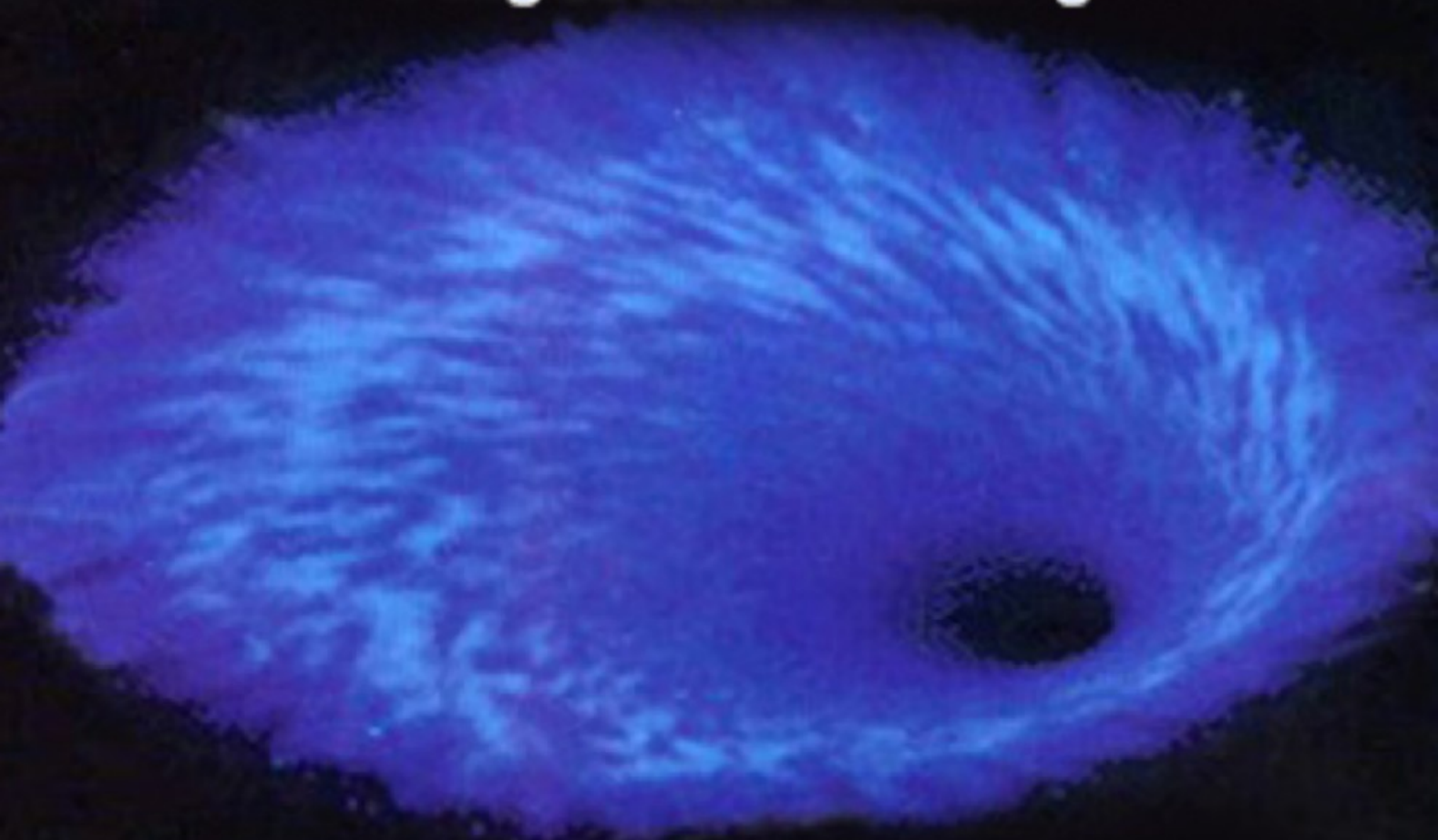


Sunyata

Divine Void
and Mystical Physics



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SUNYATA

**DIVINE VOID AND
MYSTICAL PHYSICS**

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1.

INTRODUCTION

A new era bursting with countless, high-speed and dramatic changes has begun. It's the era for people who are searching for difference instead of sameness, freedom instead of limitation, a time for people to discover total beauty and harmony in the common purpose which unites us. This is the moment when people search for the answers to eternal questions, and expect to discover solutions here and now. This clearly is the end of our isolation as human beings, the extinction of the belief in the existence of "I" and "not I", living and inanimate beings, matter and energy as individual entities, and time and space as independent fields. Experts in the social sciences call these events a "change of the paradigm". A new paradigm is born, while the old one that is hastily dying does not deny the past but favorably blends it with the present within the practical knowledge of everyday life. Many people feel that something big and important is happening, some already know it, and some are actively participating in the process. From the shadows of the past emerges a new human being and a new civilization based on a world and relationships that have been transformed.

The new being that imposes itself in such a momentum of spiritual development is Pure Consciousness, Soul or Atman. The physical body, this imperfect machine that works on the basis of organic substance combustion, brought us to this phase and will continue to guide us for a long time as a basis for constructing our image and acquiring experience. Whereas we are increasingly living in a world of creative imagination, profoundly within ourselves and closer to the true foundation of life is the Sunyata, the Infinite Unit of Existence. This is what certain avant-garde scientists call the transcendence of physics and its metamorphosis into life metaphysics. Ancient Gnostics called this process the exit from the omnipresent Gnostic life sentence, which binds into slavery the flame of light that constitutes the essence of our Being. This means, says Terence McKenna, nothing less than the transformation of our species.

At this stage of development new paths open and new technologies for spiritual development appear, which bring about the reorganization of the new world. This world will be created without war and fear, misery or primitive rivalry; there will be no disease, decay or conflicts among people.

The seed of this new vision of reality germinates in all fields - in medicine, psychology,

philosophy, physics and religion; it expresses itself in the general social conscience.

Although exceptions exist, the new vision represents a shift away from matter as the only reality, toward the introduction of consciousness as an essential feature in our general image or view of all events. A key shift is occurring, from the isolation and independence of the human being toward a more universal connection, plurality, and reciprocal dependency, in observing life and the cosmos as multiple fields of consciousness, which reciprocally penetrate one another and exist solely in relation to other fields.

Ron Kurtz, the founder of the efficient psychotherapeutic system Hakomi, affirms the following: *“Fifty thousand years ago, it was easy to be absolutists. It was improbable to meet someone that seemed, talked, thought or dressed differently from us or anybody else. The differences that we observe today among people are exceptionally manifest, and there has also been a contemporary development in collective consciousness”*.

Such a novel and broad vision of the world and of the human being is shared by many avant-garde intellectuals. It had already been announced in the last century by William James, with words that since then have been quoted many times: *“Our normal awake consciousness ...is only a form of the consciousness, while in all things around it, separated by a very thin membrane, there are potential forms of consciousness that are completely different. We can live an entire life without realizing this; but by applying suitable procedures, they will unfold in front of us completely”*.

The **Sunyata seminar** is one of these procedures. In a short time, it allows access to an alternative reality, to an exceptionally broader state of awareness. It is only one of the components that constitute the methodological revolution in scientific, philosophical and spiritual evolution. New methods appear clearly, ones that expand our limits, that until recently were restricted by consciousness, but now are making possible new, superior perspectives. Undoubtedly, this involves a planetary shift. Clearly, the awareness of this shift and the broadening of our horizons have begun to affect and involve a greater number of people.

The rapid changes reflected by this revised paradigm also appear in Spiritual Technology. Its collective and unitary principle maintains that the universe is an infinite field consisting of many other fields, in which nothing exists alone or separate from the rest. It is not a world of separate things, independent events or alienated individuals.

It shows us how a series of waves flows back into the infinite ocean of fields that reciprocally interpenetrate.

We make a conscious contribution to the development of the omnipresent trend, concentrating our attention on those aspects of ourselves and others, which are apparently isolated and in conflict. Accepting them, we eliminate one by one the isolated parts inside and outside of us and incorporate them into the unity, which exists in between all our inclinations. This is the only true healing, the only means of advancement and the only authentic path to spiritual development.

You can achieve Unity from different vantage points by using a variety of approaches. The Sunyata system was born as a new synthesis of many previous systems, of mine and of other operators in these disciplines, of old and new Gnostic doctrines and of the discovery of quantum physics, which is still an area delegated to avant-garde scientists. This branch of science, which we righteously call mystical physics, causes problems for many scientists,

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who see the world as developed in a rigid and infertile materialistic soil, in which there is no space for free will and consciousness in the broadest sense of its meaning. Expressing such problems, Schrodinger sincerely confessed: *“I do not like quantum physics and I’m sorry, in a certain way, I had something to do with it”*.

There is also another reason why scientists oriented towards materialism are skeptical. They discovered, with great surprise, that what they considered very new discoveries of basic science were regarded as philosophical ideas more than two thousand years ago. Ancient philosophical and religious ideas and modern science touched in a moment that few people would have expected.

Despite the resistance of some conservative thinkers and the furious attacks of others, the deepest reality, or supreme Truth, cannot be avoided forever. It surrounds us as an omnipresent horizon; everywhere we look it awaits us. Everywhere we go we will meet it. If in resisting it we close our eyes, we’ll feel it inside of us as the basis of all our experiences, indispositions, and criticisms.

The path I followed to Sunyata included some phases that were the consequence of a broader vision and of the deceptiveness of reality which I observed through my deepening spiritual practice. For many years, starting in 1980, my principal activity was to conduct Gnostic Intensives, to teach all Masters who wanted to conduct them, and to improve this truly valid gnostic system. During the classic Gnostic, which was evolving because of the changes I introduced, the participants in a certain moment, usually on the third day of the Intensive, entered into a state of “empty consciousness”, of Void or Sunyata. In the context of the Gnostic Intensive, this state was considered troublesome, and the task of the Master was to give emotional support to the participants who were confronted with this barricade.

The participants in Gnostic Intensives worked with different koans. When they worked with the koan “What am I?” they often lived Gnosis with the relationship “I am nothing”, “I am the Annihilation”, “I do not exist”, “I am the Void” and similar perspectives, which generally cause confusion, incredulity, and often fear. In a man’s consciousness after this Gnosis experience, only Void or Sunyata exists. Man’s Ego, which during his entire previous life was the support and core of all his experiences, was torn to pieces and disappeared. The empty consciousness became aware of itself and there was no other content. Void penetrated and lived in Void. This state lasted only a brief time, but was dramatic, and its memory accompanied the person who lived it for a long time.

Then, after many years, Excalibur appeared and presented a simple, yet extremely efficacious system for disaggregating undesired contents in the conscience, creating a subjective universe according to the trainee’s will. One of the most important components of this system is the removal of long-lasting and difficult problems— chronic problems. When this process is carried out correctly, the problems suddenly disappear, with all their components and connections, and the client remains speechless with surprise, and plunges into a state of Sunyata or Void for a short period of time.

At the end of Excalibur, during the final process, the trainee enters the same way into the state of Void, which lasts a little longer. He experiences himself and the entire universe, from the smallest atom to the largest galaxy, as a complete Void. We thought the Master had failed with the participant if at the end of the final process he had not lived through this experience.

The application of Excalibur on many people resulted in its improvement and also in

the birth of other systems. One of these is Aspectics, a system that has no equal in efficiency, simplicity or speed in eliminating unwanted states and integrating disconnected elements in one's self. In Aspectics, for the first time in the history of spiritual methods (at least that I know of), I used Void as an operative element in the integration process and in spiritual development.

Then I created Sunyata, which actually is a one-day seminar. This seminar is a guide toward the awareness that Sunyata is the timeless essence of the human being and of everything that exists. The omnipresent Sunyata is a field that blends all things and phenomena; it penetrates them and keeps them alive, and is needed as a base and as interspace for the billions of galaxies in the universe, including you who are reading this book and the Void between your cells, the atoms and the tiny subatomic particles. The experience of unity that is experienced during the seminar doesn't last long, but gives indications of its future durability. From the omnipresent Void, we entered into this world to have different experiences and we'll go back to it after having lived all our experiences all the way to the end. As Arthur Eddington said, "*The end of our research will take place when we go back to where we started, and we recognize this place for the first time.*"

2.

SUNYATA OR DIVINE VOID

Sunyata, which literally means Void, is the key problem in most religions. It's the alpha and the omega, the beginning and the end, the source and end of all that exists. Genuine Void is the supreme Truth for the world and also for our Being. Throughout the following chapters we will see that this Void is absolutely not empty. On the contrary, it is the source of an enormous energy, extremely powerful, that waits for the moment of its manifestation.

In the different philosophical, religious, and spiritual systems, the word Void was translated in many ways that clouded the essential similarity, or often equivalence of its contents.

In Christianity it is God, a term that many mystics also use in the West.

In Hinduism, Brahma.

In Taoism it is the word Tao that cannot be easily defined, but which means Void.

In Buddhism, and its branches, Zen and Chan, the term Sunyata is used, with the meaning we will expose in this book.

Classical Kabala uses the expression Ain (Nothing or Annihilation).

The modern Hermetists speak about Void as the big Unmanifest.

Ron Hubbard introduced the term Static.

Some avant-garde physicists who advocate Quantum Theory use the term Quantum Vacuum. However, in the last several years the term Implicit Order has been used more and more, a term first introduced by Einstein's student, David Bohm. Since the content of these two expressions is similar to the philosophical and religious terms previously used, for the first time in the history of science the fusion of physics and metaphysics occurred, and quantum physics has really become the mystical physics of the new epoch. David Bohm underscores the fact that the universe is not an immense ocean of undiversified mass. Things can be immersed in a whole and also possess their own individual qualities. To represent this idea, he used as an example vortexes that are created within a river. At

first glance, they seem to be separate phenomena even though they have many individual characteristics. However, closer observation reveals that it is impossible to distinguish where these vortexes end and where the entire river begins.

Void is the dynamic base of everything that exists, of the visible and manifest world and also of the potential manifestations that have not yet been realized. All the phenomena of this universe are in essence empty, because they are only momentary manifestations of the endless progression of metamorphoses. Direct experience of the surreal qualities of the manifest world brings about the disappearance of separation, duality, and isolation.

Void exists in dimensions that go beyond space and time, and although it is indirectly possible to determine its essence in them, it is impossible to clearly define it. Lama Anagarika Govinda suggests as a more suitable expression “diaphaneity” or “transparency”, because this expression avoids the traps of denial in terms used by some people such as “nothing” or “annihilation”. Other philosophers use symbols and metaphors for the same purpose. The symbol of the Void in the western Hermetic Tradition is the Holy Grail, as the front door of heaven or the point of contact with the Spiritual world. The Holy Grail is a universal symbol because it is like an empty sacred container, a metaphor of the cosmic uterus, an inspiration, regeneration, and renaissance. The search for the Grail in western mythology is the symbol of our tendency towards self-realization and the fusion with the Divine.

The expression “Void” is quite problematic because of its meaning not only in our language but also in all the Indo-European languages. Void, Sunyata, Implicit Order, Quantum Vacuum, Static, and similar terms imply an expansion of consciousness, an omnipresence and interconnection of, unlike the negative meaning that the term “Void” connotes in everyday language and in psychological terminology. It is possible that some readers are now a bit confused in respect to the term, because I have observed this in some participants of my Sunyata Seminars. For this reason, I want to point out completely and clearly the difference between the Sunyata or Void experience, which I attribute as a harmony between the Buddhist doctrine and the experience of void in daily life, and the psychological meaning of this word.

The expression “Void” in most European languages declares a state of internal insufficiency, impoverishment or deprivation. When we say we are empty we highlight that we are “emptied”, “squeezed”, and other unwanted states of mind, which show the lack of depth and wealth of a conscious experience of the soul. For some people this expression means a depressed state, the deceleration of the psychic processes, and the feeling that life has lost its meaning.

The state of Void during the Sunyata Seminar is experienced by people as completely opposite to feelings of insufficiency and absurdity. It is experienced as a feeling of universal connection and Unity, of freedom, clarity, and truthfulness of their own Being. It really isn't felt as a feeling of fullness, although it certainly is at the basis of all the phenomena of life, but a feeling of insufficiency and lack of values is not present. Void or Pure Consciousness of Sunyata is experienced as a feeling of completeness to which it's not necessary to add anything. It is a feeling of boundless extension in which Spiritual separatism disappears completely.

Without mentioning the different meanings of the expression “Void” a person can easily become confused, especially one who has read some oriental philosophy and/or litera-

ture of the numerous religions of the eastern world. We could be brought to believe that we are talking about the same void, which we have encountered, but this is not completely true.

Because of the inaccurate meaning of the term Void in Spiritual development, many Teachers have had to correct misunderstandings. These are the words that Osho Rajneesh offered to his students as a clarification:

“Void is empty in the sense that nothing will remain of yourself when you become Void, but Void is not empty in another sense, because wholeness will be inside you. Void will become the most perfect phenomenon of fulfillment. Then what must we do? If you say ‘empty’, the spirit immediately thinks that there is nothing; then why worry about anything? If you say that this is not Void but the complete perfection of the Being, the spirit immediately prepares itself for the ambitious Ego-trip: how to become the most perfect Being - then ego comes on the scene.

To unhook the ego the word “Void” is stressed. But to point out the fact that Void is not really empty, we must also say that it is filled by the whole.

When you are the whole existence it enters you.

When a drop disappears it becomes ocean.”

From these words it becomes clear that Void must not be experienced as something “empty”, but rather as the potential source of all possibilities. To avoid possible errors, Hui Neng, the famous Sixth Patriarch, says: *“When I speak of Void don’t mistakenly assume I’m thinking of the null... The boundless Emptiness of the universe contains in itself an endless number of forms such as the Sun, the Moon, the stars, but also celestial and infernal worlds, oceans and mountains... Void contains all of this and all of this is also contained within the Void of our Being.”*

The same idea— that the Void is not empty— has been expressed by John Weiler, one of the most eminent physicists of the present time: “No datum is of greater importance than the fact that empty space is not empty. It is filled by the most intense physics.”

About this amazing union of avant-garde science and oriental mysticism the Dalai Lama says: “I am fully convinced that western science and oriental philosophy have to unite to create a really complete and universal human being in the modern world that is to come. Only this way can we make it through the present situation and become complete and realized.”

3.

THE SUNYATA SEMINAR

The Sunyata seminar lasts about 5 to 6 hours, with some breaks in between. Usually it starts about ten in the morning and is completed about four in the afternoon. The work is conducted in groups, with an unlimited number of people. It is also possible to work with individuals, as long as they are aware of the fact that a larger number of people taking part in the work will develop a much greater energy.

The people taking part in the workshop can apply the process to the persons around them. To orient the participants in the subject, at the beginning of the workshop the outcome of Sunyata will be explained.

GOALS OF THE WORKSHOP

It is important to show the participants that the experiences that they will encounter in the workshop are founded in traditional mystic systems like Toga, Vedanta, and Zen and similar. But it is to be expected for someone to have already lived similar experiences in earlier spiritual systems. The participants are shown the value of the formula Sunyata to discreate the unwanted contents of their minds and their problems. Such formula is thought in the first part of the seminar. Once the Formula of the Sunyata has been learned it is very effective and exceedingly fast.

Even very tough and disturbing problems will disappear in a few seconds. At the end of the seminar, the Participants will experience a new cognition about the essence of their I (self). This new cognition is much bigger than the direct experience of Truth they encountered during the Gnostic Intensives and similar Spiritual Systems.

Eventually the ones having already had some spiritual experiences will realize that the state achieved with Sunyata is a ground really rich in possibilities to move forward in their Spiritual Development.

Sunyata is a valid and valuable tool for personal development. The possibilities which

are opening up in this age have no precedent in human history.

At the end of this book, some readers, especially the less practiced, will feel that what is described here borders on science fiction. They are not entirely wrong, insofar as the boundaries between mystic physics, New Spirituality, and science fiction are really minute and tend to permeate each other.

During the workshop one will go through about 60 drills, which will gradually remove the labels and bonds which people build upon their experiences to fix the image of the world in which they live. The participants will get rid of the bond of having to live in linear time and will remove the tight separation between cause and effect: this is appropriate to day-to-day living, but at a deeper level blinds one to the universal forces moving the world at deeper levels.

The following drills, towards the end of the course, will gradually enable the person to eliminate the differences between subject and object until they merge completely. This is the essential quality of Gnosis or Direct Experience of Truth. Some participants live their physical body as a convenient viewpoint taken to enable a suitable experience of this life.

In the last part of the workshop the participants will live Sunyata as Pure Awareness without object: this is the foundation of all which exists in this universe.

The number of exercises is not always the same in all workshops. Based on the composition of the group taking the workshop, some drills will be skipped and/or some new ones will be introduced. Sometimes I will change the sequence of the drills. The last exercise is the Final Process which for at least a short time will stabilize the participants in the newly achieved state of awareness.

The final exercise will solidify the effect of all the prior exercises. In between some of the drills I will point out to the participants the relations between their personal experience and some states talked about by traditional Spiritual Systems and Quantum Physics.

When one dives deeper and deeper into the state of Sunyata said connections become more evident. And eventually, at the end of the workshop, the majority of the participants will be in the state of Sunyata: in it one has lost the borders between object and subject, between the spirit of one human being and of the other one, between awareness and physical matter.

This state of awareness is spoken about in the tale of Hui Neng, the famous Sixth Patriarch

THE STORY OF THE SIXTH PATRIARCH

The story of Hui Neng and his ordination as Patriarch, described in many books of the Zen, has as a central motif the understanding of Void as the essence of the world and the human being.

Hui Neng was a poor and illiterate farmer who lived by selling pieces of firewood. One day at the market he heard an itinerant storyteller narrate Sutras to a gathering of people. These sacred words had such a strong impact on him that they permanently illuminated him, yet he was not aware of it. Later he felt the call to seek the Truth and entered a Zen monastery. Because he was illiterate, his assignment was to attend to the fire, to clean and help in the kitchen.

One day the reigning Patriarch felt the end of his existence on this earth coming near and wanted to choose his successor in time. He didn't want the most erudite or the most intelligent, but rather the most deeply enlightened person. To locate him, he announced that his successor would have to write on the blackboard, placed close to the door of his room, a text from which he would be able to judge how deeply the person was in contact with the Truth. Only one man, the Venerable Shenxiu, dared to undertake this task. Because of his erudition, most of the monks already considered him the future Patriarch. He wrote with proper words the verses of the "Svetasvatara Upanishad" that, in his interpretation, went this way:

*The body is a Bodhi tree,
the mind a standing mirror bright.
At all times polish it diligently,
and let no dust alight.*

These words, without a doubt, stressed the need for continuous work on oneself; however, they revealed more the erudition and knowledge of the sacred texts than the depth of true illumination. As Sankara said many centuries ago "*Education, a well-made discourse, richness in one's vocabulary, and the ability to interpret sacred texts - all these things provoke pleasure in educated people but they don't lead to liberation. The knowledge of sacred texts is fruitless if Brahma isn't experienced.*"

The illiterate Hui Neng asked the monks present to read the text to him and when he heard what had been written on the blackboard he said spontaneously: "I can give a better answer". He begged a monk to write in his place and dictated the following words that have been quoted for many centuries as the symbol of a true vision of the world and of the Human Being:

*Bodhi is no tree,
nor is the mind a standing mirror bright.
Since all is originally empty,
where does the dust alight?*

The Patriarch immediately knew he had found his successor who, although illiterate, was a deeply enlightened man. And so the Sixth Patriarch, who left a deep trace in the Buddhist doctrine, was born.

4.

SIMILAR SYSTEMS

Unlike Sunyata, which is primarily a system of Spiritual development, the following systems are mainly psychotherapeutic and their action manifests secondarily in the attainment of a higher Spiritual level of the conscience and in the change of attitude towards life. These are The Original Belief ©Process, Morita, Naikan, Nakomi, Quantum Psychology, Live Conscience and Constructive Living. There are other similar systems but my knowledge of them is insufficient to be able to write about them.

The Original Belief ©Process

The creator of the Original Belief Process is the therapist and German philosopher Wolfgang Bernard. He sent me everything of his system in manuscript form, because he had not yet published it in the form of a book (I'm writing this at the beginning of 1998), so that I have had the opportunity to study it theoretically. Of all the systems that I have quoted in this chapter Original Belief Process is the least attractive for apprentices. I'm saying this because in the text that serves as a basis for this system, Bernard does not describe any technique nor exercise of his, but in some cases it gives only some distant mention. The seminar lasts 14 days and its most important element is the discovery of the Elementary or Original Belief, which is the essence of the Human Being. From the Elementary or Original Belief, all other beliefs and attitudes are born, and then reduced to ego. When we discover, reveal, and recognize the Original Belief, we free ourselves from many limitations that were imposed by it during our lives.

Bernard's system is a combination of Neuro Linguistic Programming (NLP) and the search for the Supreme Being. Behind our words, masks, habits and psychological mechanisms, exists our "natural" state, our original nature which cannot be labeled or understood as an idea. Access to this natural state (the Buddhists would have defined it "to our Buddha nature") requires a comparison with what we call "our Self" and its essence.

From what Bernard wrote in his manuscript, and based on what I acknowledged di-

rectly from him, the processes of his system involve the gradual removal of labels and limitations from the experiences that compose our ego.

Beliefs maintain the feeling of our subjective existence. Simply stated, to exist in this world we must believe in our beliefs. Bernard's system makes it possible to struggle with our problems by knowing ourselves, to intervene therapeutically, and to live more comfortably. The greatest techniques of NLP can be used to discover the central belief that created all the others; this is the reason he called it the Original Belief. This is the structure on which the individual builds his personal identity.

Establishing an identity is essential to becoming a mature and socially responsible person and being able to satisfy our needs in society. Thanks to the Original Belief process we are able to learn and to impress in our memory what we have learned. However, when this is achieved, the Original Belief becomes troublesome for people who have a tendency to look for the hidden sense of life. Attaining an identity that separates us from the rest of the world results in the alienation of our deepest Being, which exists behind faith and identity.

Treatment using the Original Belief process means reevaluating our personal identity, exploring the true depths of our internal Being, and separating from the anchorage points of existence, where we've been hanging since childhood, with the need to reunite with where we originated— the dimension of pre-sensory perception.

We often confront the unpleasant Original Belief in daily life - when we are annoyed, when we are wounded and offended, when we have internal conflicts or conflicts with others, when we feel deceived, betrayed, disappointed or when we lose a beloved person. Such adventures, which we would like to avoid in life, brutally confront us with our loneliness and accent our personal identity. At the same time they offer us an opportunity to work on ourselves and on our Original Belief.

Our purpose is not to get away from it or to repress it, but to become aware of all of its mechanisms. Therefore, we can say that the Original Belief is essential to maturity but is also the source of all of the wounds we suffer in life. Contemporarily, it is the bearer of the seed of our evolution towards true freedom. This is the liberation from all conflicts that are inherent to our personal identity and often, as a secondary effect, also the liberation from boredom, disappointment and internal conflict, like a medication for painful past events and an elevation in our level of sensory perception.

NAIKAN

This system was created by Yoshimoto Ishin in 1935. The source of this system is in the doctrine of the well-known Buddhist sect Jodo Shinshu. In Naikan man overcomes his selfish self-concentration and lack of gratitude. In this system you work from 5.30 in the morning until 9.00 in the evening, for seven days. One or two hours every day are passed at home. In essence this is an introspective process in which the apprentice, isolated from external influences, meditates on the most important people of his/her life starting with his/her mother. The apprentice especially focuses on three questions: "What have you received from this person?", "What have you given to this person?" and "What problem or illness have you created for this person?" During this practice exceptionally strong feelings appear, together with an understanding of the person's own behavior.

MORITA THERAPY

This system bears the name of its creator, Shoma Morita, who was both a Zen Buddhist and psychiatrist. More than seventy years ago he proved that his psychiatric patients improved much more quickly when the principles and practice of Zen were introduced in their treatment. The Morita system is directed towards results. The goal of this therapy is not to mitigate or remove the symptoms of the disorder but to help people to build their personalities and produce greater personal responsibility, despite their fears and desires and the symptoms that torment them. The person's personality is valued according to behavior, according to what one does. Acceptance, which comes from life experience, makes it possible for man to proceed in a suitable way. Dogmatic models are replaced by flexible behavior, which requires greater courage and competence. Man's decisions originate from his goals and are not under the influence of emotions, which tend to change constantly.

The Morita system puts man's attention on every moment of life. The simple acceptance of experiences as they come in the natural order renders possible an appropriate reaction. Knowing what a person does, knowing what a situation requires, and knowing the relationship between these two are conditions for self-valorization, for a full life and personal realization.

HAKOMI THERAPY

Hakomi is a word in the Indian Hopi language that means direction or, more specifically, introspection. While the Morita system is directed toward action, Hakomi is directed toward existence. This system was created twenty years ago by Ron Kurtz and involves body-centered psychotherapy based on the principles of mindfulness, non-violence, and the unity of mind and body, as taught by the mystical traditions of Buddhism and Taoism on one side, and modern scientific disciplines such as Quantum Physics and General System Theory, on the other side. The latter highlights the intelligence of every individual as a live organic system that spontaneously organizes matter and energy and chooses from the environment what is necessary for the realization of his/her goals. The influence of the General System Theory can be seen in the attitude that Ron Kurtz and his collaborators have towards the Hakomi, because they treat it as an organism that spontaneously improves itself in the process of constant formation.

Hakomi states, as does the Buddhist doctrine, that life involves suffering. It creates pain, both physical and emotional, that transforms into muscular tension and energetic blocks. This serves as an anchor for essential unconscious beliefs. Hakomi puts man's attention on what he momentarily feels and thinks, as a means of examining and discovering these essential beliefs or even deeper ones. These are the fundamental structures where experiences, perceptions, attitudes, and actions unconsciously organize themselves. Elementary beliefs on their behalf influence the flow of certain experiences and eliminate others with which we struggle.

The elementary principles of the Hakomi system include non-violence, an ecological perception of the world around us, unity, the holistic aspect of the spirit and body, and awareness. Awareness, which is the principal tool of the Hakomi system, is defined by Ron Kurtz as focusing your attention on the content of your present experience, without any additions, judgment or analysis—even without understanding.

This process is different from “thinking about something”. Using awareness, Kurtz says, makes it possible for the unconscious spirit to clearly express itself and to see the contents that are felt and experienced. During this process it operates with interactions of belief and experience, of consciousness and unconsciousness, of spirit and body. The tendency is to establish and strengthen communication among the different parts of the whole, which is the product of what we are. We achieve this by accepting these parts of the whole, allowing them to be revealed and accepting their manifestations. Sometimes during therapy strong emotions and early memories are relived, returning with full intensity and clarity. Through awareness of the present moment, these experiences can be examined and used for liberation from painful unconscious compulsions that otherwise tend to appear again and again.

QUANTUM PSYCHOLOGY

The creator of Quantum Psychology, Stephen Wolinsky, began his activity in 1974 in Los Angeles. He had practiced hypnosis, Psychosynthesis, Psychodrama, Gestalt, Reichian and Transactional Analysis, NLP and Family Therapy. All these systems left discernible traces in Quantum Psychology.

Quantum Psychology represents the synthesis of dynamic psychotherapy, Quantum Physics, Sri Nisargadatta Maharaj’s yoga system, the numerous exercises of Douglas Harding, “**The Headless Way**”, and also exercises taken from the books of Jai Deva Singh (“**Spanda Karikas**”, “**Siva Sutra: The Yoga Supreme of Identity**” and “**Pratyabhijnahrdeyam: The Secret of Self Recognition**”). This is a practical approach in which we become aware of the relationships between automatic reactions and what activates them, as the only mechanism of these reactions. Wolinsky’s system directs man on how to acquire the experiences of maturity, which he used to be cut off from by his automatic reactions. A series of exercises directs the apprentice to perceive the mechanism of these automatic reactions, which occur in the state of permanent trance in which he lives, making it possible to control his behavior. In this way, the person is able to react more effectively because he is free from the pressures of past experiences.

On a superior level, Quantum Psychology penetrates into the Void, exploring different ways with which we defend ourselves from it and indicating the road to opening new, larger spaces that appear when we expose ourselves to the experience of Void. At this level, Quantum Psychology is not directed toward solutions to problems but is used to introduce oneself to the eternal basis of the Being, which is Void, from which problems can be perceived entirely and broadly.

LIVING AWARENESS

The therapeutic and spiritual system known as Living Awareness is the youngest of all the above-mentioned systems, judging from the publication dates of the texts on which it is based.. The creator of the system is Peter Wrycza, a writer, psychologist, NLP instructor, and meditation teacher for many years. At his center on the island of Bali, he conducts Living Awareness seminars that last 7 or 14 days. To live a really valid life, Peter Wrycza teaches, it is essential to travel to our inner Self. There, in the essence of our Being, in our Living Awareness, we will find the keys to love and wisdom. The live or active consciousness of the dif-

ferent elements of life is founded upon “pure consciousness”, which is Void or Sunyata. This is our most important source and the least used. If we become receptive to the pure consciousness of Void, we will positively transform all elements of our personality and our professional life. Solving the collective problems of humanity also depends on it.

To the question “*Are you aware?*” most people answer affirmatively. However, Wrycza says, it is essential to wake up the entire ability of your consciousness. The pure consciousness of Sunyata is the key to the survival and well-being of our whole universe. The development and integration of pure consciousness or Sunyata in daily life frees our creativity and other abilities, and also makes it possible to live a more productive and happier life.

Although Wrycza doesn't expressly say so, the influence of Scientology in the system created by him is evident. The pure consciousness of Sunyata under the static and dynamic aspect is nothing else other than the Static and Tetan. Here is what he says: “*Living Awareness is static and dynamic. Immovable and unchangeable, it contains in itself all the possible points of view and all of our experiences. We can perceive it through calmness and through movement*”.

LIVING CONSTRUCTIVE SYSTEM

The merit of transferring the Morita and Naikan systems and rendering them popular in the western world is addressed by the cultural anthropologist Dr. David Reynolds. He published his graduate thesis in an expanded form as the book “Morita Psychotherapy” in 1976. Later, he worked on another modern psychotherapeutic-spiritual system, coming from Japan, Naikan, and published the results of his studies in the book “Naikan Psychotherapy” (1982). Reynolds has not only broadened these two systems and contributed a lot to their acknowledgment, but their combination and his creative contributions gave life to his own therapy and Spiritual development system that goes by the name of the Living Constructive System. He therefore harmonized the penetrating Morita Therapy with the sensitivity and friendly relationship between client and therapist of the Naikan system, creating a very practical system for a productive and conscious life.

People who tried this system describe it using a metaphor: Living Constructive makes it possible to observe life from a broader point of view. As if you were observing from the peak of a tall mountain through the lens of a camera, you change perspective going from the zoom to a wide-angle. Then you can observe a broader panorama, with the previous compressed perspective still included, yet including a lot of things that were previously hidden. And what was hidden makes an exceptional view.

These are the basic principles of the Living Constructive System: emotions cannot be directly controlled by will; man cannot decide to feel well or to fall in love. While western methods of psychotherapy try to change negative states, the Living Constructive System teaches us that this is not required. Feelings must be accepted and acknowledged as they are. Instead of trying to deal with unwanted feelings, we should transform them, ignore them or pass through them. The system suggests accepting emotional states as they occur from one moment to another, putting attention on what must be done so the situation can change constructively.

Every emotion, no matter how unpleasant it is, has a defined role. Fear tells us that per-

haps we should protect ourselves and helps us to better prepare for attractive challenges; physical pain points out that we need medical care. Although we cannot directly influence emotions we can do so indirectly by means of our behavior, through what we do. And we need to accept what comes as it is, without resistance and opposition, because only then will an unwanted state stop persisting. As a guide to the Living Constructive System, Dr. David Reynolds quotes the verses of the Zen Master Shibayama:

*Why worry in life?
Look at the weeping willow near the river;
It grows while the water flows.*

THE DIFFERENCE BETWEEN SUNYATA AND PSYCHOTHERAPY SYSTEMS

Most systems of psychotherapy in the western world are directed in one way or another toward change. The goal of these psychotherapeutic methods is to instruct you to change according to how your spirit works, how your emotions appear or disappear, and how the body works; the focus is on correcting your relationships with other people and similar matters.

In essence this means that these therapeutic systems aim to help you realize your desires, change the circumstances in which you live or remove unwanted states such as fears, insecurity, feelings of inferiority and similar conditions. One might say: I don't want to feel weaker than others but equivalent to them or stronger; I want to eliminate negative thoughts and to expand positive ones; I want to stop feeling depressed and lonely; I want to have a new happy relationship with the other sex or, after a certain time, I want to be emotionally free from the person I'm with etc. It is clear that in taking such a direction a person enters the world of change.

This doesn't mean that taking this direction is bad, of course, if the person desires to change.

There are many methods that have these changes as a goal; some systems that I have created belong to this group. However, in individual development the moment comes when this goal is not attractive anymore, because one has achieved essential changes in the most important areas of life, and these too were also accompanied by a feeling of non-realization and deficiency.

Our goal in the Sunyata system is not therapeutic. Our goal is more important; it is the return, even if it lasts a brief moment, to our True Being, whose essence is Pure Consciousness. Western psychotherapy, with rare exceptions, doesn't accept the existence of a True Being; therefore, it is not directed toward its improvement. Psychotherapy is directed toward the creation of a healthier, stronger, well-adapted individual who works more effectively in society. At the first appearance of Void as the essence of the True Being, a conventional psychotherapist would stop, fearing that the individual would disappear into the black hole of irresponsibility. He/she would hastily fill the Void with technical procedures, as new identifications of values. Therefore, classical psychotherapy never gets close enough to ultimate values. It holds water in the palm with trepidation, afraid not to spill it instead of looking towards the endless ocean.

Although the Sunyata system offers an effective and fast formula to dis-create unwanted contents of consciousness, this is its least important value. Its essential value is to make it possible for man to experience, instead of changing states and circumstances, that unchanging One that is at the base of all these changes. This is the Direct Experience of Truth, where we are our True Selves, what the other is and what the unchanging essence of everything is. However, we cannot say that Sunyata represents a superior level in respect to other systems that change the subjective universe of man, nor in what moment and in what order we need to go through this. The approach which is closest to reality is that different people in different moments achieve the Sunyata experience, or experience it from other systems. Someone can do Sunyata two or three times (all these people have had great advantages), and then continue with other systems that remove emotional problems or that render possible an effective change of state and circumstances in life. For this reason, I would like to highlight why a person should experience Sunyata at least for a few moments: to wake up from the poisonous dream of separation from the wholeness of life. It temporarily eliminates Spiritual separatism, which is imposed in life's environment from birth to death and foresees the possibility of conquering a permanent state of Unity with Omni-Life. It's preferable for people that want to remove the unpleasant effects of their past experiences in present life to attend the workshops of my other systems (or ones similar to them) and subsequently practice them, persisting with a certain amount of non-realization and deprivation. And when the desire to sink into the omni-connected sea of Unity becomes strong enough, time has matured for the Sunyata experience.

5.

QUANTUM PHYSICS AND SUNYATA

We will now take a brief look at the development of physics from the theories of Isaac Newton to the amazing data of Quantum physics, which coincide in many aspects with traditional metaphysical and mystical doctrines. This chapter actually represents an introduction and exposure to Quantum physics since this book requires a basic familiarity with it.

Physics and the science derived from it are based on the scientific discoveries of Newton, complemented by discoveries made in the eighteenth and nineteenth centuries. The universe in this picture is introduced in a deterministic and mechanistic way. In such a model, forces that can be measured reign in the universe, phenomena that can be foreseen on the basis of mathematics, and the universe and any part of it are made up of smaller parts of a whole that are completely defined and separate. This model of the world has three general principles on which science is based, on which all of modern civilization is founded:

1. Objectivity
2. Materialism
3. Causality

Man created a new religion called science with which he believed he would be able to realize the old dream to make Prometheus's Promethic Laws possible – to gain complete control over nature. However, the development of physics from the beginning of the twentieth century discredited its own basis in scientific knowledge present until then, because it had been ascertained that these earlier principles only have value in daily life and in cosmology, and that at the deepest level of reality, at the basis of life, reign Quantum laws: subjectivity, omnipresence or non-locality and acausality or acausal connection.

Quantum physics has determined that the world in its deeper essence is not material: The so-called particles, from which atoms and the whole material universe are composed, are not material at all. They are energetic manifestations with a deceptive nature, sometimes appearing as energy concentrates and sometimes as wave fields. The material universe is undeniably composed of, as ascertained by quantum mechanics, void and parts of concentrated void that we call elementary particles.

The laws of physics are not objective. Einstein's relativity theory introduces subjectivity in science, because the speed of light actually depends on the point of view of the observer. Subjectivity has been highlighted even more by the experiments of Quantum physics, where the observer's consciousness has an important role.

Casuality supposes a chain of cause and effect. Quantum physics has shown that effect sometimes exists before cause, and that the phenomena at the bases of life are not causal, but acausal, chaotic and unpredictable.

I will shortly go over some facts discovered by avant-garde physics. There is a belief that is largely diffused, even among scientists, that time as a fourth dimension was introduced by Einstein with his special Theory of Relativity, published in 1905. However, this is accepted as error for the most part. Time as a fourth dimension was mentioned for the first time by Herbert George Wells, in the novel "The Time Machine". Einstein proved with his theory that magnitudes that up till then had been considered as absolute, such as the speed of light, actually depended on the subjective point of view of who was assessing them. He therefore indicated that in our universe the speed of the light is constant. It is, as many know, 300.000 kilometers per second. However, as subjectivity comes on the scene, it is proven with the following example. If with a source of light we cause light to spread in two opposite directions, and both beams advance from the observer at a speed of 300.000 kilometers per second, what is the speed between the two beams moving apart? Non-experts of the Theory of Relativity will say, on the basis of a healthy logic, that these two rays separate from one another at a speed that is the sum of the individual speeds, which means 600.000 kilometers per second. Naturally, this is not exact!

Let's imagine that a man left Earth riding on a beam of light, which means that he is traveling at the speed of light in relation to an observer from Earth. The man holds a mirror in front of himself. Will he see his face in the mirror? If he sees his face, it means that the observer from Earth should measure the speed at 600.000 kilometers per second: 300.000 kilometers per second for the ray on which the man is riding plus 300.000 kilometers per second for the face traveling up to the mirror. This is impossible. On the other hand, if he doesn't see his face, he would not know he is traveling at the speed of light - as happens with the sailor in a ship cabin who doesn't know he is moving if he's not looking outside, comparing his movement with another object. Einstein himself worked for a long time on this problem before solving it. The solution is in Time Relativity. Time doesn't pass the same for those who are on earth as for the man riding on the beam of light.

This becomes clearer with the following example: a spaceship left Earth at the speed of 200.000 kilometers per second, and together with it a beam of light that normally moves 300.000 kilometers per second. According to classic physics the ship's crew should measure the speed near the beam of light as 100.000 kilometers per second (this is its speed in relation to the ship). But this is not true! It is 300.000 kilometers in all systems, and also for the crew measuring this speed. How is it possible that the speed of the beam is not 100.000 for the crew but 300.000 kilometers per second? The answer is that their second is prolonged, it lasts as three seconds on Earth, (so that the beam has time to pass its 300.000 kilometers)! The solution to this enigma is, I will repeat, in time relativity! **Time goes by slower for one who is moving.**

This way, subjectivity began to penetrate science and its concept of the world. The latter will change completely when the discoveries of quantum physics become better known, considering that today they still are not so widely regarded. Because this branch of avant-

garde science has incontestably confirmed, on the basis of numerous experiments, that the most subjective element possible, the observer's consciousness, broadly influences the phenomena that happen in life at the quantum level. The observer's consciousness influences the results of experiments and alters the behavior of the particles; the observer's consciousness transforms into the consciousness of the creator because, while observing the phenomena, it also creates them at the same time.

Avant-garde physics from the beginning of the twentieth century, that we can call mystical for good reason, has given a deadly blow to the deterministic and mechanistic principles of the old school. Time and space have become relative ideas. Quantum mechanics has determined that all particles have a complementary nature, which is that they can exist in two different ways: as particles (or energy concentrates) or as waves. It has also determined that an electron (or any other particle) can contemporarily be in two places at the same time (see the "double slit" experiment).

One of the best preserved secrets of modern science - the true skeleton in the closet - is the fact that physicists don't understand reality anymore. Quantum theory is the most substantial and precise theory known to man, because it describes nature consisting of minute quarks up to the enormous supernovas and quasars, and it is at the basis of many technological discoveries including lasers, semiconductors and nuclear energy. The price, however, that physicists have paid for this powerful theory is the loss of an overall image of how the world works. Einstein had already foreseen this crisis, when he said: *"Who could ever imagine that we will reach a situation in which we know so much and understand so little?"*

Quantum theory describes the world as co-penetrating fields of waves, with endless potential possibilities when not observed, that transform in manifestations similar to particles (quantum) when we observe them. This process is called THE COLLAPSE OF THE WAVE FUNCTION. We have particles when we observe them; we have waves when we don't. It is evident that this is a strange way to scientifically describe the material world. And that this is even more complicated is proven by the fact that no physicist can say as of today what "to observe" means. One of the most important unsolved questions in physics is "what is observation?" The problem of observation is for physicists the central problem in the crisis of understanding and describing reality.

In the strange world of quantum physics, particles dematerialize in waves (for example, in transistors) and then the waves rematerialize in elementary particles. This process depends on the experiment they undergo, what the main point is, and also on the choice made by a conscious observer on how he will observe it! Quantum mechanics arrived on the scene and with it the image of reality of those familiar with it changed forever.

To completely understand all events at the base of the world, it is now necessary to introduce the principal variable that until recently had been left out: the observer's consciousness! Without the perception of the material world from a conscious being there is doubt that this world exists entirely independently from such an observation. In other words, as conscious Beings, do we create the deepest reality that has not yet been manifested, by making conscious choices throughout the endless field of consciousness in which neither time nor space exists. In discussing subatomic physics, Jurin Mislav says: if I want to observe an elementary particle I must literally touch it somehow. To do this I have to strike it with a photon or with some other particle. Actually, consciousness also works this way - it touches what it observes! It almost unites with the particle that it is observing, until all of a sudden it mixes with it.

It is accepted more and more that consciousness is not an element belonging to our world but it is the basis and the essence of it. It is omnipresent, or non-local, and from it all manifestations, objects and phenomena originate. What exists in it is connected as in an endless sea and every part of it is inseparable, belonging to an elementary essential whole. This quality of consciousness, which is to be omnipresent, has been proven by the famous experiment called Aspect that bears the name of the scientist Alain Aspect, who performed it in 1982 in a university in Paris.

Alain Aspect created two protons that traveled away from one another at the speed of light. At a certain point he changed the polarization of one of these protons. The other proton, contemporarily and automatically, without pause, changed its polarization. Physics knows that nothing in this universe can travel faster than light: therefore, no signal could go from one proton to the other, because they were traveling in opposite directions at the speed of light. Yet momentarily a mysterious bond existed between them. They were somehow connected in a region that is outside the rational spirit, although in our world they appeared as two individual and separate entities.

Some believe that this is the most important experiment of the century. This experiment proved that the deepest reality is non-local, omnipresent and inseparable, and this means it is ONE reality. In other words, in the world everything is connected and there are no separate entities; although they are apparently separate, at their deepest level of reality they are only different forms of one manifestation. These conclusions form the basis of mystical and philosophical systems.

The common, and until recent, scientific “local” vision of the world assumed that the phenomena and objects in our world are separate in space and time and also that nothing can move quicker than the speed of light. Non-locality of the Quantum or omnipresence, suggested by John Bell’s theorem, proves that these suppositions are groundless, that there is a holistic connection that operates at quantum level and that invalidates the classical local assumptions of Newton’s physics.

Quantum Non-locality does not prove that signals are able to travel faster than the speed of light but that at the deepest level of reality, the speed of light as a limiting factor has no importance, because the manifestations are temporarily connected as inseparable parts of a whole, even if they are far from each other. At quantum level particles do not have definite deterministic qualities, until they are measured! At subatomic level we cannot say for sure that matter exists on defined planes, but rather that it has “the tendency to exist”. At quantum level events don’t happen for sure in a defined time and in defined ways, but rather they have the “tendency to happen.”

Quantum Non-locality has been proven experimentally many times. From Aspect’s experiment, later experiments have been improved and repeated numerous times, so that for certain we can accept the existence of Non-locality at the basis of life.

IMPLICATIONS OF QUANTUM NON-LOCALITY

At quantum level actions that are temporarily in different places occur in congruence. Two particles that have been part of a system keep on behaving accordingly with one another despite appearing to be separated by time and space. Non-locality, inseparability or Omnipresence requires us to reconsider our ideas about the objects in our world and re-

move the projections we have overlapped onto the image of nature. We cannot look at objects as entities that exist independently anymore, that can be located in defined places of space and time. They are connected in a way that is impossible to imagine if we use the ideas of classical physics.

Science has proven that our concept of reality, which supports the fact that objects and phenomena are separate from one another, doesn't work effectively. For this reason, we consider Bell's theorem on Omni-connection (John Bell uses the term Non-locality, which sounds more scientific) as a memorable scientific discovery.

Quantum non-locality, writes John Gribbin, proves that "the particles that are connected once in an interaction remain part of a particular system and react together in the following relationships". Since the whole universe was born in a great explosion called the Big Bang, the existence of quantum non-locality, or omnipresence, points out a deeper cosmological holism. If everything that was in interaction during the Big Bang maintains the connection with what was interacting at that moment, every particle on every star and every galaxy "knows" of the existence and changes in every other particle.

Amit Goswami, professor of physics at the University of Oregon, from the experiments carried out by quantum physics deduces an inevitable conclusion: "Since the way you will measure a subatomic particle decides what characteristics this particle will have, you can say that your conscious decision influences this particle. However, if your conscious decision influences this particle this must mean that every particle has a certain consciousness. If every particle is conscious then consciousness fills the whole universe. Since your consciousness can influence the consciousness of the particle it means that somehow they must be connected. And if all the existing consciousness is connected then the whole consciousness must be what we call God."

Naturally, the laws of classical physics, starting with Newton, reign in our daily world or macro world. However, this world is only the one which is apparent at a superficial level! At the deepest level of reality, at the level of subatomic physics, in which these particles compose everything, reign quantum laws, omnipresence, and the inseparability of every phenomenon or everything in Omni-existence.

Some discoveries that have upset our casual image of the world came from where nobody expected — from the results of secret service experiments, first conducted in America. Trying to discover the plans of its enemies, the American secret service started, about twenty years ago, to work with mediums of the Stanford Research Institute (SRI). At the Institute, so-called remote viewing was widely experimented with. This term was used for the first time by the famous medium Ingo Swann, and had replaced the old expression "clairvoyance."

In the initial phase of development of the remote viewing methodology, thousands of objectives were introduced in the computer. On the basis of a generator of causality an objective was chosen with which the medium worked without having preceding knowledge of it. Usually it was a description or photo of some place or object.

The first experiments were fruitful and the CIA signed a contract with the SRI to train its secret agents. Since the American information service and the CIA were mainly interested in secret locations in Russia, the civilian mediums employed in the SRI were not supposed to know about these data; therefore, geographical coordinates of the places were used to describe these objectives. The results were exceptionally good, as before, although the

subject-mediums didn't have any idea to what objective the coordinates corresponded with.

The military information service sent a certain number of people to be educated at the SRI as remote viewers or mediums, and then created a secret operational department under name of Stargate. Since then Stargate has investigated many interesting possibilities. On the basis of lengthy experimentation at SRI, scientists understood it was not necessary to give the real geographical coordinates of the objectives to the mediums; it was enough to give them a series of random numbers, selected from the computer, that represented the objective — the result was the same. This for all scientists with a strict scientific spirit was very strange and incomprehensible in the beginning.

With further experiments, scientists at Stanford were able to discover another strange finding.

. Believe this! The same percentage was achieved whether the computer had chosen the result before or after, and the mediums were still able to describe it! I will try to briefly explain this. A person would bring an empty envelope and tell the remote viewer (the medium) that inside was an “objective” chosen by the computer. The medium concentrated on the “objective” and described it. Only a few days later the objective was actually chosen by the computer. The percentage of efficiency in guessing the objective was the same as if it had been chosen before the session. This meant that the medium described an objective or event that belonged to the future!

Such results brought the scientists to an amazing conclusion: not only did the mediums temporarily move through space, because they were able to describe distant objectives, but they temporarily traveled through time, into the future. Regarding the trip to the future, another experiment was done, as follows: The scientists of the SRI determined that the success of a medium depended to a large extent on whether, after the job, they informed the medium if he/she had guessed or not the description of the objective; they determined that it depended a lot on the feedback, which is the information given to the medium. If the medium had not been informed of the results, success unexpectedly lowered. If the medium was regularly informed, he/she achieved a larger number of successes. This was also valid for the objectives perceived in the future (events and objects). For people with no elementary knowledge of quantum physics it is difficult to understand the following conclusion; however, this means that we have significant statistical proof that the future influences the past!

The principal mystery of quantum physics is becoming more and more puzzling for scientists with new experimental tests. One mystery came out during the repetition of Jan-g's experiment carried out in the 19th century where light passes through two narrow slits. These quantum physics experiments demolished the ancient perception of Democritus, who regarded minute particles of matter as independent, separate, construction blocks of the material world.

In this famous experiment, repeated many times, protons are sent towards a barrier on which there are two narrow slits. On the other side of the barrier there is a film that records the arrival of the particles on a phosphorus screen on which it can be clearly seen when a particle hits it, since it passed through one of the slits.

When from the source, protons are directed towards the slits, a model of wave interference appears that is completely defined on the screen because the protons have a wave nature similar to light. However, there is a possibility of shooting particular protons, as small

energetic bullets. When only one proton at a time is shot it's logical that it only passes through one slit, leaving a strip-shaped trace behind the slit. It's not logical to expect any interference because there isn't another proton with which the interference could develop. However, the result of the experiment is the same whether we shoot more than one proton at a time or just one; on the screen the same model of wave interference appears. Traces of light left on the table by the proton continue giving the interference model as if every individual proton had contemporarily passed through both the slits, creating an interference with itself. It is in two places at the same time!

Classical physics would say that it is impossible for a proton to pass through both slits at the same time, yet it happens! The explanation of quantum physics is this: if a proton is given the opportunity to choose through what slit to pass, it will pass through both contemporarily and will develop the interference on the screen with itself. The same experiment has been repeated many times with other elementary particles and has produced the same results. The recently deceased Richard Feynman, one of the most well-known modern physicists, described the events of this experiment as the "*central mystery of the quantum theory*" and then corrected himself by saying that this is "*the only mystery*". If you understand this you will also understand quantum physics. However, as Feynman said, "nobody understands quantum physics."

The main reason why conservative physicists ignore the conclusions that come out of these experiments is that they try to prove the existence of **bilocation**, an occult phenomenon, that is defined as the contemporary presence of an object in two different places in space. Occult literature is full of descriptions of bilocation, which are attributed to great occultists, yoga teachers and thaumaturgists. We often encounter it in the life of saints. Such descriptions are anecdotal and don't have great value for science. Contrarily, in the data of the English Society for Psychic Research, they have recorded many cases of bilocation to which many distinguished people have assisted. The greatest Irish poet, Nobel prize winner for literature, W. B. Yeats, describes one experience of his in "*Essays and Introductions*" **with these words:** "*One afternoon ...I was intensely thinking of a colleague student of mine, to whom I wanted to write. Some days later I received a letter from him, and he lived hundreds of miles away. That afternoon, when I was intensely thinking about him, I appeared in that place, in a group of people in a hotel, seeming completely real, as if I were of flesh and blood. My colleague had seen me, but nobody else except him, and begged me to come again when the others had gone home. Then I disappeared; however, I returned the same night and I gave him the message. I myself was not aware of these two apparitions.*"

Other people have used such powers more or less scientifically and intentionally. The following event took place between the famous novelist John Cowper Powys and one of the greatest American writers, Theodore Dreiser. Toward the end of the 1920's, Powys was visiting Dreiser in his apartment in New York. At a certain moment he looked at the clock and said: "*I must go*". However, upon leaving Dreiser's apartment, he said: "*I will appear in front of you later tonight*". Then he left to take the subway. Dreiser thought he was joking. However, two hours later, while he was sitting reading, he lifted his eyes and saw Powys at the door of his room. Dreiser got up and said: "*John, come and tell me how you did this*". At that moment Powys disappeared. Dreiser ran to the phone and called Powys' apartment. Powys answered and when Dreiser told him what had happened he briefly answered: "*I told you that I would come!*" Dreiser added that Powys later refused to tell him how he had done that.

That it is difficult to understand the experiments of quantum physics on the basis of rational logic has been proven by the complicated experiments of the two slits, performed by Raymond Chiao, Paul Quiat and Efraim Steinberg, who introduced their results during a conference at Natyagali in Pakistan. Their experiments point out that particles have a veiled consciousness and the possibility of a precognitive prediction of their future. As if the proton knows what awaits it, and avoids the trap in advance.

In the first phase, the three researchers repeated Yang's experiment in the usual way. Although the proton was directed only to pass through one slit, it contemporarily passed through both: the image on the screen showed the interference - in one place the waves strengthened and in another place they reciprocally weakened, as we previously saw.

Then Chiao and his colleagues introduced polarization filters in the same experiment, placing them before each slit. Every proton that passed through the first slit was marked by the polarization on its left side and every proton that passed through the other slit was marked by the polarization on its right side. In this experiment it was possible to assume which slit a determined proton passed through by the time it left its trace on the screen.

As expected from the elusive astute proton, the traces of the interference had disappeared. The proton in this experimental situation had only passed through one slit, which meant that the nuclear particle behaved as divinatory, because before departing it knew exactly what kind of trap was awaiting.

In the last phase of this experiment, the three researchers introduced a polarization neutralizer. Actually this was a polarization filter, set between the screen with the slits and the screen on which the protons arrived. It cancelled the information regarding which proton passed through what, meaning that it cancelled the previous polarization. This way it was impossible to determine through which slit a particular proton had arrived on the screen. And obviously, as expected by a clairvoyant proton, again came the image of wave interference because the proton has passed through all and both slits at the same time. These experiments created an even larger problem for classical physicists. How could a proton, which arrives on the first screen with the slits, know what to do whether or not there was a neutralizer on the other side of the slits?

All these experiments had been performed with shots of individual protons and there wasn't a single way these results could be explained with classical physics. Moreover, the experiments show the non-local nature of the particles or waves: the way the proton behaves is different in all three experiments, as if it "knew" through what kind of experiment it was going to go through. The consequences of such experimental discoveries for the dominant paradigm are significant. They provoke radical and dramatic changes in our way of conceiving life. They free us from old concepts and from the illusions of materialism and separation. In the sphere of personal experiences, they also free us from the rigid limitations of our Ego and represent the potential basis for different individual and social activities. In our deepest essence we are, as is everything else that exists, made of Void and by that condensed Void that we call elementary particles. Observing the essential resemblance of himself to other beings, man can act from the basis of unity, sharing other people's feelings, rather than engaging in spiritual separatism and conflict. Love toward others is the reflection of love toward oneself; cruelty toward others is also cruelty toward oneself. The being is on the tide of life inseparable from others just as the essence of a whirlpool in a river is identical to the water of the river itself, as in the metaphor we previously mentioned expressed by David Bohm.

6.

THE COLLAPSE OF THE WAVE FUNCTION

Cyril Hinshelwood, winner of the Nobel prize for Chemistry, has proposed “manifestations” as the most adequate term for nuclear particles. In the explanation given in this book, and within its limitations, I adopted this term and use it alternatively with the terms particles, concentrates and coagulates—and the expression “field” is used alternatively for the wave. Actually, concentrates or manifestations are just concentrated parts of the same rarefied field.

Modern Physics contends that light manifests itself in two aspects. Depending on the circumstances, it presents itself in the form of electromagnetic waves, or as a flow of physical particles similar to minute bullets, called quanta or photons. The photons have a mass and specific location in space. The location of an elementary particle excludes the others; two particles cannot occupy the same space. But when they appear in the other form, as electromagnetic waves, the photons extend themselves through time and space, as fields that can interpenetrate each other, i.e. can occupy the same space. For many years physicists have been discussing how it is possible to reconcile these two ways by which particles appear, which are apparently contradictory.

We have to point out that, concerning all the elementary particles, we have two contradictory means of appearance, and both have been accepted as valid, even though such an approach is troublesome to scientists oriented in materialistic theory. Scientists use one or the other way of apparition of light and particles, depending on the situation. These two aspects of existence, totally different and apparently irreconcilable, represent the same thing. The logic of materialistic science tells us that the same thing cannot have such diametrically different ways of existence (like particle and wave), yet there is no doubt that this is a scientific fact, verified many times.

The particle is localized in space and time, its position can be precisely determined, and it can even be considered static.

The wave is never localized, i.e. it doesn't have a rigorously determined position in space, and it is never static.

Classical Physics would insist on deterministic causality: if we know the initial state of an object, and all the forces acting upon it, we surely know everything about its future states. In Quantum Physics this kind of causality does not exist. Werner Heisenberg discovered that, in the sphere of particles, **the Principle of Indetermination** is valid, and this principle has since been verified many times: we can never know, at the same time, both the position and movement, i.e. the energy of the object. Every more precise measurement of the location of the particle clouds up its movement, and vice versa. The behaviors of objects that are the base of life quanta, are not strictly determined, but are just probable. In other words, the behavior of quantum objects is based upon probability; for them the cause-effect relationship is not valid.

The duality particle-wave reflects the existent duality on the basis of life itself, at the quanta level. An electron can act both as a particle or wave, but never in both aspects at once. When scientists, willing to see an electron, use the particle tracer, it will manifest itself as a particle, and, if they use the wave tracer, it will appear in the form of a wave! This means that, in this region, there is no scientific objectivity, which is one of the postulates of materialistic science. It's useless to close one's eyes to this fact— it is incontestable! I will repeat myself: at the quanta level, at the same basis of our universe, the way in which we make an observation defines how we will experience this object, i.e. how it is going to manifest itself – as a wave or a particle. This means that the subject and the object are linked in an indissoluble way. When subject and object are in such close contact, how can we insist on objectivity?

As I already mentioned, with a continually deeper penetration in the elementary particles, which are the substantial elements of the world, modern Physics recognized that particles are not material. They are condensed parts of the energetic field, that move on rarefied, and reciprocally interpenetrating, energetic fields.

In the context of Sunyata, and other similar systems of Spiritual Technology, the quantum physics phenomenon, known as **THE COLLAPSE OF THE WAVE FUNCTION**, is very important. In simple words it means the conversion of the electron, in wave form, spreading in all directions, with no determined limit or position in space, into a particle that is condensed, measurable and has a determined position. For example, when a radioactive atom ruptures an electron, it spreads from its parent atom in all directions, in wider and wider circular waves, similar to the waves on the surface of water, inside which a stone has been thrown. This electron is represented as a wave, and it's equally represented along the edge of the wave. At a certain moment it reaches another atom and collides with it, and this allows, as a consequence, the measurement of its position. In that moment the “collapse of the wave” happens, for the wave disappears like a soap bubble we've pierced. The wave disappears suddenly and totally from the entire space that it had previously occupied, except its own space in which it collided with the atom, where suddenly an electron, in form of a particle, is born. The electron as a wave has disappeared, to be replaced by a particle electron. This event is considered non-local or omnipresent, because the wave suddenly disappears from its locations, which had been very far from the place where the particle is created.

Speaking the language of quantum mechanics – which is valid for all the particles known in physics so far – the particle does not exist as a particle, until the observer exe-

cuts the wave collapse. A wave for a single particle can fill a relatively big space, until the collapse of this wave is executed, so that, in front of the system that's making the observation, the particle appears. Quantum physics doesn't give a precise definition of what an "observer" is, but he is apparently outside the particle and different from it.

It would be closer to the truth to call this process (the wave collapse) the transformation of the wave field in a particle (object, manifestation, coagulated or concentrated) and vice-versa, because, even though quantum physics talks less about the opposite process, it's also equally important that particles also have the possibility to turn into a wave.

The famous mathematician Von Neumann first asserted, in the 1930's, the fact that human consciousness causes the collapse of the quanta wave (concerning Von Neumann's participation in the Philadelphia experiment, in which a study of time was dominant, and a penetration into the future was executed, see further). Which factor has prevented this fact from being accepted since then? The reason is that two kinds of observation exist. When we observe something, it seems to us that we're automatically aware of it. However, many experiments have proven that an unconscious observation also exists, when we observe something without being conscious of it. The collapse of the wave field in a particle only happens when we observe consciously. In unconscious observation there is not a wave collapse. **Consciousness is the key factor in the collapse of the wave field!**

The process of the collapse of a wave field into a particle, and vice-versa, is important, because a similar process occurs in practical work and with most valid Spiritual technology systems. I'll explain this in detail with several examples. In all Spiritual technology systems that I developed (and in every effective system) we can't get rid of problems, difficulties, conflicts — briefly said, undesired states — when they're indeterminate, unlimited and with no clear characteristics. In other words, until we have the characteristics of the infinite and unlimited waves, i.e. fields, we can't work, for example, with the Client's fear as an indeterminate category. It is too confusing, spread out everywhere, so that it has no limits or definition. However, focusing attention upon the state of fear, which can be achieved by requiring the Client to **observe it consciously** and describe it, leads to the collapse of the infinitely widespread and indeterminate wave into a "particle", i.e. the manifestation of the fear with which we can perform the treatment.

We do this concretely, requiring the Client to focus on the undesired state and describe its characteristics: the place where he/she feels it with more intensity, the size, shape, color, weight, age, energy, strength on the scale from 0 to 10, and sometimes the temperature, or some other characteristic. With such intense observation, performed by a conscious Being, the infinite, amorphous, and infinitely widespread wave field of feelings, turns into a concrete and actual shape with which we can execute the desired operations. Every effective system follows this formula or a similar one. If we compare this process to systems that are not effective in time, like psychoanalysis, we will ascertain that the Client is asked, between a consultation and further on, to speak of his problem, which resembles an infinite swim inside a Wave field of emotions, that is indeterminate and widespread in all directions. Also in such a process the observation and description of the undesired state occurs, but this observation and description are very vague, worsened by infinite associations, so that it lasts weeks and months. The collapse of the wave field is the key to success of Spiritual technology that endures in time.

It is necessary that you fully accept this process. Because this is the first time, at least to my knowledge, that in the field of spiritual processing, such a simple and appropriate way is shown.

To clarify this mechanism, we will look at examples of an effective Spiritual process as found in my system and in other methodologies which are more or less similar. In Excalibur we eliminate the undesired state by first determining its characteristics: location, shape, size, etc. When, with conscious observation, we have determined its qualities, we have performed the collapse of an undetermined wave into a concrete shape (particle, manifestation, concentrated or coagulated). We then identify with it, i.e. we enter it, we fully experience it (this is the complete observation and “measurement”) and we then perform the opposite process: we widen beyond the final limits of this feeling into Emptiness, i.e. after having duplicated it, and, in this way, having discreated it, we relax, at least for a moment, to the infinite wave of Sunyata, Absolute Emptiness. In the exceptionally effective process, for the elimination of continuous or chronic problems, Excalibur, that I call Method-1, the starting base is the awareness that, at the base of everything, there is Emptiness. This means that it is also at the basis of problems; however, much it can seem unacceptable the first time. The vertebral column of every problem is a disastrous decision that the Being once made, and upon it the superstructure is created: the identity that the person has when finding him/herself in this problem, then intellectual components that interlace upon the identity – points of view, convictions, beliefs, paying attention, values and many others... The superstructure is continued by the feelings and, in the end, on the same surface of the problem, so that it is easier to catch sight of them, respect to the true principle, you can find body sensations or emotions: pressure to the throat, or in the plexus, pains in different parts of the body, trembling, shudders, and similar reactions. With the Method-1 we eliminate the components of the problem in the opposite direction, from the body sensations to the decision. We turn all of these energy concentrates (“particles”) into a wave, i.e. we disperse it into the infinite Emptiness, until, in the end, after having dispersed the disastrous decision, just Emptiness, or Sunyata, remains. Then the patient has totally got rid of the problem.

In Excalibur-2 we have the same process, performed in a slightly different way. The discreation is performed in a way in which we don't offer any resistance to the undesired state. Previously, we had clearly noticed (and this is the observation and measurement performed by a Conscious Being) this concrete experience, that had appeared in the infinitely widened field of our consciousness, and in this way we turned the wave into a concrete object. In our consciousness that situation doesn't offer any resistance, for we live this experience from Emptiness, and the two following experiences are annihilated, for they're the same. Resistance always adds something to the experience in our consciousness - our memories of other unpleasant experiences, expectations, evaluations, our doubts concerning the future and similar factors. In this way, resistance keeps the undesired state in existence. Therefore, in this process, the elementary thing is not to offer resistance to the unpleasant experience, but to fully accept it.

What happens during the process of the aspect? One of our aspects has a definite goal, often unpleasant for us, on the goal chain (we know that its supreme goal is Emptiness, Sunyata). Every goal on the goal chain is an object, “particle” or manifestation. We create it in our consciousness and it, once accomplished, disappears into the Emptiness from where it came, i.e. it's turned into the infinite wave field of Sunyata. Then the phenomenon known as “the end of the game” happens, when we find ourselves in empty space, without a goal in front of us. Immediately we ask the Aspect what its next goal is, and having the answer, we accomplish it in our consciousness, and it turns into a field of Emptiness etc., until the Aspect accomplishes its supreme goal, beyond which there's nothing – the contact with Em-

ptiness as the supreme goal, i.e. the essence of our Being. We then identify with Emptiness, and, keeping this identification in mind, we go back down the goal chain, passing from goal to goal, and we finally turn every residue of it into Emptiness.

If we did these steps without the identification with the Emptiness, we'd have created these goals again, i.e. we'd have performed the collapse of the wave field in the object, and the goal, renewed, would have appeared again on the scene. So our consciousness of ourselves as an infinite Sunyata field disperses it until the end. In the same way, the undesired state, i.e. the problem, from which we started, disappears.

But it's not necessary to look for examples only in modern spiritual development systems. Let's look at what the medieval wizards created in their operations, though they couldn't have had a presentiment of the birth of quantum physics, but the general principles are the same. In the ritual magic operation the wizard plays the role of the God that dominates over the whole universe. He then performs the collapse of the infinite field of the universe upon a little magical circle, which he draws around himself, and inside which he performs the operation. Then, with the cosmic intelligence dissipated in the whole universe as a field, the wizard, initiating consciousness to its own characteristics, performs the collapse, i.e. turns it into a small "manifestation triangle", where he can communicate with it and accomplish its goal, whatever it is. As the operation is performed, the wizard performs the inverted process: transformation of the limited manifestation or of the "particle", created from the condensed Emptiness, into the infinite field of the universe, and the Cosmic Intelligence, linked in the small corner of manifestation, is dispersed in the infinite wave that knocks against the entire existence.

Also signals from Perennial Philosophy are eye-catching. One of the most well-known laws is Hermes' law, from the so-called Emerald Table: *"that which is above is as that which is below, and that which is below is as that which is above, to perform the miracles of the One Thing"*. Translated into everyday language it would mean that, as in Sunyata infinite field, so it's in the manifestation or particle that is this same Emptiness, only concentrated or condensed.

Though the use of the term particle, which is adequate in physics, is generally accepted, in spiritual psychology the expression "concentrated" or "coagulated" (from "to coagulate" – to condense) is more convenient. This second term starts us towards the ancient practice of alchemy, because the transformations of a particle into a wave field and of a wave field into a particle are the deepest secret of Alchemy. The elementary alchemical formula is: *"Coagula et Solve"*.

Even in Kabala we have an example for the collapse of the wave field. This mystic system shows the psychic and physical universe with the Tree of Life scheme, in which ten Sephiroth lead all the manifestations of our world. But outside of it there is Ain Soph Aur, or Infinite, Omnipresent Light. This infinite wave of light turns into the first point of manifestation in this universe, called Kether. From it, as from waterfalls, the manifestations of our world become more and more tangible and condensed. To imagine the quantum leap with which the Infinite Field of Light is turned into a manifested or concentrated form, Dion Fortune, head of the Inner Light Brotherhood, has offered the following experiment. Take a saturated solution of sugar, heated at the maximum temperature, and watch it as it's gradually cooling down. This solution is widespread and unlimited, inside of it the sugar is omnipresent, because it extends through the whole solution as a field. During the cooling down the first crystal, palpable, condensed, material particle, appears. As sugar, which

can appear condensed in this first crystal, can also be found in the other parts of the solution, yet diluted. If we heat the solution again, we once again turn the palpable crystal particle into an unlimited field. We'll again be unable to say where the concrete localization of the sugar is, because, as a wave field, it extends through the whole solution.

Maybe it's superfluous to mention more, but I'll relate another example. In sexual alchemy, until some time ago, the transformation of sexual energy into a desired situation, state of conscience or personal quality, was kept a secret. During usual sexual relations, the awakening of the greatest amount of emotional energy happens. It expands in the shape of emotional waves that have no limits. The person then "empties", energy goes back to emptiness. In the operation of sexual alchemy, the awakened emotional energy is canalized towards the psychic image of the desired goal, or the symbol representing it, i.e. the operator performs the collapse of the wave. This is especially important at the moment of orgasm; that's a kind of emotional explosion. Then it's necessary to keep in mind the image or symbol, i.e. the coagulation of psychic energy.

In "**The Book of Law**", which in 1904 Aleister Crowley received as a medium from the higher levels of consciousness, two entities are of essential importance: Nuit, Goddess of infinite space (no doubt synonymous with Sunyata) and Hadit, the point of the manifestation through which she manifests herself in this universe. At the time there was no quantum physics, so we don't have to scold Crowley for being unable to understand all the consequences coming from the game of these two entities. But times change and here's what Kenneth Grant communicated to me in a letter on the 17th of December 1997 "*...The OTO is particularly interested in this aspect of magic (contacts with extraterrestrial Intelligences, my note) and this interest has been existing since "The Book of Law" has been recognized as a message coming from superhuman sources. However just a short time ago I found out that the Book contains a veiled message under its superficial text, a message that has quantum physics as its true basis. I work on it slowly and with many difficulties. I decoded many events from it that still have to come true, with the procedure of a brand new geometry that's implicit in the veiled text given by Aiwaz in 1904. Aleister Crowley hadn't been able to grasp its meaning – on the contrary he was unaware of its existence. In the veiled text of the Book there are many data on the travel through time, and on things related to it, that I still haven't decoded and understood*".

THE BIRTH OF CONSCIOUSNESS BY MEANS OF THE WAVE COLLAPSE

The quantitative observation of the being, consisting of a number of reciprocally interpenetrating fields (we could say quantum science on the Being or quantum ontogeny), leads human consciousness back to the central place in the universe, where, in the distant past, Perennial Philosophy and Christianity had placed it, and from where, later on, Copernicus with his heliocentric theory, and then also classical physics, had expelled it. The elimination of consciousness from science had been its trademark for more than three centuries. For this reason it's not surprising that the reintroduction of consciousness into physics has not gone into its recent theories. Though many scientists have an aversion to this idea, new quantum physics discoveries force us to at least take into consideration, if not to accept, that the universe is, at its foundation, conscious. Since the supposition that the universe has existed before the birth of human consciousness is logical, we are forced to

perceive the universe much more broadly than the limits of human spirit allow. This omnipresent and omnipenetrating consciousness manifests itself as an indivisible set at the basis of all of existence, from the crudest and most tangible manifestations, like huge galaxies are, to the thickest and slightest levels of reality. This quantifiable animism gives us an image of human consciousness originating from the ocean of the Omnipresent Universal Consciousness, with a process that resembles THE COLLAPSE OF THE WAVE FUNCTION in a localized form of manifestation, that, for its own nature, is this own Consciousness of the Emptiness, just concentrated. In the image of such a relationship, the doctrine of the orthodox Indian philosophy on the relation of Atman and Brahma is included. Let us briefly examine this relationship.

BRAHMA AND ATMAN

Brahma is the Omnipresent, infinite Consciousness, and Atman is this same consciousness concentrated or condensed in the Individual Being. During sleep without dreams, the being remolds with absolute and is in the state of Absolute Unconscious (or, if you wish, of Consciousness). In other words, it turns into an infinitely big and Omnipresent undulating field. Where's the I, then? It disappeared— it completely decomposed in the Infinite Ocean of Brahma. During the awakening, the collapse of this Infinite undulating field happens precipitately; i.e. it tightens and coagulates into the conscience of the individual. But, as Vedanta teaches, Atman is in its essence Brahma, and Brahma is Atman.

Brahma is omnipresent in the manifest universe as in the non-manifest one. It has no mass, no position in space, wavelength or other characteristics. Time and space do not exist. It is an eternal inertia. For this Ron Hubbard used the term Static. But when Brahma (Static) comes down into the manifest universe to have experiences, it manifests as Dynamic or Atman. It then occupies a certain point of view and takes characteristics of the material universe: matter, energy, space and time (shortened MEST). Though Omnipresent, and therefore inert, it gives the impression of moving, for it occupies different points of view. Atman is necessarily limited when it penetrates the games of this universe to have experiences. Brahma or Static, unlimited and infinite, has the potential for an infinite field of experiences, but, being the way it is, it can't have experiences. To have any, It, individualized in Atman, comes down into the material universe, limits Itself in determinate points of view, and achieves experiences through them.

In Scientology (it's necessary to mention the difference between Scientology as a doctrine, especially useful in cosmology and the nature of the human being, and the church Scientology, which is a fascist organization) this same relation has been demonstrated in a similar way but with different terminology, with the use of the expressions Tetan and Static. Static doesn't have a position in space, nor a length of wave, volume, mass or other qualities of the physical universe. It has three qualities: it's omnipresent, it can perceive and make decisions. It comes down in the physical universe to have experiences and then it assumes a certain point of view, i.e. it becomes Tetan. Then, the infinite Field turns into a being with concrete qualities, i.e. in a point of consciousness. In a few words, Static performs the collapse of its infinite field, entering the point of view, i.e. it turns into Atman, which, in the point of view, has an experience of the physical universe.

A good analogy for the relationship between Static or Pure Consciousness and Atman

or individualized awareness, is a painting on a canvas. There are infinite possibilities in creating a painting, with a huge variety of themes, details, colors and shadows, but at the basis of all these possibilities is the fact that they're all painted on a white canvas. In a similar way, all the conscious experiences depend on consciousness as a common base.

I'm stressing once again the fact that there isn't a great difference between Brahma and Atman, between Static and Dynamic; they're the same thing, in essence. But, being an experience, limited by the point of view that it assumed in a certain moment, the Atman identifies itself with this experience and forgets its true nature.

The essential characteristic of Brahma, Static or Sunyata, is the Omnipresence (in quantum physics, that I already mentioned, the name Non Locality is used to express Omnipresence). Brahma is in everything— It is the inner essence of all that exists.

The essential characteristic of the Atman, or True Being, is the consciousness of being aware. The Atman is aware it is conscious!

To stress this relationship between Static and Dynamic, in the final Process of Sunyata, the participants are asked the question: "Can you accept to be, in essence, the infinite universe, living in itself through the conscious point of view that bears your name?"

7.

QUANTUM CONSCIOUSNESS

In all systems the main query has been the relationship between our consciousness and the endless cosmos outside of us: the relationship of what is above and what is below, of what is spiritual and material, of what is central and peripheral ... such an outlook on the world sees in everything the contacts of the spiritual spark of our consciousness, as the essence of the human being with all its manifestations of the outer universe. As if an enormous metaphysical multi-dimensional network existed, through which our world is connected with the complex hierarchy of the being, with the many levels of existence and with the supreme unity.

The development of science, starting from the 17th Century, made this conception of the world unsustainable and presented it as philosophically ingenious. However, not even the materialistic conception, which reigned so long in science, has answered all the questions. Besides other problems, the problem of the relationship between our consciousness and its material bearer has remained unsolved, which means the problems between our consciousness and the brain. The attempts to reduce the consciousness to Pavlov's and Skinner's stimulus-reaction equation have not satisfied anybody, except the few followers of this theory. Such a simplified attitude explains elementary automatic activities - when one burns his fingers he withdraws his hand – however, it is unacceptable for all creative or artistic activities, which its creators tried to impose. This way the attempts of some psychologists who tried to reduce the problem consciousness/brain to simple nervous-system physiology, ended ingloriously, where the consciousness had been considered as a manifestation of a complex network of electronic impulses that appear in nervous cells.

The materialistic theory, in which human consciousness is reduced to simple interactions at a physical-chemical level, belongs to the old scientific spirit of the 19th century. It was based, as I have already mentioned in discussing Newton's deterministic physics, on the fact that we have a ruling paradigm that includes biology and other natural sciences. This perception of the world, sometimes called "the billiard ball model", is based on the following hypothesis: if we know the initial state of a system and the influences acting on it, we are absolutely sure we can calculate and foresee the further behavior of the entire sy-

stem and its particular elements, as a good billiard player is able to calculate the movement of all the balls on the table. Naturally, such an image of the world was not set for ideas as consciousness, spontaneity, probability, freedom, spirituality, God and similar concepts.

This materialistic attitude towards the world had been undermined by the new physics of our century, especially by quantum theory. Physicists who examined the qualities of matter at subatomic level determined that right at the basis of matter, Newton's determinism theory had collapsed. The paradox of materialism is that at the basis of the discoveries made by materialistic scientists in physical calculations, they had to include the element of probability. Every event of matter at subatomic level was essentially unpredictable; scientists could determine only the probability of its behavior. The simplified billiard ball model, according to which the world had been perceived, collapsed at subatomic level, because it didn't represent reality faithfully at the basis of life. The main principle of the quantum theory (Principle of Uncertainty) is that it is impossible to determine the position and movement of a material particle at the same time. In trying to determine more precisely the position of a particle, its speed and direction, there is a dense fog; and vice versa. As soon as we determine how the wave moves, its position becomes uncertain; in mathematics it can be described only as a more or less greater probability. The previous image of the world, represented by a solid and immovable billiard table, dissolves in a liquid surface, always mobile, on which every ball of matter in one moment is found in one point and then immediately dissolves and appears as a wave expanding above the whole surface of the table. The rigid scientists of the past didn't succeed in any way in persuasively playing their deterministic billiard on the subatomic billiard table.

The quantitative image of reality has its base in the indeterministic perception of the substantial elements of matter. Certainly when it comes to the great masses of atomic particles that constitute the objects that surround us, these quantum indeterminations reciprocally annul, so scientists are able to precisely forecast the behavior of larger systems. It is evident that the objects that we use in daily life— buildings, automobiles and bank notes with which we pay for things— not to mention planets, stars and galaxies, are a complex of an unimaginable number of substantial subatomic particles, do not show uncertainty neither in their position nor in their energy, because by putting our attention on such enormous complexes in their totality, quantum uncertainty reduces to zero. When people in love observe the moon in the clear night-time sky, they don't influence or change it, at least not notably. Therefore on objects and observable manifestations, and also on cosmological manifestations, we can effectively apply classical physics with its laws; but when we want to observe a subatomic region of manifestations, which is at the root and at the basis of our world, we necessarily enter the territory of quantum uncertainty and see that the clear image melts in the ocean of forces that are in continuous movement that we cannot hamper, or force in fixed models.

Some scientists reject such an image of reality, to avoid unpleasant feelings, since the quantum world doesn't have much to do with "the real, manifest world " in which they live. Because, as they say, we don't live in a subatomic world but in a real and palpable world. Probably Adlous Huxley referred to these people when he declared: "*Facts don't stop existing if they are ignored*". However, this subatomic world that some want to leave aside as unimportant and almost nonexistent, beats with waves within the world in which we live. Most instruments and electrical appliances we use in daily life are based on the so-called "quantum tunnel effect" of transistors and silicone chips. The revolution in quantum physics star-

ted to dramatically influence daily life and natural sciences such as biology and botany, because the researchers in these fields of study also found quantum events at the basis of live systems; for example, in the structure of complex molecules of live tissues and in cell membranes.

Although the quantum theory of reality may seem strange, what is important in the context of Sunyata and other systems of Spiritual technology, is that the image of the subatomic base of the material world has some evident parallelisms in the nature of human consciousness. Previously we highlighted that the observation of subatomic particles influences and changes them. Attention and observation of unconscious contents in our Being have similar consequences, because consciousness at its basis displays quantum qualities. For instance, the essence of an unconscious content is in its indetermination; it is such because it is not conscious. In the moment it is made conscious and perceived for what it is, it already isn't what it was anymore!

From the point of view of the macro world in which we live and from an external perspective, it seems that we are able to channel our consciousness in a precise manner, to give form to our thoughts and to connect them in logical associations. Our consciousness apparently has all the qualities of predictability and stability, as if constructed by Newton in his laboratory. For instance, the consciousness of an erudite person is able to logically understand the connections in a novel and describe the characteristics of the characters in a coherent way. The consciousness of a scientist seems to move coherently from a scientific supposition to its experimental verification or to its rejection. From this point of view man's consciousness seems to be a deterministic structure, able to behave as the structures of the macro world around us. Nevertheless, this image is deceptive. If with self-observation we try to establish consciousness, in a picturesque manner, to perceive the "atoms of our conscience", this structure becomes unstable and falls to pieces. We will determine that our consciousness doesn't behave in a regulated and predictable way. Every creative person, whether writing a novel, or performing some other creative task, knows that consciousness doesn't behave in a rectilinear and deterministic way, but to a large extent it is spontaneous, sometimes chaotic and unpredictable.

If we treat our consciousness as a deterministic tool, according to the physics model of the 19th century, we create a limited and false image of our internal life. The time has come to take a step towards the observation of consciousness according to the quantum way, acknowledging that at its basis, our consciousness behaves as the eternal, changing ocean of the subatomic world. The image of medieval alchemists, who used the metaphor "internal mercury" for the word consciousness, seems to be completely suitable. Mercury is dense, metallic, heavy and contemporarily able to slip around, flow and break into small pellets and to come together in a greater whole. We must render homage to the old alchemists for having found such a good metaphor for the nature of human consciousness.

It is reasonable to ask the question - how can a sea of immense possibilities create such orderly and highly refined processes as writing a novel or solving a scientific problem? The True Being or Atman enters physics right at this point.

The central point of our consciousness or Atman, can be seen now as an entity that works to control quantum probabilities. Some neurologists calculated that the number of interconnections in the human brain surpasses the number of atoms in the entire universe, so that in this sense the micro-cosmos really reflects the macro-cosmos. The Atman is able to momentarily give a certain order to this sea and reveal itself through thoughts, emotions,

perceptions and other contents of the consciousness. Such an orderly state can exist only for a brief moment, before the Atman is forced to jump to other areas of the consciousness.

The exciting discoveries of quantum physics can be used as a basis for a new vision of human consciousness, because one of the fascinating aspects of quantum theory, that confuses modern physicists, is the need to accept the consciousness of the observer as a factor in some experiments. Speaking of the dead end in which science found itself, insisting on so-called objectivity, which is the separation of the researcher from the observed object, Max Planck said, with foresight: *“Science will never solve the enigma of nature and this is because in the final analysis, we are ourselves part of the enigma that we are trying to solve”*. Completing Planck’s thought, Brandon Carter mentioned the evident factor: *“According to the elementary laws of physics we have to include some tools in scientific research. And we, as researchers, must be considered tools.”*

Such a situation induced a great number of physicists, against their will, to deal with spirituality, particularly with the eastern traditions such as Taoism, Buddhism and Vedanta. The reason for this interest is simple - these systems from the beginning insist on the indivisibility of the conscious being, and of what its consciousness reflects. The new orientation of science, which was inevitable, was commented on by Adolf Portman in this way: *“We now know that natural science reached the limit of what can be physically understood. They had to understand the boundless, mystical territory that is at the basis of life.”*

The experiments of quantum mechanics discovered the Uncertainty Principle and determined that the observer’s consciousness is an inseparable part of the observed events. They have confirmed with tests what scientists were only previously able to discuss philosophically - that with quantum theory we must leave behind us the ingenuous image of reality as a type of precise machine. Quantum theory forces us to create a new image of reality and physics, in which consciousness has the principal role. Because there is no more doubt, the observer’s consciousness is contemporarily the consciousness of the observed: they are one.

Now we are open to the possibility of building a new model of quantum consciousness, in accordance with modern physics, which opens doors that include the Atman, the soul or the True being. Science has taken a very long and indirect road from the materialistic determinism of the 19th century and has drawn closer to the Spiritual conception of our internal world. Behind the apparent hopeless and desperate state of our time, we are in front of a great moment, the acknowledgment of the great elevation that exists in us all as Divine Beings, who are trying to achieve and fulfill human experiences.

8.

EGO, SEPARATION FROM LIFE, OBSERVATION AND CREATION

The Sunyata seminar empowers participants, for a short time, with the ability to perceive the world of True Reality; however, its consequences are unlimited. To achieve this perception as an experience and not merely as a speculative piece of information, the participants go through a series of exercises, from the simplest to the more complicated. Here is one that was made famous by Douglas Harding.

WHAT'S INSIDE YOUR HEAD?

With the forefinger of one of your hands, point to any object in your surroundings, or to a person, and say to yourself: »*Here there is* (say the name of that object).

Then again use the forefinger of one of your hands to point to any object in your surroundings, or to a person, and say to yourself: »*Here there is* (say the name of that object). Do it for the third time.

Now point your forefinger toward your own head (don't touch it) and close your eyes. Now ask yourself: »*Who is here?*« At the end of our seminar you will do this exercise again and your answer to this question will be different. In that moment it will be Pure Consciousness or Void!

EXPERIENTIAL POSITIONS

To efficiently carry out the exercises in the Sunyata Seminar, it is necessary to use different experiential positions.

Another necessary condition is the ability to visualize different experiences – feelings,

memories and bodily sensations in specific forms. If your experiences do not offer such forms, you should give them adequate forms or shapes. It is necessary if we want to be able to work with them! The participant will create them according to his memory and he will perform THE COLLAPSE OF THE WAVE FUNCTION.

In this exercise we will learn how to have experiences from different points of view that we call association, disassociation and metaposition, which means identifying with a person or content.

Association: We are associated in an experience when we experience it “from inside”. We see the whole event but we don’t see ourselves, yet we feel inside the experience. We look at the event with our physical eyes, we see other people and circumstances; however, we don’t see ourselves. To clearly try what it means to be associated, take a seat, relax and close your eyes. Remember an event that upset you or made you angry, in which at least one other person participated besides you. Associate to this event, which means try to feel completely the feelings and body sensations that you had from this position. At the same time see the whole event except yourself.

Disassociation: Now, dissociate and experience the same incident, seeing yourself in it. You see yourself and the other person as on a screen. Emotions and body sensations, thoughts and beliefs are the same — but now transform yourself into the role of the **Observer** of that experience.

Metaposition: Now identify with that other person in the incident and feel as he/she feels. See and live the experience from his/her point of view.

Notice the differences in these three experiences. You should notice that by identifying with some experience you restrict yourself, so that you change from the Observer of that experience into that experience itself. Emotions and body sensations pull us into an experience so that we forget being the **Observer**.

In the exercises carried out during the Seminar the Participant has to begin to perceive Void or Sunyata as the basis and background of all his/her experiences. This Void has always been present, because it’s Omnipresent; however, in daily life we lose sight of it. A very useful procedure, with which it is possible to perceive Void, is to put our attention on breathing because, although we have the impression that breathing is connected to us, there is Void between inhalation and exhalation and we have to pay attention to it, to become aware of this.

Then, as a great number of experienced authors recommend, put attention on the Void that exists among different contents of the consciousness: thoughts, images, emotions and body sensations. They come from Void to the light of consciousness, as ephemeral illuminated waves from the dark ocean, and return. The Awareness of Void is achieved by asking “*Where does this content come from?*” and “*Where does this content go?*”

Observing the activity of his/her spirit, the Participant without great difficulty can perceive the following model: Emptiness - content of the conscience - Emptiness - content of the conscience - Emptiness... etc. The Tibetan Lama Sogyal Rinpoche uses these words: “*When the previous thought has disappeared, and the future thought is not formed yet, in this Void, between these two thoughts, there is the consciousness of the present moment: fresh, innocent, unaffected even from the least shadow, abstract reflection, clear, naked consciousness*”. An almost similar point of view is expressed by the modern Teacher of Yoga, Swami Nisargadatta

Maharaj: *“When your attention is sidetracked by something, and it is not tied to the other yet, in that interval you are Pure Being.”*

In the initial phase of the Sunyata Seminar it is necessary to create for the Participant a completely determined experience so that he is the observer of his/her contents of the consciousness. Therefore, in one of the first exercises the attention is put on the contents that appear in the consciousness as the Observer. To achieve the same effect, Peter Wrycza and Stephen Wolinsky use the expression “Witness”; however, my experience has shown that it is better to use the expression “Observer” so the action of conscious observation and not only of presence is accented.

CONTENTS OF THE CONSCIOUSNESS AND THE CHARACTERISTICS OF THE PHYSICAL UNIVERSE

I previously mentioned that Static doesn't have the characteristics of the physical universe - matter, energy, space and time. However, in entering the physical universe it will need to assume these characteristics to undertake some experiences. All our experiences have a determined duration (time) and intensity (energy), are more or less spatial (space) and have one more or less determined structure (matter). Some of our experiences, as contents of the consciousness, have very indefinite characteristics of MEST (Matter Energy Space Time) because we are not used to giving them these characteristics. However, to be able to operate well with them it is necessary to give them these characteristics. To some the procedure we use to accomplish this will seem strange in the beginning. However, it will become easier and more effective with practice.

I will briefly describe the **Philippines Technique** for healing headaches, discussed in my book **Psychotronics** more than 20 years ago. You ask someone with a headache to think of his headache and then ask him *»If it had a color, what color would it be?«* Then you ask him to pour that fluid representing the headache to another glass vessel, watching all the time how it flows from one vessel to another. Then from the second vessel imagine again pouring that fluid to the first one and ask him what the color of his headache is and how big it is (as the fluid). Continue pouring from one to another, always asking for the quantity and the color until there is no more fluid representing headache. At this point the headache will also have disappeared.

The same principle of giving characteristics of the physical universe to the contents of consciousness, which normally don't have these characteristics, makes mental operations possible during the Sunyata Seminar. However, the characteristics are not limited to color and volume but can include any attributes, so that all MEST characteristics are included: magnitude, shape, color, age, energy, structure (quality), intensity on a scale 1 to 10, temperature, and others, depending on the operator. At the first level of exercises we only attribute one MEST component to the contents of consciousness— energy, inducing the Participant to perceive the energetic component of emotions, so he/she will be able to perform the collapse of the wave and the transformation of the contents of consciousness in a determined entity (manifestation or particle), and then we perform the inverse process - transformation of the entity, limited and separated by the whole, in a wave that is indefinite, diffused and omnipresent, that is non-local. Although such an expression doesn't exist in quantum physics, we could say that we perform the collapse of the individual particle, that is of the entity, in the endless field of Void.

EXERCISE

Remember an event in which you had strong emotions. Associate with this experience: see, feel and hear the event as much possible.

Concentrate on the place in the body where you feel the emotion strongest: magnitude, shape, weight, color, age, energy ... On a scale that measures the intensity of the emotion from 1 to 10, what intensity would this emotion have?

Feel this emotion as pure but indefinite energy, go inside, identify yourself and melt in it. Feel the sensation that the edge, limited by your skin, is made of the same energy as your emotion. Feel anything that comes to consciousness (associations, psychic images) as if it originated from the same energy. Now listen, this is important! Open your eyes and feel surrounding objects that you see in the room: walls, table, chairs, the paintings on the walls, electric valves as condensed matter.

Why is this exercise important? When we feel any content of the consciousness as indefinite energy (indefinite space, time or matter), its limits become permeable and less rigid. Then we can transform one determined "particle" in a wave, which is undetermined, diffused and almost infinitely extended. On the other hand, limiting or defining undiversified energy (giving it a location, duration, structure or type of energy) we perform the collapse of the wave so as to transform it into a part or aspect, separated from the whole, that loses its unity or Oneness with the whole. Then we can work with it.

We separate or limit particular experiences from the immense field of Oneness by giving them determined characteristics, and so we individualize them. These multilateral processes are called limitation, definition or denomination. Remember that according to the Bible God gave names to all beings. At that moment they were separated from the ocean without the form of consciousness and received an individual existence. It is not possible for us to live a normal life by always remaining in the undiversified sea of oneness. At the Sunyata level this limitation and denomination is in miniature the repetition of God's action, by which a part which up till then was integrated with the whole becomes a particular object in our mind.

The strong tendency of man is to represent reality as a series of separate and independent objects. The influence of the language we use also contributes to this tendency. For instance, when children get to know the names of things they immediately start to form fixed and rigid categories of objects on the basis of which they are able to perform precise forecasts on real physical objects and manifestations. The articles in each category seem to acquire a completely determined essence that is founded on the formation of fixed classifications, linguistically marked in an early phase of life.

During evolution there was an advantage in perceiving the world through the prism of separate and independent objects. It is not difficult to see this advantage if we think about the past of our species. It is much easier to live in a world that provides clear differences among objects, for instance between a poisonous snake and one that is not dangerous or between an edible mushroom and a poisonous one, between a yellow-green unripe strawberry and a completely ripe red one. For this reason man represents the world with

separate objects and categories of objects. At the basis of this process of separation of particular objects from the whole is the Ego, because its essence is really separation from the rest of the world and from other beings. The duality I and Not-I is the ground on which all the other separations were born from the sea of Oneness.

Most spiritual systems stress the fact that Ego, which is necessary in daily life, becomes the principal barrier for the spiritual development of the Being. Some thinkers have a softer approach: Ego is troublesome at superior levels and as long as we can't overcome it, we can go around it, since every attempt to eliminate it ends in a failure. This is Arthur Young's approach: He was both a successful scientist and an authentic mystic. Young is the inventor of the famous Bell helicopter, founder of the Institute for the Study of Consciousness at Berkley and author of a theory that connects science with mythology, Spirituality and mystical experiences. He also is author of books on success ("**The Geometry of Meaning**" and "**The Reflexive Universe**").

Many Masters, says Arthur Young, affirm that the Ego is the chain with which we have been enslaved, limiting ourselves in the spiritual sense. It locks us into the small "Me" and if we succeeded in freeing ourselves from this and lived the great Oneness of the universe it would be illuminating. And immediately after Young underlines the following concept: *"First you must have what you want to be free from. A poor man cannot say he wants to free himself from wealth, because he doesn't have it. The ego is our small ship through which we have experiences in this world. Therefore it is senseless to free oneself before achieving all the experiences that we can have through it. Then comes the correct moment for liberation."*

Young emphasizes the fact that this universe has created us like this, separated from the rest of the world with a determined destination. Separation starts at the level that in his theory is third. Something similar exists in physics. Starting from the true basis, from atomic particles, when we reach the atoms we meet the identity. Atomic particles don't have any identity. You cannot say in what an electron differs from another. They are actually forces, wave fields, says Young, so that it would be ridiculous to try to give an identity to a field that cannot be limited, or to say where it starts and where it ends. Nobody knows if the gravitational field that influences one man is the same as the field that influences another or if they differ.

The image that we see when we observe this world is the separate-I from other beings. However, if we go inside our inner life, we unite in the Spiritual field that penetrates everything. The inner world is not objective; to have objectivity you must have the state of separation or duality. The Ego, whose essence is in the separation from the rest of the world, raises a high and strong wall on the world for the fear of disappearing. The Ego moves within this wall and tries to understand and manipulate the universe that is on the other side. Arthur Young explains the role that the Ego has in our development with this example. Suppose that you have thousands of oxen, or of any other thing, and that you try to count them. Very soon you will find yourself in confusion. You won't be able to keep a number in mind without getting confused. Because of this, you will build a wall around them making them pass through one at a time to be able to count them. This is the way Ego works, because it is not able to fight the immense reality all at once. For this reason Ego separates things, creating a one-to-one method, and this takes a lot of time, requiring many lives to achieve this. However, finally the Ego succeeds, and this is the period when we should leave the Ego, not before. The true I is behind the Ego and it enters the scene when the Ego has been overcome.

The state of separation, an essential characteristic of our Ego, is nevertheless deceptive, and until we have realized this illusion through Gnosis, it is as real as possible. Our physical body is also deceptive; however, when we have a strong toothache it becomes an inevitable reality. Some forms of illusion are more real than others. Suppose that you start watching a movie when it has already begun. The first thing that you see is a scene in which two people are sitting and speaking of something which you know nothing about, therefore, the movie will have no meaning for you. This is because you did not enter inside the illusion of this story. Illusion is necessary for our life in this world—we have to consider it as reality. It is a deceptive veil, which takes a lot of work to remove. Just talking about it is not enough. Actually, most oriental philosophers don't speak of illusion in a negative way. When they speak about it negatively they are referring to mistakes or deception. Most of our illusions are errors and we have to separate from them. This actually involves the separation of true and false. For instance, consider a painting by a famous painter. We can say that all paintings are deceptive, because they are not the reality they represent; however, there is a difference between an original painting by a certain painter and a counterfeit copy. The counterfeit copy is not only an illusion; it is both illusion and deception. For this reason, we have to choose our illusions in this life.

In this context we must emphasize that objects and separate manifestations are easily recognizable and overlap with their isolation. On the other side, the process according to which activities are developed can be observed nebulously and unclearly, because they exist as wave fields. This is especially valid for the processes that reign in our spiritual life, because they don't appear as fixed and durable shapes.

What is essential in spiritual life becomes troublesome in normal life. When we name an experience or clearly separate it from other experiences, giving it predetermined characteristics, we limit ourselves. We have separated and isolated the energy that belongs to the undivided general energy. If an emotion such as hate comes over us, it means we have given it well-defined characteristics, like an island emerging from the ocean, with clear and predetermined qualities. Hatred is an ethically inferior emotion which possesses a strong compressed energy that penetrates us, activating strong bodily sensations and accompanied by completely predetermined ideas. When this emotion goes through us, we will probably define it as negative and we will develop resistance towards it. This process of denomination and definition holds the experience in a compressed, limited state and creates an atmosphere of resistance, which makes it impossible to perceive it as energy, which is the fundamental element of emotion.

In daily life, to be able to live, we normally conform to this process. However, in spiritual development we remove such evaluations so we may understand the essence of the deepest reality of ourselves and other Beings. In the first exercises of the Sunyata Seminar the process to perceive everything as energy is actually a process of removing the limits created by our labels, trying to perceive everything as boundless energy. The basis for the manipulation of our emotions and other states is the knowledge that they have qualities in the physical universe of MEST. Every state has a mass (matter), energy, space and time as essential characteristics. These characteristics sometimes overlap; however, if it appears they are not present during the exercise you will simply have to give these characteristics to every emotion.

EXERCISE

Create the image of an apple in the empty space in front of you, then direct your attention towards something else, allowing the image of the apple to disappear. After a few seconds ask yourself if the apple is still in the same place. Direct your attention to the center of the room and check to see if the image of the apple is still there.

The purpose of this exercise is to show you that observation creates reality, that the content of the observer's consciousness determines what one will see, which is one of the axioms of quantum physics. Now it has been accepted by most that conscious observation is not a passive process, in which information flows only from the observed object, but that contemporarily there is a mutual flow of information from the observer to the object. About one third of the participants in the Seminar see the apple or part of it at least for a moment, in the place where they had previously seen it.

Starting with Einstein's Theory of Relativity (1905) the element of subjectivity was introduced in science, next to the severely controlled objectivity belonging to classical physics. However, it was quantum physics that put a strong accent on the role of the observer's consciousness. Because the observer influences the results of experiments, pure experiments don't exist. The famous physicist John Willer commented on the inseparability of the observer and the observed object as follows: *"Nothing is more important in quantum physics as this: it destroyed the conception of the world as something that is outside of us. After this discovery, the universe won't be the same anymore."*

Many experiments carried out in parapsychological laboratories confirmed that contents of the subject's consciousness influence what he/she will see, which affects the end results. Those that believe that the telepathy really works have the best results, while people that are convinced that this is an invention achieve weaker results. I also perceived a similar phenomenon in the previous exercise. The participants that expected to see the apple again, actually saw it. Of course, the contents of the consciousness that decide the result don't always appear on the surface. Most of the time they are deeply unconscious structures, the so-called "metaprograms" that influence the most superficial layers of our consciousness.

Many psychological analyses discovered that the existence of beliefs, convictions, and prejudices towards a certain object or manifestation make people perceive them through filters that exist in their consciousness or, more often, in the unconscious spirit. The previous decisions and beliefs prevent the flow of new information that collides with the old. From this, through the definition of the object, through the label we assign, we condense it into an aspect or separated part of the whole. This is condensed energy and because of this, different and new information cannot flow in or out, or it is done with difficulty. This way the consciousness of the person becomes less fluid. The person will start to live according to a particular belief, with few possibilities of choice on the basis of his/her experience. What happened? In essence, the observer melted with his own belief or point of view and forgot he is the observer, he who put the label, he who judges and defines, and produces neutral energy.

EXERCISE

In this exercise you have to create a new belief that until now has not been yours: For instance, "I am a genius" or "I am a pathological killer" and similar convictions. Choose

something extreme without worrying because this is only an exercise. Close your eyes and feel this new belief, that you didn't previously have, that now however relates to you. Look where you feel it strongest, where it is - if it is in the head, in the body or close to the body. Now perform the collapse of the wave determining, besides the location, other characteristics: magnitude, form, color, weight, energy structures, intensity on the scale from 1 to 10, etc. If it doesn't have characteristics give some to it. Feel it, and then withdraw from the Aspect, looking at it from a great distance, paying particular attention to the limits that define it. Voluntarily and consciously believe in your new belief! Identify yourself the best you can! Just be an actor.

Now enter inside the belief, identify yourself with it and feel it as much as you can! Do this for a few seconds. Pay attention to how intense your new belief is. Then get out, look at it from a distance and observe it as if it were pure. Look at how your new experience gets more spacious, and loses its rigid limits when you look at it as pure energy. Now go to the next part of the exercise. Close your eyes. Find a belief that is already stable, for instance "Men are good", "Men are dangerous", "Women are shrewd", "Vendors at the market are swindlers" or similar thoughts. It is important that this belief be deeply rooted in you. Feel it as strongly and completely as you can! Determine where you feel it with maximum intensity! Is it in the body or out of the body? Observe it with concentration. Give it MEST characteristics (magnitude, form, weight, color, age, intensity on the scale from 1 to 10, temperature, etc). This way, you will perform the collapse of the wave and will have a concrete limited object.

If you feel it inside of you, in your head or body, withdraw from it and observe it as floating in front of you like a ball. If you feel it close to your body, withdraw a bit backwards. Observe it as condensed energy. Now enter in this aspect, in your belief, and identify yourself completely with it. Do this for a few seconds. Pay attention to the difference in the intensity of emotions in relationship to the previous creation, of the first part of the exercise, which wasn't the one you established, but one you had voluntarily created. The belief seems stronger, more condensed and more palpable when it is established and old and we feel it as if we were compressed.

Remove yourself from this belief or from this condensed Aspect, move back, away from it and observe it from a great distance. Notice the change in your experience and how the belief loses intensity. This shows you how distancing the experience, which turns us into an Observer, decreases the intensity of the effect of the experience on us.

The form and other characteristics of our experiences that differ from the environment create an illusion of separation, although making it possible to have determined experiences in life. If there weren't any identification with these separate Aspects, man would only live in an undifferentiated sea of energy, like a newborn. Today the psychoanalytic affirmation that a newborn only lives in an amorphous, undifferentiated sea of energy is largely accepted. However, to be able to have some experiences and live in this world, we divide this undifferentiated One into an endless number of parts, limiting it and attributing diverse characteristics that distinguish it from the base from which it was derived, so that it acquires an individual existence. The disappearance of differences results in their fusion and precise identification. This will be shown to you with the procedure recommended by Stephen Wolinsky for conflict removal.

Choose two of your **opposite** beliefs or decisions as two aspects of yours which make a conflict. For example, a decision "I want to change my life", the other "I want everything

to remain as it is". Or "I want to stop smoking" and "I want to smoke". Choose two aspects that really exist inside of you. This means they must be opposite or contradictory. Carry out the collapse of the wave as you learned, giving the usual characteristics to the Aspect (magnitude, form, weight, color, age, intensity on the scale from 1 to 10, temperature, etc). Identify yourself with this first Aspect, melt inside and feel its reality as much as you can. Get out from this experience, retreat to the Observer's neutral point of view and feel free from all emotion or experience.

Now pay attention to the other Aspect, which is in conflict with the first. Carry out the collapse of the wave as you learned, giving the usual characteristics to the Aspect (magnitude, form, weight, color, age, intensity on the scale from 1 to 10, temperature, etc., melt inside and feel its reality as much as you can. Detach from this experience, retreat to the Observer's neutral point of view observing other aspects at the same time, as parts made of the same energy. Skip all the differences previously seen and observe the process that should unwind rapidly in front of your eyes. The parts that were in conflict melt into one and the conflict disappears.

Sri Ramakrishna spoke of this process using a simple metaphor. When we look at trees from nearby we see great differences in height, magnitude of the trunks, branches, color of the bark and foliage. But when we look at them from afar we see large woods as an inseparable whole.

9.

SPACE AND TIME

When we observe the explosions of gigantic supernovas in the distant galaxies with the new Hubble telescope, the most powerful up to now, we see events that happened millions of years ago. For light to reach us from these galaxies a vast amount of time is needed. This means that the more we look into cosmic space, the more we see in time, because we are observing the far away past. This also means that time and space are inseparably connected in a unitary field and for this reason, physicists refer to this field with the common expression space/time

The long experimental practice of teleperception used by the American secret service, and some private organizations, brought new questions about the nature of space and time, because the way science had regarded them had been surpassed. Scientists were confronted by a great enigma. How can it be possible that people with teleperception immediately come into contact with unknown locations in the universe in the present, past and future? What happens to space/time?

According to the principle of non-locality (overcoming space and time because at the level of elementary particles they don't exist) in quantum physics, that was proven in 1982 with the experiment of Alan Aspect that we already described, time and space only exist at macro level, where the laws of Newton's mechanics reign; however, at macro level of the quantum field or Sunyata they don't exist.

Einstein was evidently wrong when he rejected the principle of non-locality in quantum mechanics. His attitude was the result of his skepticism in accepting all the consequences that originate from non-locality or omnipresence, applied to both the material and social world in which we live and to our conception of the nature of reality. Speaking in layman's language, this means that Einstein's belief that the speed of light is the last frontier beyond which you cannot go is inaccurate.

The data of quantum physics, that are continually verified with clever experiments, unequivocally point out that our apparent world at its base has an invisible reality that is non-local or omnipresent. In this reality, space doesn't exist and is not subject to time, be-

cause at this level time doesn't have any importance. This means that any element of our universe (whether a living being or so-called inanimate matter) is separate from others, although at the level of daily life and cosmic manifestations it seems the contrary. This image almost coincides with the holographic model given by David Bohm that expounds the paradoxical conclusions that originate from quantum physics.

I will introduce Bohm's theory in more detail in the chapter "Quantum Metaphysics of David Bohm". Here I want to briefly point out the essential elements of his theory. The base of life and of all our universe is constituted by an Implicit Order, that connects all sensitive Beings and develops in reflection, similar to an image in the mirror, that I call Explicit Order, which means the reality that we perceive in a limited form through our senses and our daily reality. After the realization of every potential from the implicit order in the manifest world, follows a return at the base of life, when the individualized point of consciousness becomes unconscious again. However, when it manifests in the field of Explicit Order it brings into the field of consciousness apparently new information that will appear holographically in other points of the consciousness.

The key to widening our narrow system of perception is to open ourselves towards the deeper reality and multi-dimensionality of the eternal present moment. It means becoming aware that we don't move from a way of living an experience to the next moment, but we move from the first projection to the second, to the third and fourth on the eternal screen of consciousness, which is based on the present moment, on the omnipresent Static, Sunyata or quantum field.

Our projections are innumerable and always changing, but actually only one moment exists - the present. This eternal present moment doesn't move continuously but is always here and now, as the screen doesn't move, but immovable it receives the projections of the variable moments. There is an immovable, static point at the base of all of our experiences! Therefore, we have the mistaken tendency to accept that these continuing projections mean that time passes, that continuing moments exist that will bring us into the future, while in reality we are always in the here and now.

When we observe the manifestations and the events of the world in which we live it is as if we were looking at a landscape from the window of a train that is moving very quickly. What passes by we see for a moment; however, it immediately disappears. The tree that we perceived for a moment from the train window we cannot see anymore; however, this doesn't mean that the tree has stopped existing. We only need to find a way of seeing it again, for instance, by sticking outside the window and seeing the entire view at once: what stayed behind us, what is near in front of our eyes and what still has to come, that will be our future experience.

The path of spiritual evolution is nothing else other than the gradual observation of the screen of Pure Consciousness as the basis of our Being, and contemporarily as the basis of the whole universe. This observation at the same time means non-identification with transitory contents, which appeared as projections and with which we identified.

In the natural sciences we have observed for a long time a strange phenomenon that happens in America during strong tornadoes. Tornadoes are winds of exceptional strength that have a vortex in which a terrible energy develops, and the movement of the masses of air can reach hundreds of kilometers per hour. From time to time, after a tornado, people found straws not only penetrated through trunks and telephone poles, but also through win-

dows. It seemed as if someone had melted the glass, pushed in the straw and then cooled the glass so that it could consolidate again. In every case the glass had melted around the straw. Fred Alan Wolf, one of the most famous quantum physicists, offered an explanation for this phenomenon: it seems that a terrible energy in the center of the tornado, equivalent to the explosion of about ten nuclear bombs, did something to time. When it reaches a determined angle the tornado twists, curves and slows time down while the earth turns, so that two things can occupy and divide the same space as the glass and straws. In this phenomenon, the angle with which the vortex of the tornado spins is of great importance.

Not long ago, a similar phenomenon was observed that remained incomprehensible according to classical physics. In certain coal mines, coins were found in the deep layers of earth. This would not have been strange if these coins had not been inside coal masses and minted rather recently. Only some quantum physicists had the courage to offer an explanation of this phenomenon, and it is the same as the one generated by the tornado.

Such data attract the attention of avant-garde scientists, and for the people oriented towards Spiritual development it can be a stimulus for reflection, especially in the phases of personal development after Sunyata. Because with Sunyata begins a new phase of Spiritual development. At this moment it would be too early to speak of this. For the Seminar, for our practical exercises, it is important to notice how in life situations time acts on the reality we create. To observe this aspect of our experience that we call time the first step is to go out of time and become an observer. Entering from the observer's point of view carries man out of time. This way he separates from time. When you live an undesired experience, for instance when you feel sadness or pain, you have the feeling that it will never end. However, if you look at the event in a temporal continuum you will reduce the effect of time on yourself.

In one exercise, the attention of the Seminar participants follows the development of the content of consciousness like a wave that comes from the formless sea of Sunyata through the sharp observation of its phases: beginning - middle - end. It begins the moment when the content of the consciousness comes out of Void (beginning), enters the apex (center) and the moment when it goes back into Void where it came from (end).

In another exercise, the attention of the participant goes to the Void that exists after every sound, that remains unnoticed in daily life. It represents a basis and a permanent background on which human words, the telephone, cars, movements, etc. appear.

The famous psychotherapist, Milton Erickson, whose work provided one of the main components of Neurolinguistic Programming (NLP), determined that unbearable pain has such a profound effect on people because they completely understand time. Old pain, that originates from the past, is stimulated again and also involves the future because man doesn't believe such pain will ever end.

Space is used a lot in NLP to change the structure of one's experiences and to change the experiences themselves. It has been determined that people represent important experiences in their lives through large images that fill their "psychological field of sight". If a therapist induces a patient to represent an unpleasant event of his/her life in smaller images, the same event loses intensity. The identical effect is achieved by widening the space around the psychic image that represents the experience. This can be verified in a simple way.

Close your eyes and choose an old memory that often comes to mind, in which you are

with people with whom you are emotionally involved, for instance, your parents or friends. Include yourself in the memory, which means don't look at yourself as if you were on a screen, but be inside the experience! See the whole event except yourself. To perform THE COLLAPSE OF THE WAVE, give specific characteristics to this event, as you have already learned, which are shape, magnitude, intensity, etc. You can do this very quickly now. Go inside this experience completely, identify yourself with it and feel it as much as you can.

Now withdraw and go to the observer's point of view and observe the shape of this memory. If you lose the image create it again. Notice the space that surrounds the image. Widen the image and notice how the memory loses a part of its intensity when it is included in a wider space. Then substantially magnify the image, so it fills your entire field of sight. Notice how this experience acquires intensity and importance for you.

10.

NON-LOCALITY OR OMNIPRESENCE

What does Non-locality mean? Before defining this idea, let's see what "località" or "local" means in physics. This concept was explained by Nick Herbert in his book "**Quantum Reality**": *"The essence of a local effect is a direct contact – as simple as a punch on the nose. "A" locally influences "B" when it comes in contact with "B" or when it comes in contact with something that is in contact with "B". The flywheel of a car is a typical local mechanism. The movement is transported from one wheel to the other. If a wheel is removed the movement stops. Likewise, the local interaction cannot pass space without an intermediary. In a Non-Local interaction there is a jump from "A" to "B" without touching anything between them."*

To explain the action classical physics supports the idea of a "force field", which is usually explained as an exchange of particles with which interactions are achieved among separate objects in space or time. An example of this is the gravitational attraction between the Earth and Moon in which the existence of particles called "gravitones" inside the field of gravitation is assumed.

In an interview published in the magazine "**High Frontiers**" Nick Herbert says: *"When we speak of locality we have an additional limitation in the fact that nothing travels faster than light...and the reason for this is not someone's arbitrary fancy, as if there was a cosmic police officer that prohibits a higher speed ... There is a more important reason for the limitation of the speed of light. The reason is to prevent the "contamination" of the present. If things could travel faster than light the present would be poisoned with all the possible things coming from the past and the future..."*

"In a certain way, the speed of the light is an elegant sharp cone that separates the past and the future, and on the top of this cone is the present. If objects could travel faster than light, this cone would disappear. If the reality in which we live in was Non-Local "time machines" would be possible and the most insane things would happen. Therefore this is the principal reason for the limitation of the speed of light in physics; it is the limitation of locality."

Bell's theory states that reality is Non-Local. Nick Herbert consequently says: *"John Bell says that reality is Non-Local ... he says that an event can influence another before it happens. When events come faster than the speed of light, this is possible, and auspicious! When we will have*

surpassed the speed of light, future events will influence the past. Physics guarantees it!”

Bell's theory confirmed that at quantum level information travels faster than light, but it travels momentarily, more precisely, contemporarily, to distant points. What prevents the general acceptance of this fact is that this momentary voyage is not evident in our four-dimensional paradigm of space and time. Regarding the reasons it is withheld from the laical and scientific public, this is what Herbert says: *“There are a lot of things that are held distant that regard physics and consciousness... The Bell theorem was proven in 1964 and still isn't taught in schools and you won't hear them talk about it on television on programs that deal with scientific discoveries. The theorem has been proven and nobody has found a weak point. The test is so simple that middle-school students can easily understand it... this means that it can be understood also by physicists. They have tried in different ways to ignore it, but cannot contest it because it is so simple.”*

Until Bell's theorem the scientific establishment had persuaded humanity to believe that the universe is local. Now science knows the truth, although you will still hear the old lies. Nevertheless, there is no way of removing the pole stabbed in the heart of locality. Non-locality is the fundamental factor of the universe; it doesn't belong to any scientific method or observation of transitory reality. Ignoring Non-locality means repeating the old story of human reluctance to change the established perceptions of the world, because they provide a feeling of safety. As a cynical avant-garde scientist said, nobody wants to change except a baby that has wet its diapers. At a higher critical level Von Weizaker says: *“Science... avoids the most fundamental matters. The characteristic physics, as practiced today, is not to ask what matter is, the characteristic of biology is not to ask what life is, and of psychology is not to ask what the soul is... “*

Some opponents of quantum physics challenge its concepts for ideological reasons; however, there are some people who are really blind in front of new facts. These facts shatter on the selective filters created by their deeply buried beliefs. These cognitive filters allow in only data that agree with them, rejecting the rest. On this way of living reality selectively, which often blinds man to all impressions that are contrary to his beliefs, the experience made by Charles Darwin and written in his **“Diary”** is very enlightening. Darwin, the creator of the Evolution Theory, traveled on his big ship **“Beagle”** for many years around the world, acquiring data for his theory. His trips brought him to the Land of Fire in South America. The expedition needed food and water, so they anchored the ship 300 meters away from an Indian village of fishermen. Darwin, with some officers and sailors, took a boat and went to shore. While they were getting nearer to the village a crowd of people assembled on the shore. The officers bargained with the Indians, and distributed their offerings for such occasions while Darwin talked to them through an interpreter. He was mostly amazed by the fact that the Indians admired the crew's courage because *“ they had crossed the great ocean on such a small boat.”*

At first Darwin thought it was a mistake in the translation and asked the Indians to repeat the sentence. Again they said the same thing, while pointing to the small boat with which the expedition had reached shore. Darwin tried to correct their strange mistake, explaining they had not crossed the ocean in that small boat but on a bigger ship and pointed to his ship **“Beagle”**. Only then did he realize the reason for their mistake. They had a deeply rooted belief that it was impossible to build bigger boats than theirs and – this is unbelievable - nobody among hundreds of men, women, children could see the enormous ship anchored out at sea. Except one man. He was the Shaman of the village, who had been

taught from early childhood to see invisible worlds. Since they remained at the village for some time, Darwin noticed that after several days, by making comparisons with things that were known to the Indians, the Shaman had succeeded in making all the inhabitants of the village see the ship.

Classical physics has been founded upon the doctrine of “local realism”. After all, Locality means that the influence of one thing on another, without an intermediary, is not possible. We cannot enter into a relationship with an object without coming into direct contact with it, or without sending it a kind of signal that serves as a connection between us. Einstein inflexibly believed in this theory, which has been used as the principal objection to quantum physics. The attitude of the New Age should be different and in harmony with the words of Henry Bergson (beginning of this last century): “For a conscious person to exist means to change, to change means to mature, and to mature is the endless creation of oneself

Bell’s theorem on Non-Locality states in essence that at subatomic level, things are inseparably connected as part of a whole. For instance, if you send two protons in opposite directions and you change the polarization of one of them, contemporarily the other proton changes its polarization no matter how far apart they are (as described in the above-mentioned experiment carried out by Alan Aspect). This experiment, which has been repeated many times, forces us to abandon the realism in the subatomic world. The abandonment of realism in this region also means that the particles don’t have real characteristics until we observe them, which means when we measure them. Actually, if nobody observes a particle we can say that it exists only as a possibility, which means a determined probability.

Non-Locality, or Omnipresence, means accepting that particles, magically and mysteriously, temporarily communicate with one another. As we saw previously, protons know precognitively what kind of experiment they will undergo, what awaits them in this experiment and with intelligence, cleverness and insight, they avoid the traps set by the explorers.

EXPERIMENTAL TRIALS OF NON-LOCALITY IN MAN

Until recently it was possible experimentally only to prove Non-locality at the subatomic level. However, things change even in observable daily reality. The existence of Non-locality, of the inseparable connection between human beings, is supported by the experiments performed by Jakob Grinberg Zylberbaum, at the National Autonomous University of Mexico. In more than 50 experiments, Zylberbaum worked with couples that were emotionally involved, requiring them to meditate simultaneously for twenty minutes and to keep in close physical contact. Then he put them in faraway rooms to avoid the transmission of electromagnetic waves, which some scientists thought served as signal transporters in extrasensory communication among people. At the same time, one of the subjects was stimulated and not the other. The situation resembled Alan Aspect’s experiment, where the two protons changed polarization. The subject that was stimulated received impulses at random intervals, so neither his partner nor the researcher knew when the

impulse would come. For the entire period, the partner that was not stimulated remained seated in a room that was far away, relaxed, eyes closed, with the instruction of feeling his partner's presence, even if he did not know about the stimuli he was receiving.

A series of hundreds of different impulses were applied - a flashing light, sounds, and a brief electroshock on the fingers of the right hand. Both subjects were connected to special electroencephalograms that measured the reactions of their brains. At the end of the experiment the synchronization of both electroencephalograms was checked and it was complete in 25% of the cases. In the control group there was no synchronization. The electroencephalograms of the people that had an emotional contact were particularly significant. A complete correspondence of reactions existed in their brains, which testifies to their strong feeling of Oneness.

The data of modern psychotherapy complete the parapsychological experiments on the abilities of the human spirit to penetrate beyond the limits of personal sensory experience. Stanislav Grof's research, which he performed for more than thirty years, was the most significant. Grof's results suggest that it is essential to complete the map of the human spirit with some transcendental experiences. His research points out that the transcendental region is able to mediate between our spirit and practically any part or aspect of the manifest world.

Grof achieved his results by examining patients in altered states of consciousness, provoked by psychedelic drugs or with the so-called holotropic breathwork. Altered states of consciousness include most of man's psyche, because a normally aware consciousness resembles the summit of an iceberg, as William James noted in the last century. Men in many primitive societies already knew how to apply corresponding stimuli that included the totality of the psyche. For instance, people belonging to the Kung tribe of the Kalahari desert were able to contemporarily enter an altered state of consciousness. Other cultures used as stimuli rhythmic dances, gloomy songs, turning in circles, drumming, hunger, sex and sensory isolation. Today researchers of the consciousness have rediscovered these procedures because altered states of consciousness have the tendency to make evident our contacts with other people and with other manifestations that surround us.

Grof discovered some hierarchical levels in such connections. In the experience of "dual unity" the patient in an altered state of consciousness weakens and dissolves the limits of the body and feels a fusion with another person in the state of Oneness. In this experience, despite the fusion with another person, the person maintains a consciousness of his/her own identity. During a stronger and deeper "identification with the other person" the person has a feeling of complete identification with the other Being up to the point where he/she loses awareness of his/her own identity. The identification is complete and complex. It includes body images, physical emotions, reactions and emotional attitudes, mental processes, memories, mimics, typical gestures, body positions, ways of moving and even changing the voice. The other person can be near or even absent. This can be a person from childhood or an ancestor, or even a person from a previous life.

In the "identification of group and of group consciousness" there is a further expansion of the consciousness and decomposition of the ego. The person no longer identifies with individuals, but with a group of people that have a common bond in race, nationality, religion or other characteristics. The depth, proportions and intensity of this experience can be exceptional: the person can relive the suffering of all soldiers on all battlegrounds from the beginning of history, the desire of all revolutionaries of the past to demolish ty-

rants or the tenderness, devotion and love of all mothers towards their children. The identification can be focused on any political or social group, continent or race or all believers of a religion.

“Identification with animals” goes outside of the limits of transpersonal human dimension. It consists of a real and complete identification with different kinds of animals. The experience can be authentic and very exciting; it can include body images, specific physical feelings, instincts, perceptions of the environment and corresponding emotional reactions. The nature and course of such experiences differ from simple human experiences. They surpass even the liveliest imagination.

At times there is an “identification with plants and botanical processes”, although you rarely encounter it in practice. In some situations people have the strong feeling of becoming a tree, flower, wood or plant. In an even more universal experience of “oneness with life and with everything that has been created” a great expansion of consciousness may take place, embracing the totality of life on this planet, including the whole of humanity, flora and fauna. The person identifies with life as a cosmic phenomenon.

On the basis of the collected data Grof concluded that every process in the universe observed objectively in a normal state of consciousness, could be experienced subjectively in altered states consciousness.

The cosmic dimensions of such experiences in altered states of consciousness can include the whole planet Earth — and then the person’s consciousness becomes planetary. Earth is therefore experienced as a complex Being, on its way towards evolution, integration and self-realization. In “extraterrestrial experiences” that represent the further expansion of the consciousness, other terrestrial bodies have been included in the identification, astronomical processes, entire galaxies and the whole cosmos. The person experiences a trip to the moon, sun, other planets, stars and galaxies. He can experience explosions of gigantic supernovas, quasars and pulsars, cosmic black holes, anything having cosmic proportions. Experience can simply be lived as participation in the events or as identification with them. In the relatively rare experience of “identification with the cosmos” the subject has a strong feeling that his consciousness includes the whole cosmos.

According to Grof’s research, later confirmed by many transpersonal psychologists, all the divisions and limits in the universe are deceptive and arbitrary; in the last analysis, cosmic consciousness is the only one that exists. The question is, of what nature is this “cosmic consciousness” - or some other omni-connecting fact - that connects our psyche with the great world?

Trying to find the solution, Jung paid attention to the similarity of unconscious individual processes to myths, legends and fables of different cultures in different periods of history.

Jung determined that individual spiritual experiences and the collective material of mankind contain common themes. This made him suppose the existence of a collective aspect of the human psyche, the “Collective Consciousness”. The dynamic principles that organize the material in the individual consciousness are Archetypes. They cannot be represented alone in the consciousness as they are; however, their action is observable through archetypal images and ideas. We could say that they represent the potential in the invisible layers of the psyche, or in the Implicit Order of David Bohm, and the consequences of their actions manifest in the consciousness within the context that we can call

Explicit Individual Order.

Jung and the physicist Wolfgang Pauli saw a similarity between unconscious psychological processes and the events at nuclear particle level in physics. Jung was attracted by the following idea. Just as in the psyche there are “non-representable” entities or Archetypes, in the physical universe similar entities exist – micro-particles as substantial elements of the universe, also impossible to describe precisely. Jung concluded: “*When we observe the existence of two or more non-representable phenomena there always is the possibility - that we usually allow to escape - that we are not dealing with two or more factors, but only one*”. The common factor, at the basis of the non-representable phenomena of physics and psychology- Jung named it “*unus mundus*”- is one world. Unus mundus, the fundamental reality that is not alone for itself, is neither of a physical or psychic nature, but arises out of both spheres.

Jung’s research, parallel with the work of quantum physicists, has created a fertile field - a deeper reality that connects one human spirit to another and the human spirit to matter. Such an attitude started penetrating into the current research of the consciousness. At this moment, most researchers seek explanations for psychological phenomena in the physical processes of the brain. However, from now on, to explain mental events, we must not only include the activity of the individual consciousness, but also the thin contacts that connect a person’s consciousness with the consciousness of others and with the world in its totality.

11.

QUANTUM METAPHYSICS OF DAVID BOHM

The man who transformed quantum physics into quantum metaphysics, David Bohm (1917-1992), was not only one of the greatest quantum physicists but also an important philosopher. His doctrine integrated the discoveries of Albert Einstein, who considered him his successor in quantum physics, and to the surprise of a lot of orthodox scientists, also synthesized the doctrine of the ex-theosophist Jiddu Krishnamurti. Bohm truly understood Einstein's observation that science without religion is lame, and that religion without science is blind. In his version of metaphysics, science started to walk and religion acquired sight. He introduced this concept more completely in his book "**Totality and Implicit Order**". Bohm reached universal truths in an intuitive way and introduced them with a language that was contemporarily the language of physics, philosophy and mysticism. In his vision of the world, physics and cosmology are universal and so advanced that few people had succeeded in understanding all the implications. Eminent physicists thought they were too mystical and only a few mystics were able to follow their scientific interpretation. One of these was Jiddu Krishnamurti.

Bohm redefined physics. For him the essence of this science was not in mathematical equations, in forecasts or in control of the manifestations. Although these elements occupy a central place they are not of essential importance. According to Bohm, physics is the science of nature and man and our comprehension of all their qualities. He observed nature as an inseparable totality, in which its endless genuine basis develops in the visible, material and provisional world of our daily life. He was convinced that human thought is able to understand a more developed order but that only what transcends thought - intuition and direct vision - has access to the Implicit Order of things. Suddenly inside Implicit Order, thought and language betray us and then only sacred silence can discover truth. This silence is the word of the whole universe expressing itself through us, in life, whose substance is unity and not Spiritual separatism.

For those who have understood quantum mechanics, Bohm has portrayed our world as a theater of interconnection and interdependence, of immediate and momentary com-

munication, a world of Omnipresent Oneness. Prone to the marvelous possibilities announced by the synthesis of science, philosophy and metaphysics, he became the living example of his ideas. Many people who knew him described him as a secular saint. He had the qualities of a visionary who attracted others and inspired them. He believed in a world that had a veiled deep sense, intelligence, and Spirituality, in which the Implicit Order was expressed as a vital force in our explicit lives.

DAVID BOHM AND KRISHNAMURTI

In exploring the true center of life with scientific research, Bohm verified that the long course of physics brings us to metaphysical waters and that his physics turned into a philosophy of life and nature. In his personal evolution, from scientist to philosopher, Jiddu Krishnamurti had a decisive role and, thanks to him, many personal and philosophical dilemmas were solved. According to Bohm, Krishnamurti appeared to him as an integrated person who offered solutions for the eternal matters of humankind.

Krishnamurti represents an exceptional phenomenon in Perennial Philosophy. He refused to be a Master for anybody and rejected the value of any Path intended to express the constructs of the ego, which cloud the observation of Truth. The doctrines are important, he said, and all commentators and interpreters do is alter their original meaning. It is advisable to go directly to the source, to the true teachings and not to rely on authorities. He also had a great number of followers who considered him the supreme authority, because he was devoted to stimulating a total transformation of the human being. The well-known writer of Spiritual literature, Dr. Larry Dossey, described the influence of Krishnamurti like this: *“The writings of Krishnamurti have changed my life as they have influenced the lives of thousands of people all over the world. His books have to be considered for what they are: sacred literature ... on one occasion, Einstein asked himself if ‘The universe favors us? And we can answer: ‘It is necessarily; as said by Krishnamurti’ “*

The story of Krishnamurti’s life is fascinating. His childhood was full of dreams and visions of spirits and divinities from Hindu mythology. When he was 14 years old the well-known theosophist Charles Leadbeater saw him on the beach of Adjar and was astonished by the greatness and shine of his aura. Leadbeater had written a book on how to see an aura and, together with the chief of the Theosophical organization, Ann Besant, was regarded as the greatest expert in this field. This meeting on the beach was of great importance for the whole environment of western Perennial Philosophy, because Leadbeater identified Krishnamurti as the person who would become the “carrier” of the manifestation for the new Master, Maitreya.

In 1911, the Order of the Star of Orient was created, an organization that would sustain the preparation of Krishnamurti and his acceptance into this role. Leadbeater and Ann Besant submitted Krishnamurti to a special psychic training, similar to the education of the Dalai Lama. At 27 years old, Krishnamurti had begun to have incredible physical and occult experiences, he had live visions of Maitreya, who had also been seen by other theosophists close to him, and in 1928 he started to speak as Master: *“I am one with the beloved – whether you consider him Buddha, Maitreya, Krišna, Christ or any other name”*. However, at the same time he had admonished theosophist masses not to undertake in an uncritical idolatry: *“If a person is able to tell you that I am a World Master, what interest does he have; can this*

change the Truth? What comprehension would be born in your heart and what knowledge in your spirit? If you depend on an authority you build your foundations on the sand and sooner or later a wave of sadness will arrive and will take it away."

Krishnamurti's opposition to the creation of a cult of his person became stronger and stronger and the following year, to the great disappointment of many theosophists, he denied being a Master and invalidated the Order of the Star of Orient. He accompanied this action with these words: "*I believe that Truth is a land without Paths and that you cannot get near Truth through Paths, religions or sects...*" (I explain these events in detail in my book "**Psychonauts of the Internal Worlds**"). A non formal doctrine on the deepest transformation of the human being filled the rest of Krishnamurti's long life (he died at the age of 91). Many centers have been created that expose this doctrine and his teachings through books, audio and video tapes and personal contacts reached thousands of people and it changed their lives in meaningful ways. It influenced a large number of people: Aldous Huxley, Bernard Shaw, Rupert Sheldrake, Henry Miller, the well-known Kung Fu expert Bruce Lee and the very popular alternative medicine writer Dr. Deepak Chopra. David Bohm was greatly influenced by Krishnamurti's views and life philosophy.

Daily contacts and long discussions with Krishnamurti definitely gave form to Bohm's image of the world. The initial influences on him were of Einstein and Gregory Bateson. The latter wrote: "*The individual spirit is essentially present not only in the human body, but also in paths and messages outside the body; There also is the Big Spirit, and the individual spirit is on one of its sub-systems. Probably the Big Spirit, or what we call God... is immanent to the interconnected social system and to planetary ecology*".

Albert Einstein completed Bateson's belief with this famous quotation: "A human being is part of a whole, called by us the Universe, a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest - a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest us. Our task must be to free ourselves from this prison by widening our circles of compassion to embrace all living creatures and the whole of nature in its beauty."

The same way of thinking was sustained by one of the fathers of quantum mechanics, Erwin Schroedinger: "Evidently there is only one possibility, unity of human spirits or of their consciousness. Their multiplicity is an illusion; in reality there is only one spirit".

Bohm continued developing what his predecessors had done and getting down to the true basis of life, where he found the Oneness that others before him had lived in their illuminating visions: "*Deep down inside humanity's consciousness is One. We can unquestionably accept this with immovable confidence, because even in void matter is One; the reason why we don't see it is that we became blind. If we don't put absolute limits between human spirits.... It's possible that they unite as one spirit*".

From David Bohm's work it is possible to understand that following the attitudes of his predecessors as a starting point he moved towards the realization of a new paradigm, which involved unexplored spheres of science and philosophy. It seems that his destiny was to investigate faraway horizons, towards which he was attracted, and that the people who came after him would continue his research exploring the limitless oceans of quantum philosophy.

The dualism of spirit and matter, overlapped by the physics of Isaac Newton and by

the philosophy of Cartesius, reigned as a dominant paradigm in the last three centuries. In such a vision of the world, reality was experienced as separate and independent from the observer. The observer had been reduced to an aspect without relative importance in the universe, and its consciousness a collateral subjective phenomenon of the objective reality, which means that consciousness decreased up to a point where it was considered of no importance in relationship to matter and its laws.

To David Bohm, the dichotomy of spirit and matter served nevertheless as a starting point to indicate the deeper and subtle levels of reality. We could say that Bohm constructed a bridge over the schism between spirit and matter, going deeply under the true basis of reality, where the fabric of the manifested world is woven. At the roots of the world of visible reality or of Explicit order, there is an immaterial sphere of pure consciousness of Implicit order, from which all the observable phenomena develop.

Does the quantum vision of the human being bring human consciousness back to the central point of the universe, where Copernicus and his heliocentric theory had mercilessly expelled it? Although many scientists are contrary to this idea, the new discoveries of quantum physics force us to accept the possibility that the universe is at its basis, conscious. This Omnipresent and Omni-penetrating Consciousness manifests as an invisible whole, from the biggest and most palpable manifestations as the gigantic galaxies, up to more subtle levels of reality, that we meet at subatomic level. Such quantum animism gives us the image of human consciousness that develops from the ocean of the Omnipresent and Universal Consciousness, through a process that resembles THE COLLAPSE OF THE WAVE FUNCTION in the local form of the observed particle.

Opposite to the approach of conventional philosophy on the incompatible divergences on spirit and matter, Bohm adopted the Perennial Philosophy approach on the complementary nature of spirit and matter, of light and dark, of time and eternity. Explicit Order is only a reflection of Implicit Order, from which it develops into a manifestation. This approach was not original but taken from the mystical doctrines. However, with new terminology and the support of quantum physics, Bohm made a solid step forward possible. In the history of philosophy, science, and western art and in Islamic history, enlightened individuals have appeared, like fireflies radiating the light of such knowledge. Plotinus, the most eminent neoplatonic philosopher, had already in the third century after Christ expressed an idea that we now regard as an early announcement of Bohm's Implicit Order, which was born seventeen centuries later: "*We finally return to the True Being with all that we are and that we have. We return because we originated from it. Looking at the world from the outside we ignore our unity with the world. Looking outside we see a lot of people; looking inside we see only a head. If man could reverse his attitude - with personal effort or with the lucky intervention of the Goddess Athena - he would see God, himself and All.*"

Bohm also found inspiration in the words of the deeply illuminated Jalal al-Din Muhammad Rumi: "You have two heads. The clay head originates from earth, the pure head originates from the sky. The head on the outside is manifested; the original one is hidden."

In a similar way, the mystical poet William Blake exposed this eternal truth in a moment of poetic inspiration: "*God is in ultimate causes and in final effects*".

It is difficult to say when the first evidence appeared indicating the existence of Implicit and Explicit Orders. Some is lost in the myths and legends of ancient times. For instance, in the myth of Osiris, from ancient Egyptian religious philosophy, Set cut Osiris'

body to pieces and scattered it around the whole world, which is evidently the archetypal image of the copenetration of matter with the Spirit.

The basis of Bohm's cosmology is the assertion that reality is a continuous inseparable totality, which is the basis of everything in the universe, of matter and consciousness. It provides the raw material for all entities and manifested events. This unmanifest matrix is called Implicit Order by Bohm. It manifests in different states of matter and energy, from very rough forms, dense and stable, that we perceive with our senses in the dominion of space and time - and this is the Explicit order - up to inaccessible, more subtle forms of matter and Pure Consciousness.

The holomovement is a dynamic region in which and through which everything manifests. Its manifestation potential in the palpable Explicit Order - and this is the dominion of perceived consciousness - is based on the hidden Implicit Order, in which everything is connected and reciprocally linked. This way the entire existence is an organic whole that develops dynamically.

This matrix, or holomovement, is called "energetic sea" by Bohm. Its energy also manifests itself in the world of emotions, in the region of conscious processes and in the moral dominion. Bohm constantly considered ethics because he always thought in terms of values and ethical principles, perceiving the holomovement as the highest dynamism that we can experience. We can say that the holomovement for Bohm is the divine strength and experience, an encounter with the outstanding presence of radiant energy, that manifests more completely in mystical experience and that is outside all divisions and categorizations.

In his explanations, Bohm chose his words carefully, maintaining the strictness of the scientific procedures: "My fundamental idea is to create a new understanding of the order that I call Implicit or undeveloped. It must be conducted in contrast with the existing opinions of order based on the ideas of Cartesius. These ideas in essence describe local order and because of this, they were introduced as permanent characteristics in physics during the last centuries."

As an illustration of Cartesius' perception of the world (that divides reality into spirit and body) we can use a normal picture, in which there is a correspondence between the image and the object that it represents (every point of the object corresponds to a point on the photo). Bohm, on the contrary and for the first time, used the hologram as the paradigm of his Implicit Order, since the entire object is contained in every point of the holographic image. In other words, everything in this universe is part of a greater whole; everything is both a part and continuation of everything, despite the apparent separation at explicit level. However, the Implicit and Explicit are not separate from one another; they melt and co-penetrate. To prove that things can be an inseparable whole, and maintain their uniqueness at the same time, Bohm used the example of the whirlpools in a river, which I mentioned at the beginning of this book. The whirlpools seem to have their individuality and particular characteristics, but it is difficult to say where they end and where the river starts and regardless, they belong to the common flow of the river.

According to Bohm's theory, the universe is organized holographically, which means all characteristics and imprints of the past of this universe are contained in every single point. Introducing Bohm's holographic theory, Richard Talbot compares the universe with a holographic table. "*Saying that every part of the holographic table contains in itself all the information of the whole table means, said otherwise, that information propagates non-locally.*"

CONSCIOUSNESS AND IMPLICIT ORDER

According to David Bohm, just as material phenomena represent manifestations of the Implicit Order, that in developing transform into Explicit, the phenomena of Consciousness can be observed as development without time and space, from which everything originates. At deeper levels of the Implicit order, the material and psychic universe are one; however, we can suppose that there are degrees and many more subtle levels, on which the common ocean of information connects consciousness with unconsciousness and the individual psyche with the collective one. Zen Master affirmations come to mind that say that Sunyata, which is a synonym for Implicit Order, has 18 levels that can be reached in the enlightenment experience.

For Bohm, the difference between Implicit and Explicit order can be parallel terms as for conscious and unconscious processes. Using them we are able to discover the common basis of the different depths in psychology, phenomenology and transpersonal psychology. The individual psyche creates the feeling of “I”, says Bohm, separating from the ocean of Omni-life. This endless potential of all the shed (cast-off) parts of consciousness, that the “I” experiences as if they were external, represents inactive information, the same as the potential of the quantum of electrons before being observed by the Conscious Being. Conscious individual behavior outside Omni-common consciousness, as a wave observed with its collapse, is turned into an individual limited manifestation (particle).

Consciousness of “I” implies unconsciousness of those parts of the Omni-universal consciousness that constitutes the Not-I, because complementary attributes cannot be revealed at the same time. And vice-versa— the unconscious experience, which is of consciousness outside the limits overlapping the “I”, represents the dream or the darkening of consciousness. The form of the elementary particle maintains itself in the manifestation with the contracting and expanding waves that develop from the unconscious field of psychic potential.

Spiritual separatism, in which we experience the universe as a whole of separate and incoherent parts, cuts the contact of modern humanity from the endless energy at the deepest levels of subconscious. Because of this Bohm says that an individual, closed in the straightjacket of the character or mask that comes in the Twentieth century, lives the world as free and separate parts, and himself as one of them. Cut by the contact with the infinite, the individual psyche tightens to the meaningless small. Deprived of the flow of the subconscious, the material world acquires a cold aspect, distant and alienated, without emotions, color and vitality.

Quantum physics, which in Bohm’s vision became quantum metaphysics, and life philosophy brought him to the same results that the mystical poet William Blake reached: the non enviable state in which humanity finds itself, is consequence of the lack of memory of the existence of our infinite source in the depths of the Implicit Order. The state opposite to this lack of memory, state of psyche awakening for the existence of the eternal source, starts with a new way of living life. Bohm says: *“We have seen that man is potentially infinite. Until he attributes importance to the final manifestations that governs his psyche, he will also have a limited importance. However, when the human being will have really understood that humanity*

must not be limited, he himself will stop being limited. He will open to infinite and will be able to react with creativity in every phase of life, whether intellectual and/or collective. We already recognized the new millennium is near, with its archetypical network of cyclical movements of Implicit Order, in the first rays of the new spiritual perception, perception in which humanity rediscovers the power of Consciousness to transform reality.”

Using Carl Pribram’s holographic model for the relationship between the brain and consciousness (on the observation of the world and the holographic psyche see ahead for more detail), Bohm affirmed that in the holocosmic universe everything is connected acausally and that every part contains in itself all the qualities we attribute to God, as the entire knowledge, omnipresence and eternity.

The other result originates from experiences belonging to the Spiritual tradition, because with the divine tradition you can come in contact with the depths of your own being, because its nature is divine.

Bohm was worried about one thing— what relationship was there between thought and reality? He reached the conclusion that we had to reject the opinion that what we think is completely separate and independent from reality. Since the Ego, in relationship to the subject and object, has the tendency to separate the whole into parts and to isolate them from one another, we must reconstruct the Ego so it can harmonized with what it is. The Ego erroneously believes it is independent and complete, and therefore utilizes enormous quantities of psychic energy to maintain these illusions, and that energy cannot flow in more fertile places. The consequence is the pollution of the holomovement in at least two destructive ways. In the first place, the holomovement understands itself in the wrong manner, choosing illusion instead of fact and therefore remaining imprisoned. Secondly, the holomovement divides itself, accepting only isolated I’s instead of the consciousness of humanity as a whole, from which originates the tendency to reduce other Beings to slavery through competition, anger, greed, ambition and selfishness.

The result of both these misguided procedures is a world of common personal suffering, that Bohm and Krishnamurti, like Buddha, see as the primary trait of our lives.

According to the holographic metaphor, the whole is present in every part; everything in one and one in everything. This means that every individual and every group of individuals are responsible for the whole universe. Every person occupies the dynamic center of an enormous personal psycho-cosmos, which is of the overall psychological field. This personal psycho-cosmos is open to the psycho-fields of other beings and particularly includes those with which we are in intimate relationships. In the supreme subconscious and Implicit dominion the whole cosmic reality is included. Here we reciprocally influence each other and are under the influence of what happens overall. Bohm requires us to reject the narrow and selfish individual vision, and to change it with a global whole vision, of frankness towards the world, to learn to accept the primate of the Implicit Order and of the totality in respect to fragmentation. In social reality and particularly in politics this means to accept the primate of humanity on the individual and on limited group affairs.

David Bohm’s ideas represent a plea to the new generation of physicists, psychologists and thinkers of other orientations, for the cooperation needed to construct a peaceful humanity and to strive for the ecological, social and Spiritual promotion of the world in which we live.

12.

HOLOGRAMS, UNIVERSE AND HUMAN CONSCIOUSNESS

In science it's not so rare when two or more scientists contemporarily reach the same idea. This is one of the many illustrations of the Non-Locality or Omnipresence phenomenon. Shortly after the discovery of the hologram, two eminent scientists almost contemporarily reached the same conclusion - the human spirit maintains, cultivates and processes data as in a hologram. It's not a great surprise that one of them was David Bohm, who fixed his eyes on the endless universe. The other one was a man whose working field was apparently narrower. He was the neurophysiologist Carl Pribram. The processes that take place in the human brain were his field of research. In this area up to today, we still haven't found a better explanation than the holographic one, because through it, we can explain how the human spirit is able to maintain and to use an enormous mass of acquired data. Also, when the brain is damaged, memory isn't lost selectively, as would be expected on the basis of the suppositions that determined areas of the brain contain certain memories. Even when part of the brain mass is completely destroyed, the overall memory is preserved, although a little clouded. And this is actually what happens in the hologram.

To further clarify the comparison between brain operations, which are of the human spirit, and the hologram, I will provide other necessary data on the hologram. A hologram is a three-dimensional photo created with the help of a laser. To build the hologram of an object, first it must be captured with a laser ray. Then another laser beam strikes it again and the area where the two laser beams meet is recorded on a film. When the film is developed there seems to be an interlacement of senseless dark and clear lines. However, after being exposed again to a laser ray, a three-dimensional image of the original object appears.

Three-dimensionality is not the only important characteristic of the hologram. If we cut the hologram of a flower into two parts and expose it to the laser, each one of the two parts will contain the entire image of the flower. If we divide the parts again we will see that every part of the film preserved the same original and complete picture, only smaller. Unlike simple photography, a hologram absolutely contains all the information that the first

object contained. The characteristics of the hologram, that we can call “totality in every part”, makes it possible for us to perceive in a completely new way, the organization and order of the world on one side, and the human psyche on the other side.

While carrying out neurophysiological research, Carl Pribram understood the holographic nature of reality. The holographic model attracted Pribram’s attention in solving the mystery of how the human brain preserves such a great quantity of data. Many years of research convinced scientists that it’s more probable that memories are scattered around the brain rather than restricted in specific areas. Karl Lashley determined the following: regardless of what part of a rat’s brain we remove, we are unable to cancel its memory of how to carry out complex tasks that the rat learned before the operation. The only problem Pribram had was the impossibility of finding the mechanism that could explain this strange phenomenon where the existence of the whole is contained in every part. When holography was discovered, he realized he had reached the explanation that brain researchers had looked for without success. The brain simply works in a holographic way; it doesn’t preserve determined memories in a group of cells but records them through a net of neurons as an integral field. If you take a picture with a normal film, you cannot take another picture on that part of the film, because the picture will be overlapped and unclear. In a hologram this is possible. If you change the direction from which the laser beam strikes the image by only a few angles, many other pictures can be taken. To make the picture return from the hologram, the decoding is carried out with the laser ray that falls on the image on the same angle. Some researchers erroneously think that on a hologram as big as a sugar cube, you can place all the data that exist in the Library of Congress in Washington. Since the human spirit acts according to holographic principles, this explains the enormous quantity of data that it preserves and at the same time, accounts for the difficulties we have when we want to remember certain things. When we start thinking, our “mental laser” has to precisely define at what angle it must strike the cerebral hologram to reach the desired datum.

Bohm concluded that individual human consciousness interacts with the consciousness of other people in a holographic way. The consciousness of a person is part of the overall hologram of the whole human race, so that from a single consciousness all data can be extracted of this great whole. This is the main explanation of why and how teleperception works, which Americans have used to obtain data that would otherwise have been inaccessible. Man in a holographic way “knows” what any other human being knows—rather he knows what other people have always known. The problems he has in receiving the data originate from the difficulty of putting his “mental laser” at the corresponding angle, which is essential for the data to come back from memory. The training to develop teleperception is, speaking in a pictorial way, teaching how to adapt our cerebral laser rays.

David Bohm was attracted by the holographic paradigm because he was convinced that the whole universe had a holographic structure and that in this way, many events in the universe and in human life could be explained. This theory is based on facts that I have stressed already many times: all existing matter of the universe as the human brain is created from subatomic particles, that are not actually material but made of concentrated energy. They appear as waves and particles, that are in reality condensed parts of wave fields. This means that the particles are energetic creations, produced by condensed or rarefied energy. These energetic wave fields are the basis for holographic interaction.

Alan Aspect has determined, as I have already stated, that subatomic particles mo-

mentarily communicate — no matter the distance. More precisely, they are parts of the same whole, whether they are ten meters or ten light-years apart. It is as if every particle knows what the other is doing and inside it things happen at the same time. The problem with Aspect's experiment is that it disputes Einstein's theory, claiming that there is nothing that can travel faster than light. Since traveling faster than the speed of light means the collapse of the time barrier, some physicists tried to reject Aspect's discoveries. However, after him many researchers successfully repeated the experiment, so that now its results have been adopted as a scientific fact, which brought on ample interpretations of the results. David Bohm, for instance, emphasizes the fact that Aspect's discoveries point out the non-existence of objective reality, that despite its apparent solidity and stability, the physical universe is in essence a ghost, an enormous hologram.

In most of its history, Western science considered that the best way to understand physical phenomena, whether dealing with the human body or the atom, was to divide them into elements and then separately study every one of them. The hologram indicates that some things or manifestations in this universe are not suitable for this procedure. If we try to divide something that was built totally in parts, we won't get parts from it, but simply a smaller whole. This suggested to Bohm a different way to appreciate Aspect's discovery. He believed that the reason that subatomic particles stay in contact with one another, despite a mutual distance, is not the fact that they send each other mysterious signals faster than light, but because their state of separation is an illusion. He declared that at a deeper level of reality such particles are not individual entities, but parts of an elementary reality.

To help represent this idea, he offered the following example. Imagine an aquarium in which there is a fish. Imagine you are looking at the aquarium through two cameras, one of which is placed in front of the aquarium and the other on the opposite side. While you are looking at the images in the two monitors it is possible that you think that these are two different fish, because the cameras are situated at different angles and the images differ. However, if you continue observing the two fish, you will finally understand that between them there is a precise link. When one turns the other also turns in an opposite yet correspondent direction. If you do not understand the meaning of the link between the two images on the monitors, maybe you will conclude that the fish communicate with one another, but naturally this is not true. This is what happens between the particles in Aspect's experiment. According to Bohm, the contact that is apparently faster than light says that there is a higher level of reality that we are unable to see, because this is a dimension higher than the dimensions in which we live, and our life dimensions are represented by the aquarium. We see objects, for instance subatomic particles, says Bohm, as separate from one another, because we see only a part of their reality.

Subatomic particles are not separate parts but aspects of a deeper and more elementary unity that is holographic and inseparable, like the image on the holographic table. And since everything in physical reality is composed from such images, the universe itself is an enormous projection or hologram.

Besides the characteristic of "wholeness in every part" the universe also has other amazing attributes. If the state of separation is deceptive this means that at a deeper level of reality all things in the universe are infinitely interconnected, because it is substantial "material" of all that exists. Elementary particles that compose the human brain are connected with the particles of every fish that swims in the oceans, with the particles of every heart that beats and of every star in the distant galaxies. Everything penetrates everything

and although the innate tendency of human nature is to divide, categorize and classify, all separation is artificial, because all nature is a firmly woven net without holes.

In the holographic universe we cannot observe time and space as foundations, because ideas like location in space collapse in a universe in which nothing is really separate from any other thing. Time and three-dimensional space as the image of those fish on the monitors, must be observed as projections of a deeper order. At this deeper level, reality is like a super-hologram, in which past, present and future exist at the same time. This indicates the possibility that with the help of corresponding tools, one day it will be possible to reach a super-holographic reality and to extract scenes from the most remote forgotten past.

Bohm concludes that we don't now have the opportunities to know what is still hidden in the super-hologram, but we cannot say there is nothing anymore. Maybe the super-holographic level is simply a stage behind which infinite further development awaits?

Some researchers noticed that many parapsychological phenomena become more comprehensible within the holographic paradigm. In the universe in which individual brains are aspects of an inseparable whole of a larger hologram, and everything is connected, telepathy probably represents an approach to these data at holographic level. If these are parts of a whole, it is easier to understand how information travels from the psyche of one person to the psyche of another, even if they are apparently distant in space.

Stanislav Grof affirmed that the holographic paradigm offers a model for understanding many puzzling phenomena regarding certain people who have experienced altered states of consciousness. In the fifties, during the study of LSD as a therapeutic tool, Grof had a patient that suddenly was convinced she was the female of some kind of prehistoric reptile. During these hallucinations she not only described in a very convincing way how she felt in that body, but affirmed that the males of that species had a colored spot on the head. Grof was amazed because the woman had no previous knowledge in that subject, and later in a conversation with a zoologist, he found out that certain kinds of reptiles have colored areas on the head that have an important role in awakening sexual impulses. That woman's experience had not been the only one. In his research Grof met patients that regressed and identified with almost any kind of animal that had come before man in evolution. He found that such experiences contained obscure zoological particularities that later resulted in being exact. The regression into the kingdom of animals was not the only amazing phenomenon that Grof encountered. He also had patients who entered a type of racial unconsciousness. People with little education suddenly, in altered states of consciousness, gave detailed descriptions of funerals in ancient Persia and scenes of Indian mythology. In other situations they described in detail out-of-body experiences or precognitively observed the future and returned in past incarnations.

In the following research, Grof also confronted the same experiences without the use of LSD. Since these kinds of adventures surpassed the usual limits of a person and the limitations of space and time, he called them transpersonal — and soon founded Transpersonal Psychology. Other researchers with similar experiences got together with him even though nobody was able to indicate the mechanisms through which these unusual psychological phenomena could be explained. The situation changed with the appearance of the holographic paradigm. If the human spirit belongs to a continuum, connected not only with every other spirit that exists or that ever existed, but with every atom, organism or area in infinite space and time, then periodic excursions in transpersonal experiences don't seem improbable anymore.

In the holographic universe there are no limitations to which degree we can change the fabric of reality. What we see as reality seems a cloth that waits to be painted with the scene that we want. Everything is possible, from bending metal spoons with the strength of the spirit, to the incredible adventures described by shamans. The holographic paradigm offers explanations for synchronic events, because even the most casual events have a certain type of elementary connection. If Bohm's and Pribram's paradigm is eventually completely approved by science, maybe it will fade, even if up to now it has had meaningful influence on the opinions of many scientists.

THE MOEBIUS STRIP: VISUAL MODEL OF THE HOLOGRAPHIC PARADIGM

The Moebius strip, the way you arrive at it and what can be done with it, is another effective means for the visual demonstration of the holographic paradigm. Every reader can easily do it and in a short time.

To obtain a Moebius strip, start with a strip of paper. Twist one end 180° (half turn) and glue the ends together. It will introduce the Implicit order or the Matrix from which the whole universe develops, because it has only one side in a mathematical sense. You can verify this by drawing a line on the side of the strip with a pencil or pen. By drawing a line you will reach the place from where you started and contemporarily both sides will have lines on them, which naturally is an illusion. It apparently seems as if the paper has two different sides and our spirit imposes such a belief, however, we can easily verify how this is inaccurate. The two sides of the Moebius strip illustrate the coexistence of an Implicit and Explicit Order.

You can now pass to the presentation from Implicit order to the Explicit one. Cut your strip into two parts the long way, the same way you drew the line with your pencil. The strip won't divide in two separate parts, as perhaps you expected, but it will turn into two connected rings of a chain, which is a good illustration of the Explicit order. In this "explicit state" the Moebius strip has four dimensions, while the previous way represented only one dimension.

Keep on dividing the strip as you did previously. You can get 4,8,16, 32 etc. strips that are not separate, but are connected as many rings of a chain. If you look closely you will see that every strip seems separate, but this is an illusion. All the strips can return to the state of Implicit order, if you carry out the inverse process and glue them together again. We can say, metaphorically, that the memory of the Implicit Order of Oneness is implanted or impressed in every apparently independent strip.

13.

HOLONS AND HOLONIC PRINCIPLES

At the beginning of the seventies, Arthur Koestler, the well-known philosopher and writer on applied psychology and life philosophy, created the new term “holon”, which combines the Greek word “holos”, meaning whole and the suffix “one” (as in electron, neutron, proton, etc. meaning a particle or part.) Therefore, the word holon is composed of words that mean entirety and part at the same time. Koestler created this new idea on the basis of two observations: The first, that in live structures and in social organizations hierarchical relationships exist between superior and inferior forms; and the second, that whole forms and parts don’t exist in an absolute sense, but only in relation to the superior and inferior forms. Therefore, a holon is simultaneously a self-sufficient totality in relationship to the parts that constitute it, and the component part in relationship with the superior totality in an organizational hierarchy. Koestler points out that holons as subtotalities are units supported on themselves, with a degree of determined independence in relationship to the superior totalities in the hierarchy and at the same time are subject to these superior unities. The first characteristic provides to holons the stable forms through which they survive in disorder.

The other characteristic points out that they are transitory forms, that they render possible the corresponding function of a larger totality. From the holon, Koestler derived the term “holarchy”, and this is a hierarchy of holons that function as overlapped to their constituent parts and at the same time as dependent parts in relationship to the superior levels. They also work in coordination with levels equivalent to them. How a holon appears depends on the point of view from which we observe it. The holon appears as a totality to those parts under it, and as parts above those levels. This dualism is one of the keys of this universe. Because anything you put your attention on can be considered as an independent totality or as part of something greater. Many interesting phenomena originate from this duality: independence and integration, individuality and unity, competition and collaboration and similar concepts. None of these extremes render possible a complete understanding of life, because it is evident that we cannot say that everything is separate and independent from other things, neither that it depends completely on something above it. A simple example of a holon is a knot in a tree trunk. It is evidently part of the tree; ho-

wever, it is similarly evident that it has an individual existence. Besides, it connects the parts of wood around it. The key characteristic of the holon is that it confirms its individuality to maintain order in the hierarchy; however, it also is subject to the applications of the greater totality for the system to work. The holon has a visible tendency toward self-affirmation (it is an independent totality) and also an integrative tendency (it belongs to a greater totality).

The holonic model applied to Spirituality gives us a more real image than the one given by most systems of thought. Some of these systems see the Spiritual Being as a completely independent entity. What seriously contests such an image is the impossibility of explaining how such a being can have conflicts and what its relationships are to other completely independent beings. In these cases, the holonic model is of great help in phenomena observation.

We can certainly consider a person as an independent entity since he can think and act at will; from such a point of view a person is a self-sufficient totality. However, such a person is necessarily in relationships with the people around him- family members, business partners, friends and enemies. We can determine without difficulty how such a person, as part of a certain relationship, is not completely independent, because the person can realize his own goals only through other people. The higher we go in the holarchy the more we meet a greater degree of freedom and a wider dimension of activity. If you take decisions to the entrepreneur level you have greater freedom to decide than if your decisions influence only your family members. Actually, at superior levels of the holarchy we are nearer to the true nature of things, of beings or, if you want, of holons. In harmony with most systems of Perennial Philosophy, we can say that an absolute exists, the highest peak in the holarchy, Omni-existence, that is not part of anything higher. However, any other idea below the Supreme one is essentially both part and totality.

In Spiritual treatment we treat the patient as a whole, with particular goals that he/she desires to realize. However, we treat in the patient (and us together with him) his/her unwanted state as a totality, composed of concentrated psychic energy, emotions, bodily sensations, beliefs and always with the main point or goal of realizing this unwanted state. At the same time, we treat it as a part of the patient, with which he wants to perform certain operations. In some cases, we can treat this unwanted state as a complex whole and divide it into separate components with which we keep on working, etc. The patient's parts, as concentrations of energy, have acquired a certain independent consciousness and are able to form relationships with other parts or parts that have different goals. From the point of view of the individual, this is not a desirable state because its essence is disunity of the being and therefore we suggest that the person remove such a state to achieve an integration to a higher level. By harmonizing the parts, the whole individual as a holon, becomes better integrated.

If we wanted to achieve a more harmonious and functional social group, we should harmonize the relationships among the constituent parts, which are the individuals that constitute the group. However, there are no clear limits among holons. The parts of certain totalities enter into relationships with parts of other totalities and create new totalities, which can be separated into infinite constituent parts.

A characteristic of holons is that totality should have more qualities than the simple grouping of its constituent parts. We can consider every part of the universe as a complete unity, a Being, or we can consider it an aspect or part of the universe. This point of view is

valid for beings, bodies, space, energy, conscious unity, thoughts etc. The greater the holon, the higher the level it occupies in the holarchy, the more power it possesses and the higher its level of consciousness. Group consciousness is greater and more complete than the consciousness of an individual in the group. Collective Subconscious is more complete and has a lot more energy than the subconscious of an individual, etc. It will have a stronger influence on the person than the individual subconscious.

The holonic principle induces us to the conclusion that every animal species has a group entity or holon that exists in higher dimensions above the single individuals of the same species. We could say that it exists in higher dimensions. It is logical to conclude that these group entities are parts of a greater totality, which is a totality that is higher in the holarchy, up to the holons of unbelievable greatness and transcendence. Climbing up the holarchy we reach the multidimensional entity for the whole planet Earth, then for the solar system, the galaxy etc. In the end we will find the Supreme Entity, that comprises all that exists, visible and invisible, that we could call Omni-existence or Omni-entity, as Wolf suggests. This approach agrees with David Bohm's principles, which state that, "... *The universe is an indivisible whole.*"

Other examples of holons can be found in the information and art fields. Words written on a page represent holons with the letters that constitute them, and the same goes for sentences constituted by words as parts of them, paragraphs with sentences, and a whole book represents a holon with its constituent parts. A musical composition as totality surpasses its constituent parts, which are the melodies, and these are holons with the notes that constitute them. In a painting, the work of a good painter expresses dimensions that are way above a group of colors, tonalities and hues on a cloth. Without doubt, every reader can find his own examples of holons from subatomic particles up to the galaxies. The text that follows will show how the holonic principles are able to naturally conduct to the model of the universe that comprises harmoniously scientific and religious approaches, western and eastern philosophy, spirit and matter.

Humanity as a whole contains the characteristics and qualities of all human beings. Holistic logic suggests that the entity of humanity forms a holon of all men. For this reason, we suppose that the entity of humanity exists in multi-dimensional space and has superior abilities in respect to the single individual. We are not able to perceive this because it is substantially present in every one of us. Humanity contains the characteristics of all the units that constitute it; therefore, it possesses the characteristics of every single individual. It is more intelligent than all the greatest human geniuses taken one by one. From its multidimensionality the entity of humanity perceives relationships and mutual potential that we cannot reach with our perceptions. It is aware of our thoughts, because its consciousness includes the consciousness of every human being. Realizing our goals, it carries us within itself like we carry the cells of our body. This doesn't mean that we, as individuals, are not free. Movement within the matrix of humanity is the innate goal of the human being, because the entity of humanity is our essence, our source and the elementary reason for our existence. We live to express it and this process means the development of our deeper potential. We desire what it desires and within these limits we can do what we want. Here is found the solution to the apparent contradiction between free will and destiny. A simple example of such a relationship is the relationship between the drops of water that constitute an ocean wave and the wave itself. Every single drop has its path, yet a wave is the common destiny.

From the point of view of the entity of humanity, we are the same thing. The will of

the entity of humanity is our deeper will, until we confuse mistaken ideas with the will of our true I. Then we start to lose our freedom. We depend on the entity of humanity for our existence, and at the same time we are free to express our nature, which is the nature of humanity. Conscious decisions within the entity of humanity exist unconsciously in us and we experience them as essential qualities of our Being; this is what we are in our deepest authenticity.

14.

THE SUNYATA FORMULA TO DISCREATE UNWANTED CONTENTS FROM CON- SCIOUSNESS

Some psychic functions of ours unconsciously develop automatically and often against our will. We sometimes don't know why we do things, the reasons we do certain things are sometimes obscure and unknown, and the actions we take sometimes are the source of fears, suffering and feelings that imprison us, that we are not able to govern, as if it wasn't us. The people that have studied my systems, starting from Excalibur to Aspectics, are able to understand such events and, what is most important, have a method with which they can remove these unwanted states. Modern psychology unfortunately doesn't know anything about the laws of creation and discreation of our subjective world. This is unfortunate because these laws are valid for all conscious beings and they are at the basis of all effective psychological methods, although the people who apply them, even their inventors, often don't know enough about them.

THE RETURN TO LOST CONSCIOUS FUNCTIONS

On the other side, researchers of psychological and spiritual technology, who know the laws of creation and discreation of the subjective universe (or of possible states of existence), are able to create new, more effective systems or to improve the existing ones. The Sunyata Seminar also makes it possible to follow the birth of the contents of consciousness on a clear screen and to observe it better, because other contents don't disturb us in this. Let's see how this happens during the Seminar.

Sit comfortably, relax and close your eyes. Feel the Void in front of you. Now, pay attention to how a certain content of consciousness appears. It can be a thought...image or picture desire...belief...a feeling or emotion... anything that attracts our attention. Slowly, without effort, pay attention to the shape of this spiritual content, which is the

Aspect. Pay attention to the edges that represent its limit. Notice that this Aspect can be hanging like a ball in the space in front of you. Widen your visual field in all directions, so you include the Void that surrounds this Aspect.

While your eyes remain closed, put your attention on another part of the Void, so that the first content disappears from your visual field. Now in that space, deliberately recreate the image of the same psychic content. You will repeat the procedure twice. This means that you will first put your attention on another part of the Void in front of you, so that the aspect disappears, and then you will recreate it. At the same time notice how you created this experience.

Creating the image of an experience of yours, take responsibility for placing and maintaining the image of this experience in your memory. Actually you are now intentionally creating what you usually create unconsciously in life. By creating something consciously and intentionally, we free ourselves from the automatic reality in which we live most of our lives.

One of the most important axioms of Ron Hubbard says: "If you want to regain control of some function of the consciousness that you don't possess, you must intentionally and consciously to do what the spirit does automatically and unconsciously". This axiom describes the already mentioned laws of creation and discreation of our subjective world and, as I've already mentioned, we base on it all the procedures and methods of discreation. What do we do in Excalibur when want to discreate an unwanted state? We don't fight against it, we don't get tired of trying "to be strong", as our parents and teachers taught us, let's not try to overcome, forget or ignore it - no, intentionally and consciously we do what our spirit usually does unconsciously and automatically!

What do we do in psychotherapy (although most psychotherapists don't understand the mechanism of this law)? The therapist gives emotional support to the patient so he can face the contents that pass through his mind. He doesn't do it all once, as we do in Excalibur, but little by little, so that the person will need lots of time to duplicate the contents. Yet, this is what is really happening.

Creative Processes, developed by Ron Hubbard, and improved upon by John Galusha, does the same thing. When an unwanted state or problem appears in consciousness, we do not ignore or withdraw from it. On the contrary, near the image of this problem we create another image with the same emotions and deliberately enter it. We consciously create the unwanted state ten... twenty... one hundred times, until we have duplicated all the elements, so that the ball bursts and the unwanted state disappears.

The duplication of an unwanted state is the essence of the Paradoxical Intention Procedure, Transactional Analysis and Abraham Maslow's Law of Inverse Effort (explained in detail in my book "**Integral Excalibur**").

THE SUNYATA FORMULA

All systems for spiritual development worth mentioning contain a procedure or a formula to discreate unwanted contents of consciousness. In some methodological procedures there is no discreation but the contents are hidden. This is the case in procedures based on self-suggestion, where a belief in the existence of an inverse state and affirmations are used. These procedures can naturally offer only a temporary improvement.

The Sunyata Formula apparently differs from other discretion procedures; however, in essence it's the same procedure. First, we look at the unwanted state coming from Void, as if we haven't seen it before. This way, no contents are restimulated. Then, as Void we pass through it, so that in a fraction we duplicate the content and it will start disappearing. If resistance appears during this procedure the Formula won't yield the desired results.

The study of the Sunyata Formula lasts about 15-20 minutes, followed by some exercises. The Participant first learns to observe material objects as if he/she didn't absolutely know anything about them, as if they were seen for the first time. Then we work with another person (during the seminar with a partner). In the last phase we apply the Sunyata Formula in this way:

- 1) Pay attention to the unwanted state coming from Void;
- 2) Pass through it very fast;
- 3) Reunite with Void.

Void exists before every thought, feeling, emotion or psychic image. It also exists after every impression of or knowledge about any object. Here we jump over the unwanted state, like a spark uniting two poles, and by doing this the unwanted content disappears. It is interesting to notice that even people without previous experience, working in couples, can feel it when their partner, looking at them from Void, passes through them and ends up back in Void.

The last exercise of the Sunyata Formula is the following: Close your eyes and pay attention to the Void in front of you. Create a psychic image in this Void, for instance, the image of an apple. Then pull your attention from the image of the apple to the Void that precedes any knowledge or information regarding the apple. Pull your attention to the back of your head, in the Void that exists there! Look at the image of the apple from this space as if you are seeing it for the first time, as if have never seen one before. Then quickly go to the Void that is BEHIND this image!

Now the Seminar master asks: "*What happened to the apple?*" If the previous exercises have been performed correctly, it will have disappeared. Then ask the Participants to choose another content that is really unpleasant and to apply the Formula. The result will be the same as in the previous exercise - the unwanted content has to disappear.

Here is a **brief summary on how to work with the Sunyata Formula**. The unwanted state we desire to remove must first be transformed in a visible manifestation (therefore we perform the collapse of the wave) with determined characteristics: we determine the place where we feel it strongest, its shape, magnitude, intensity, energy, etc. This means that the unwanted state must be observed with complete attention. Then the attention is pulled back to the Void that precedes the experience of this content, and from here we look at it as if we are seeing it for the first time, as if we know absolutely nothing about it. Then the attention is again brought behind the content back to Void — As if from Void, from which we observed the content, we quickly passed through it and ended in the Void that is behind it.

This is the Sunyata Formula to remove unwanted contents from consciousness. On the planet at this moment, at least as far as I know, there is nothing as efficient. The inexperienced participants are not immediately able to understand its value and may need some days to understand the importance of this formula. They apply it a few times with incre-

dulity, expecting the effect to disappear. Experienced people are better able to understand how this Formula of Discreation is simple and yet so effective. They know what they have in their hands.

During the Seminar practically all participants succeed in learning the Sunyata Formula in a short time. Using it you will be able to remove anything from your consciousness. Actually, through this formula you leave linear time and enter parallel time and then return to the same point from where you started, even though the content is not there anymore.

You will probably remember Einstein's example of time relativity. If you leave Earth on a spaceship at great speed, returning to Earth you would have spent more time on the spaceship than actually traveling. With the magic Sunyata Formula you will avoid the trap of time, you will go into Void where time doesn't exist and when you return after 2 seconds, the unpleasant content will have disappeared.

In New Age spiritual terms we say you can only free yourself from an experience by passing through it. "The walk from crisis conducts through the crisis!" Naturally this is correct! In the Sunyata Formula you do this, but you pass through the experience in two seconds, instead of 20 years!

VEDANTA AND MODERN PHYSICS

The concept of consciousness and awareness in Vedanta is very similar to the previously explained concept of Static and Atman. What we call consciousness in the western world can be reasonably defined as awareness. In Vedanta, consciousness is Omnipresent and without object. Consciousness exists at the basis of everything - human beings, animals, plants or stones. However, stones don't have awareness and the awareness of plants and animals is limited. Consciousness is static (Static), eternally unchanging, omnipenetrating, immovable and without any form. On the other hand, awareness is dynamic and goes through numerous changes. Consciousness forms the basis of all human beings and unites all of humanity. It is also at the basis of the whole universe. It is indivisible and boundless. Unlike consciousness, awareness differs from one individual to another, being more or less limited by the evolutionary degree of the individual and by the point of view that it is dominant in him. Above all of us there is the same sky, even if each of us sees a different horizon.

Vedanta is a system of orthodox philosophy and Indian practice with which quantum physics harmonizes to the point where it almost completely coincides; the only thing that differs is the terminology. Besides, Vedanta provides opportunities to spread this science and offers techniques for its promotion. Vedanta is based on the Upanishads, which are the final parts of the Veda, sacred Indian texts written between 2500 and 500 years before the Christian era. Upanishad teachings are quite indefinite, therefore we have many interpretations. Two are dominant: the dualistic (dvaita) and the non- dualistic (advaita). Advaita or Non- Dualistic Vedanta is the system that corroborates with quantum physics.

- The final definition of Non-Dualistic Vedanta was given by Sankara in the eighth century. Its essence is expressed through three elementary attitudes:
- Real and true is the only Supreme Reality.
- The apparent world that we perceive with our senses is unreal and deceptive in essence.
- The individual I (Atman) is in essence the same as the Supreme Reality.

Supreme Reality is the source of the entire manifest universe. The relationship between Supreme Reality and the universe is similar to the relationship between the sun and its reflection on the water's surface. The sun is the only true reality in the reflection but it is not contained in it. Similarly, Supreme Reality is the only reality behind the different manifest phenomena in the universe; however, we cannot reach it and to understand it through Direct Experience, we must make our way through the veil of illusions. The parallelism between Supreme Reality in Vedanta and David Bohm's doctrine of an Implicit and Explicit Order is evident, and also in Scientology regarding the relationship between the material universe and the Static.

The second definition of Sankara doesn't mean the world doesn't exist but that it only exists as the reflection of the sun on the water. If the sun disappeared, its reflection on the surface of the water would disappear. If there were no Supreme Reality, neither would the manifest universe exist. On the other hand, Supreme Reality is always present, whether there is a manifest universe that reflects it or not.

The third definition of Sankara is the most important because it points out that the Atman or individual "I" is the manifestation of Supreme Reality, and not only its reflection, as in the case of the manifest world. "I" or Atman is connected with the body and spirit the same way that Supreme Reality is connected to the rest of the universe, which means the "I" is the source of body and spirit but not part of them. The Atman is always present in every individual; however, in normal circumstances it is covered by mental masses created by the spirit, that act on consciousness as a veil. These mental masses that repress consciousness can be cleared with different mystical techniques, so the Atman can be lived as Direct Experience. Since "I" and Supreme Reality are one, Direct Experience of "I" or Gnosis is the same as a Gnostic experience of Supreme Reality. When Supreme Reality is acknowledged through a complete Directed Experience, the being understands everything that exists. Supreme Reality is the Omni-source that always remains permanent, while physical reality or Maya is always changing. Thoughts and feelings appear and disappear; the atoms that form the manifest world are dynamic systems in transition and continuous movement. However, according to the Vedanta, the present physical universe is not the only one that exists, but it's one universe in a cycle that doesn't have a beginning or an end. When evolution reaches its apex the inverse process starts, involution or the return of all manifestations to the Omni-source, so that in the end only Supreme Reality exists. Then the cycle of creation of a new universe starts and goes on endlessly.

Phenomena that manifest one after another create time, their coexistence creates space and man experiences their relationships as causality. Time, space and causality are ideas created by our spirit and don't have a separate existence. The human spirit is part of the manifest universe; however, the Atman isn't. For this reason the idea of space, time and causality doesn't involve or comprise Supreme Reality. It is outside all of the rest.

TESLA AND VEDANTA TEACHINGS

As I mentioned in the beginning of this book, avant-garde physicists noticed the great resemblance of their discoveries to the ancient mystical systems. In truth, we must emphasize that Nikola Tesla was way ahead of his time, because the Vedanta had attracted him more than one hundred years ago. Tesla, in 1891, using Sanskrit terminology, described the

universe as a kinetic system, filled with energy that could be used anywhere. This idea evidently represents the theories of the precursor of Non-Locality, John Bell. Vedanta greatly influenced his ideas, which in America in those days had been expounded and spread by the well-known Yoga Swami Vivekananda. He was the favorite student of Sri Ramakrishna, who had been one of the first in a series of Yogi that brought Vedanta philosophy to the western world. After meeting and having long conversations with Vivekananda, Tesla started to study the Vedanta intensively and to use its terminology in his writings, particularly in the descriptions of the relationship between matter and energy, Prana, Akasha and the ideas of either one as the source and essential “fabric” of matter.

Before meeting Vivekananda, Tesla had expanded and applied a lot of his discoveries. One of his most important inventions for humanity was born during an illuminating inspiration, when in a park in Budapest he recited Goethe’s verses from “Faust”. Looking at the sun at sunset, while he was reciting, Tesla had visualized a Rotating Electromagnetic Field, which was later used as the basis for the electric motor.

A short time later, while he was living and working in the United States, Tesla met Vivekananda and became fascinated by the coincidence of his intuitions with Vedanta’s and Samkhya’s philosophical systems. As an exceptional expert of science, Tesla studied Vedanta’s teachings on matter, antimatter and the atomic structure, explained in Sanskrit. This is a language where different opinions exist concerning its origin. What interested Tesla was the method Sanskrit used to describe some ideas that at that time were completely unknown in the western world. Certain particular words in Sanskrit in other Indo-European languages needed entire sentences to be explained. None of the biographies written on Tesla, even his autobiography, mentions if the scientist had studied Sanskrit. He had begun to use the terms from Sanskrit after meeting Vivekananda. In the article entitled “**Man’s Greatest Achievement**” he writes with excitement: *“In being completely developed, in man appears an unreachable, mysterious, irresistible desire, to imitate nature, to create the same miracles that he sees... In ancient times man perceived that all perceptible matter derived from a primary substance whose fine quality was beyond understanding, that filled the whole space, the Akasha, ether of light, on which vivifying Prana acts, that brings to life all things and phenomena in cycles that never end. The primary substance, concentrated in infinitely small vortexes, that move at great speed, becomes rough subject; when the force stops, it stops the movement and matter disappears, returning to the primary substance.”*

Swami Vivekananda was born in Calcutta in 1863. His teacher Sri Ramakrishna sent him to the western world with the mission to spread Yoga and Vedanta, which began in 1893 at the Parliament of the World’s Religions in Chicago. During his three-year stay in the United States he met many eminent philosophers and scientists, among whom were Tesla, Helmholtz and Kelvin. According to the declarations of Swami Nikhilananda, Tesla was impressed by the cosmogony exposed in Samkhya’s philosophical system and by the Theory of World Cycles (Kalpas). In particular, he was impressed by the resemblance between Samkhya’s theory and Vedanta on the birth of matter and energy and the current concepts of physics. Tesla met with Vivekananda during a reception organized by Sarah Bernard, the most famous actress of that time. Shortly after, in one of his public lectures, Vivekananda communicated: *“The greatest scientists of the present find that the conclusions of the Vedanta are miraculously reasonable. I personally know one of them, he is a man that rarely has time to eat or to go out of his laboratory, who was however able to be present many times to my lectures on the Vedanta; because, according to his words, it is completely scientific and harmonizes in an exceptional*

way with the aspirations and the conclusions of modern physics". And in a letter dated February 13, 1896 Vivekananda writes to one of his friends: "... Mr. Tesla was fascinated by the Vedanta teachings on Prana, Akasha and Kalpas, the only ones, according to him, acceptable to modern science. Mr. Tesla is convinced he is able to demonstrate mathematically that matter and energy are reducible to potential energy ...I'm going to go visit him next week to see this mathematical demonstration". Vivekananda had hoped that Tesla would have been able to prove that what we call matter is simply potential energy, so that modern science and Veda would have been reconciled, because Vivekananda had understood that "... in this case, the cosmogony of the Vedanta would have leaned on a more reliable basis.. "

Tesla evidently didn't succeed at that time in proving the equipollence of matter and energy, otherwise Vivekananda and others would have written about it. Such proof would have to wait nine years before Einstein published his Special Relativity Theory. What the eastern world knew thousands of years before was finally also acknowledged by the western world.

Time is perhaps mature to clarify some obscure components of Tesla's work. Nikola Tesla was one of the first spiritual giants that openly spoke about living and working in two separate worlds: as an inhabitant of Earth and of extraterrestrial civilizations. In those times, these declarations were taken as signs of the mental instability of a great genius. Today it's becoming clearer that Tesla was way ahead compared to other scientists. He was the bearer of the so-called Philadelphia Experiment, during which some men traveled to the future in a tunnel of time. The reason why Tesla desisted in the final phase of this experiment was that he knew that this experiment would have caused great suffering to human beings. However, Tesla spent half of his life exploring alternative worlds, which I'll explain in more detail in a special chapter.

SUNYATA AS THE SOURCE OF A CONTROLLED CREATIVITY

Many scientists escape from mysticism, at times justifiably, because this term includes the preposterous along with the plausible. In the pure water of true mysticism flow many muddy streams, from superstition and absurdity to the abuse of naïve and unhappy people. Yet studying the lives of great scientists shows that many of them experienced some scientific visions through the same processes that are at the basis of mystical experiences, abstaining however to speak of this. Such a situation persisted until Einstein, with his greatly respected name, proclaimed: “*The most beautiful experience that we can live is the experience of mystery. This is the elementary feeling that is in the cradle of true art and true science*”. This declaration gave the green light to many scientists to move forward in exposing similar approaches.

Some well-known scientists insist they have encountered deep visions and sudden discoveries within their research, similar to mystical experiences or enlightenment. The famous physicist Roger Penrose also describes the sudden arrival of an inspiration to the solution of a mathematical problem as a penetration into the Platonic sphere of ideas. David Bohm and Brian Josephson affirm that the visions they had during their ordinary practice of meditation, have been very useful in formulating their theories. David Bohm criticized scientific methodology because through self-examination and his conversations with Krishnamurti he had become aware of the limitations that burdened further development of science. By using only common research procedures, scientific researchers skipped part of the process that developed inside them. Bohm announced a radically new direction as a condition for further development: “*Conventional science ignores and denies the ability of the human spirit to understand superior realities. Standardized science is in a blind alley because it analyzes experiences in separate parts. The human spirit, and particularly a physicist’s spirit, has an irresistible need to classify experiences in categories. The consequence is that the integral network of physical reality is divided into separate events, which apparently take place in separate parts of space and time*”. Bohm suggests that a physicist should be able, through the comprehension of oriental mysticism, to free himself, at least for a short time, from the jail in which he imprisoned himself.

At the same time in Cambridge, Brian Josephson actively practiced oriental techniques of meditation. He received the Nobel Prize for physics in 1973; however, in the last years, the central point of his research had moved towards the processes that developed in the subjective world of scientists. The objective of his meditation was, as he declared, the clarification of the relationships between human consciousness and the world that it observes and reflects. He believed that with a deep comprehension of mysticism, we would acquire a more complete and truer vision of objective reality.

These two scientists were not the only ones who had scientific visions through Spiritual practice. Kurt Godel speaks of a particular relationship towards reality, through which he was able to directly see mathematical notions as infinity. He reached these conclusions through practicing meditation while lying immovable, having previously calmed all his senses.

In some cases scientific discoveries are true mystical experiences, whether they take place during meditation or in the middle of daily chaos. This is how Fred Hoyle describes an experience he had while driving down a country road which, according to his words, was very similar to the one observed by St. Paul on the way to Damask. Towards the 60's, Hoyle worked on the cosmological theory of electromagnetism, which demanded extremely complicated mathematics. One day, after making great effort to search for a solution, Hoyle decided to take a break and took a ride on the hills of Scotland. *"While I was driving, I was thinking of quantum physics in a relaxed manner, as I usually did. In normal circumstances I usually write these things on paper and then play with the equations and integrals. But in a certain place next to Bous Mur my awareness turned towards mathematics suddenly clarified, not little, and I cannot even say very much, it was an enormous bright light that suddenly flashed. How long did it take me to realize the problems had been solved? Less than five seconds. At that time, the only important thing was to preserve the essential steps in my mind. I was sure of the correctness of this solution and the proof was that I didn't try to put it on paper the following days. When about ten days later I returned to Cambridge I had succeeded in writing it all down without problems."*

Fred Hoyle gives an interesting description of his conversation with the famous Richard Feynman: "Some years ago, Dick Feynman gave me a graphic representation of the inspiration and feeling of great euphoria that lasted two or three days afterward. I asked him how many times this had happened in his scientific career, and he answered "four times", after which we agreed that twelve days of euphoria wouldn't have been such a great reward for the efforts of a whole life."

After such experiences, in Hoyle was born a true religious feeling and a vision that the cosmos is a structure controlled by a "superintelligence", which canalizes evolution through quantum processes. Hoyle's religious belief in God is theologically directed because it pushes the world towards the final destination, which can be found in the infinite future. Hoyle believes that this superintelligence, acting at quantum level, is able to install thoughts and ideas from the future that can be received through the human brain. This is, according to his conviction, the source of mathematical and musical inspiration.

Russell Stannard had similar experiences, and wrote his impressions of the relationship with a dominant power of a certain species that "for its nature it imposes admiration and deep respect ... There is a feeling of constraint in contact with it; this is a volcanic power, tied down, ready to explode". And David Pit describes "The exceptional feeling of a power that, for its meaning, it is as if it floods the whole world around us. Then we try to touch something universal and perhaps eternal, so that such a moment in time acquires su-

pernatural and divine properties, as if it infinitely spreads through time. All limits between the world and us disappear, because what we engage in is outside of all categories and of our attempts to understand it rationally.”

Nobel Prize winner Wolfgang Pauli didn't particularly stress this type of experience; however, in his research he consulted Jung for the explanation of the relationship between the observer and the scientific experiment. His conclusion coincides with Bohm's concept of Implicit Order and of the influence it has on manifested forms of reality: *“Behind the manifest reality there is a stately and independent order to which the spirit of the observer and the object of research are submitted.”*

In 1978, Lorenz Benjamin, exploring the common approach of avant-garde physicists, said the following: “We are in the middle of a change in the scientific paradigm - probably the greatest change that has ever happened. For the first time we have stumbled onto a comprehensible model of mystical experience, with advantages to be deduced by the avant-garde research of modern physics.”

Einstein himself, pushed by the development of a science in which physics melts with metaphysics, in a moment of scientific-mystical euphoria defined his demiurgic vital goal with these words: *“I want to know how God created this world. I am not interested in the phenomena of this or that; I want to know what God thinks. The rest are details.”*

VOID AND THE CREATIVE RESOLUTION OF PRACTICAL PROBLEMS

Void is the source of everything that exists. It is the source from which we create unwanted states, what we call problems, and it is also the source for the solutions to these problems. An increased awareness of the existence of Void brings a clearer understanding of the process of creation, which we often believe happens spontaneously, without our responsibility. Entering Void brings an increased state of awareness, accompanied by the feeling that these moments are infinite. This feeling appears because Void is outside our universe, so that time doesn't exist. A subjective approach to such experiences brings the feeling that time is still and that a person that has this experience is not identified with that part of himself that measures and values time and that undergoes change. Consciousness is dominated by the simple feeling of existence and the “here and now” extends, comprising all time and space.

In these moments without time, the internal monologue usually stops, as do comparisons, exploitations, reasoning and similar intellectual processes. Sight becomes blurred like it is when we imagine things, including the entire visual field. The body is usually relaxed and passive, breathing is deep, and awareness is not situated in the head, but the transformation of consciousness takes place in a wave field. In other words, the diffusion of the subject and its transformation takes place in a diffused field of consciousness.

As Robert Browning says: *“Truth is found inside of us: it doesn't come from external sources, whatever you think. In every one of us exists a deepest center where Truth rests in all its completeness, and ‘to know something’ means to open the road so imprisoned light can go out, so light can enter, since we suppose it's outside of us.”*

Such a state, that takes place when you consciously enter Void, can be used as source of creativeness, whether you want to create something new or find a solution to a problem. Unchanging Void is the basis of these transformations. This procedure is exactly opposite to what we usually do in life. We look for solutions in the same place they appeared, in the ever-changing field of daily awareness. We look for answers in the sector of time, instead of going, at least briefly, into the timeless source where our consciousness originates, in the whole universe. Yet when we do it, even for a brief moment, either unconsciously or with awareness, suitable solutions appear.

Remember an experience you've had. Feel yourself completely within it: This means, as you already know, to see what you saw, hear what you heard and try to feel what you felt. Relax and gently, without effort, oscillate between this experience and the present moment, here and now. While going from one state to another, notice the infinite consciousness that is at the basis of both states. As we jump from one identity to another, you are in the state of Pure Being, whose essence is Sunyata. There are very few systems and methods that use this state, even though it is very powerful. One of the systems that does it, although in an accented and developed form, is Idenics. Its creators, Galusha and Goldstein, point out that while jumping from one identity to another, when man is in the state of Pure Being, he emanates "personal laws", which means in this state we take big decisions. This phenomenon had already attracted my attention in my practical work, starting with Excalibur, because I noticed that the decisions a person takes in the state of empty consciousness have a greater strength than those we take while the consciousness is flooded by different, often contradictory contents.

Try to deepen and prolong this state. While you are in this state, between one identity and the other, between the past experience and the present moment, confront the problem or your challenges. Do this by representing the problem or challenge with an image and a word that represents it. You decide what image and word it will be; nobody can do this better than you. Do it only for a moment, and then allow the image and the word to disappear. Then wait for the answer. Calmly, without tension, observe what comes from Void as a solution to your problem or challenge.

If the creative result doesn't appear in two, three minutes, go back inside Void and recreate the word and image in front of you, and then wait for the result. You repeat this process until you are happy with the results. It is not usually necessary to repeat it more than two or three times. Acknowledge this aspect of your Being for having done a good job in a simple statement like "This is right!", or "Yes, just like this", "I understood" and similar words, and IMMEDIATELY pass to action, if necessary to realize the solution. Sometimes action is not necessary, for instance when you want to change behavior with a certain person - then you will only need to acknowledge the new relationship and some way adhere the change in your mind.

While Pure Consciousness of Void seems to non-experts as an absurdity without value, poets, metaphysicists and wise men interpret it as gold. Paul Valery, who every morning consecrated a hour or two to explore the depth of his spirit, describes how such a job makes you gradually become aware of the stable basis in your Being, which he called "Pure Consciousness" or "Pure I". Even Tennison finds in Void a jewel-like state of clarity and protection that is "*completely beyond words*". He also said this state temporarily extinguishes and fills the personal "I"; therefore, "*loss of personality doesn't mean you lose your life but that this is the only true life*". He consciously entered this state and repeated his name numerous

times as a mantra, until he lost himself, and “*slipped in the unnamed, as a cloud dissolves in the sky.*”

Also Vaclav Havel, writer and State representative, felt the need to say: “It seems to me that one of the most elementary experiences, what is really universal and unifying for the entire humanity, or more precisely that can unite humanity, it is the transcendent experience in its broadest sense.”

Spontaneous mystical experiences have inspired great poets ever since. In their poems, writings and letters, they mention moments of enlightenment, contact with the Divine and attainment of inspiration from extraterrestrial sources. Through the magic of their poetry, they invite readers to enter this strange world to be able to acknowledge how to see, feel and appraise the world from the Superior Consciousness. Many great poems are proof of the existence of a mystical core in poetry. Poets say what it means to be reborn in the supreme moment of the enlightening vision. Thrilled by this personal freedom and by the feeling of being reborn, they celebrate a diffused vision of the world and in the manifest world they hear a divine voice and find a cosmic connection with Omni-resistance and a new identity that triumphs over time.

Poetry is the language of mysticism and enlightenment. Poetic language is used to describe what would otherwise have been impossible, because the vision and tone of a poem can transmit more than simple words. It refers to abstract experiences or invokes mystical ones, although they are above and beyond words. A poetic gift allows poets to express what other people feel but are not able to express. Studying the tight bond between mysticism and poetry, Henri Bremond concluded that poets conceive the blossom of poetry inspired by mystical states of consciousness, and that poetry so created is an invisible hand that introduces the reader to the same state of consciousness from which he originated.

For people interested in learning more about internal life, superior consciousness and mystical visions, poetry is a precious source. When a poet writes about the external world his poetic talent makes us acquire the feeling of internal life, and when he writes of particular things, a universal feeling is born within us. Reading a poem means to share joy and serenity with the poet, to discover worlds of ecstasy and metaphysical secrets hidden in the networks of language, to wake up to the possibilities of an enlightened vision of the world, to fall in love with divine beauty, to move from diffused time to the here and now, and finally to understand oneself more entirely and more deeply.

17.

CONDENSED AND RAREFIED VOID

After the Sunyata Formula there are a series of other exercises that bring the participants to the Empty Omnipresent experience, around, inside and in all that exists. In the last exercise the person will experience the Void inside of and around himself, in all directions and in all possible dimensions. Then follows a very important exercise in which, through the experience of the Void, the person will notice that there is no difference between I and Non-I, because Void is the essence of one and the other. Here is how we proceed with these two exercises.

VOID ONLY VOID

Close your eyes and concentrate on the Void above you. Put your attention for some time (5-6 seconds) on the Void above you. Then concentrate your attention on the Void under you (again 5-6 seconds; do all procedures for the same time period; I won't repeat it). And now put your attention to your right - then to your left. Now put your attention to the Void in front of you, as if sitting on the edge of a cliff, and look at the Void expanding endlessly in front of you. You now focus attention on the Void behind you. Here is the key moment of this exercise. Put your attention on the Void in front of you and experience, behind you, under and above you, to the left and to the right, inside and outside you in all the directions at the same time. Everything must be in Void at the same time, absolutely everything. Now concentrate on the Void inside your body. And then focus on the Void outside your body. Notice that the Void inside your body is the same as the one outside. Alan Watts in his essay writes:

“When the line of limit among what happens to me is dissolved and a protective strength doesn't exist for the ego even as a passive witness, I find myself not ‘in the world’, but ‘as the world’, which is neither capricious, nor compulsive. What happens is neither automatic, nor arbitrary...it simply happens, and all events are reciprocally independent in a way that seems incredibly harmonious”. Watts underlines that in such a state “... opposite of the one of the old emotions- there is a

certain passivity, as if you were a dry leaf pushed about by the wind, until you understand that you are both the wind and the leaf at the same time. The world outside our skin is actually us, as the world inside of us... They move together and inseparably. Your body is not a dead body that the ego has to animate and drag around. There is a feeling that the ground on which we stand, holds us upright and that the mountains rise while you are climbing them. Air alone breathes in and out of your lungs, and instead of looking and listening to light and sounds, they come alone. The eyes see, and the ears listen as the wind blows and water flows. Time takes us along as a river, however it never drains from the present; the more it moves, the more it's here ...and the entire space becomes your consciousness."

I AND NON-I

Close your eyes and concentrate on the Void in front of you. Then put your attention on the feeling of your skin and concentrate on the feeling that it is made of condensed Void. Put your attention on the Void inside your skin and say to yourself "This is Me! " Now focus on the Void around yourself and observe, with the help of your imagination, the people and objects. Put your attention on some of them and say to yourself: "This is not Me, this is Non-I! "

Observe and examine yourself, with your Self, created by Void. Then put your attention on the people around you and create inside yourself the feeling that Void is in each person and that Void is between you and them. Create Void inside yourself and ask yourself: "Is there a difference between "I" and Non-I? "

You will be struck by the truthfulness of Einstein's words that things, objects, manifestations and beings are only concentrates of a particular field. Everything is Void, as he said, and objects are only concentrated Void.

The previous exercise gives us a vision similar to a field of snow (Void). Take a handful of snow, make two balls and throw them on the snow, in Void. They are made of the same snow, only that one is a concentrate of snow. When we crumble the balls, we rarify them, transforming them into tiny pieces of snow and then throwing them into the endless field of snow. The same happens with all the things we identify with - the particular traits of a person, identity and similar components are only concentrated or coagulated endless Void, which will return to the Void from which they came after a long existence.

The least experienced participants are confused by the idea that everything is Void or Sunyata. This confusion is not only characteristic of beginners in the western world, but it also affects inexperienced followers of classical oriental systems, which we wrongly believe are free from such doubts. Philip Kapleau, the first validated Zen master of the western world, in response to his students' question asking if it's possible that rivers, seas, rocks, mountains, planets and stars are Void, illustrated that the relationship between Sunyata and the material world is nothing else other than condensed Sunyata. Imagine that a jeweler wants to make a figure of a golden Buddha, says Kapleau. He takes a certain quantity of shapeless liquefied gold. This liquefied gold is the rarefied Void or Sunyata. He pours it in a die, the gold cools, hardens and becomes the figure of Buddha. This palpable figure of Buddha is the manifest or material universe. Then the master doesn't like the Buddha figure that came out and puts it in the container again with the liquefied gold, where

it melts back into the shapeless gold mass. This is again the rarefied Sunyata, the rarefied Void, the Bohm's quantum vacuum or Implicit order: Whatever we call it, what it creates is the basis of our body, our personality and our consciousness and also the foundation of the world, of observable and palpable objects - the Himalayas, gigantic planets, supernovas, galaxies and clusters of galaxies in the immense cosmos.

Since everything is reciprocally connected, differences and barriers disappear when we reach the deepest basis of life, up to the quantum field or Static, then our Individual I disappears, whose essential characteristic is separation from the rest of the world. Said more precisely, the Individual I will disappear with the limits that apparently separate it from the rest of the world and will melt with the endless field of Sunyata, which encompasses everything that exists. This experience will also take place at the end of the Sunyata Seminar. It will last briefly, because our Individual I, separated from the rest of the world, is necessary for our daily life. However, it will serve as the basis to acquire deeper and more durable experiences and as a key to open the invisible doors of alternative worlds.

Different psychology systems try to create a mature and suitable I, an independent I that will exist separately from any other I. At the deepest level, at the level of Void, this difference doesn't exist, because the separate I is an aspect that manifests when the endless field of Void is concentrated, condensed. Like everything else that exists the I is concentrated, condensed and/or rarefied Void.

The exercises in the Sunyata Seminar gradually allow the participants to understand that our characteristics, personalities, attitudes, beliefs, expectations, identities, different experiences, and finally our feelings of personal existence (which is feeling oneself) is Void formed or thickened, which is limited and separated from the whole Empty Omnipresent.

Void is made of aspects of deformed, rarefied and thinned reality, from beliefs, identities and from experiences and finally from the rarefied and deformed I.

For any experience to be possible duality must exist: the experience and the one who lives the experience, the subject and the object. This duality accompanies us for our entire lives; however, by living Gnosis or enlightenment, it disappears. Gnostic experience may happen at the end of the Sunyata Seminar, when the division between object and subject is briefly lost, because the subject and all of the experiences it has gone through melt into oneness.

THE ATMAN AND MEDITATION

The continuous oscillation between unity and multiplicity is installed in the structure of existence in which we live. The complexity and the endless difference that we see around us transforms at a deeper level of reality into the omni-connecting unity. The limits that isolate one thing from another only exist at a more evident and superficial level. At the deepest levels all - elementary particles, atoms, molecules, cells, plants, animals, men - participate in the sensitive network of information that constitutes their essential basis. In a similar way, our Pure Consciousness of Void, which represents the subjective experience of this Void, contains in this Unity the sprout of difference, as an endless field of possible experiences of the Being. You must become aware that the essence of your consciousness is also the essence of everything that exists; that Sunyata is Pure Consciousness, the same in everything that exists, in live beings as in inanimate matter.

To practically experiment with this, do the following exercise that represents a small variation of the third level of my Golden Meditation system, that I have called the Atman Meditation. I have already mentioned the fact that the essence of the Atman is the awareness of consciousness. The Atman is aware to be conscious. Meditate for about ten minutes with your eyes closed, without focusing on an object: simply be aware you are conscious. Then, when you open your eyes, feel the idea that all inanimate objects in the room have the same consciousness that's in you. Put your attention on one of the objects in the room, imagining that it has the same consciousness that exists in you, and that every one of these objects, when you put your attention on it, says "Here I am! This is me! "

You will also notice that when you don't have any content in your consciousness except consciousness, you keep existing and you are aware of this. In these moments, you are not only conscious but aware you are conscious! This awareness is oneness, because in this oneness, he who knows, the known and the process of knowledge are melted or joined. This is a state that doesn't have the characteristics of the physical universe because it is out and above it. These three elements, that are usually separate in life, are connected by the True Being inside itself, as if he were an external self-observer.

To understand more clearly how the Omnipresent and boundless Sunyata forms a limited and localized field of consciousness, which constitutes your I or the I of any other being, I offer this example. Suppose that your existence fills the whole room in which you are in. This existence that fills the whole room can be called Omnipresent Sunyata. It is one and indivisible. Now let's put a curtain in the middle of the room. Your continuous existence fills the whole room; however, apparently another level of existence has appeared: besides the Omnipresent Sunyata, one existence now exists in part of the room and the other one, in the other part of the room. In other words, inside the Omnipresent Sunyata, which is your true nature, there also is a relative existence. Existence on both sides of the curtain is relative, because neither one of them exists except in relationship to the other half. These two existences are inseparable, because one cannot exist separately from the other. They are the analogy of the duality we meet in life: the subject that lives the experience and the true experience or the object. In the process of obtaining experience, one concentrated and localized part of the boundless Void lives through the other localized and concentrated parts.

At the end of the Sunyata Seminar, it becomes clear to the participant, at least for a brief time, that there is no lasting individual I. The individual I appears when Void is concentrated in one part and it separates him from the endless absolute Void. Determined experiences pass through it, such as listening, thoughts, feelings of love and hate, feelings that I am special and unrepeatable, feeling that I am worthless compared to other parts of Void that I experience as the other I, feeling that I am worth more than others, etc.

When all the differences disappear, only Void will remain, aware of itself, Static, Pure Consciousness without contents, I-I... anything you want to call it in the different systems. According to the words of Aldous Huxley, "The last and the most important discipline of non-verbal education is the art of Spiritual vision... *"to Know the supreme Non-I that surpasses the ego and Non-I, which is however closer than breathing, closer than our hands and our feet - is filling human life, the end and the supreme goal of individual existence."*

CAUSALITY: CAUSE AND EFFECT

All of western civilization is built on the notion of causality, which is based on the alternation of cause and effect. Causality is the most important characteristic of the so-called real world in which we live. It is the basis of natural science because in it we see the causes of certain manifestations or the consequences of certain actions. We experience the cause-effect relationship as the basis of all our experiences. When we punch a table we produce sound. Our punch is the cause, the sound the effect. We turn on a switch, electricity reaches the light bulb and we have light in the room. The cause is the passage of electricity, light is the effect. We do our job and we receive money. The job is the cause, money is the effect. We spend money and we don't have it anymore. Spending money is the cause, not having money is the consequence. I will repeat this again: Our entire civilization, and especially modern science, is built on cause-effect, which rests on a causal relationship.

At a typical level of thinking or macro level, which is founded on the laws of classical physics, the cause-effect principle is completely justified. However, when we go down to the true basis of life, at a deeper and more true level, at the quantum level or Sunyata, the temporary alternation of "first-later" is an illusion, because there time doesn't exist. The illusion of a linear cause-effect alternation is the result of the way our physical senses perceive things: from one thing to another, from second to third, from this to that, from that to another, etc. This means our perception proceeds linearly from one sensorial experience to another.

The basis of all of our experiences is the essential reality of Sunyata or Pure Consciousness without contents, in which many contents appear as clouds appear in the blue sky. It represents the Matrix of the Reality that is contemporary and in which division in present, and past and future don't exist. However, they take isolated experiences and overlap the logistics of their limited model, on the integral matrix of Sunyata or Pure Consciousness. This way, the logic of this linear alternation of cause and effect becomes the frame inside which people perceive their world and therefore necessarily compress the inseparable, multidimensional reality in their linear image. Here are the illuminating thoughts of Albert Einstein: *"People like us, that believe in physics, know that the difference between past, present and future is only an illusion that we stubbornly maintain."*

Such an illusion turns into a point of view, attitude and vital perspective. As I have already said, at macro level it is necessary. However on a deeper more true level, it is limited, crippled and inaccurate!

Imagine you have never seen a dog. Then imagine you see one for the first time passing through the other side of a wall, on which there is only a very narrow slit. The wall almost entirely blocks your vision and what you perceive, you can only see through this slit. When the dog arrives on the other side of the wall, through the slit you first see the tip of his nose, then the head, the front legs, the body, the back legs and finally the tail. Every time you see a dog through a slit in whatever direction, you will see a linear succession of events. After many experiences of this, you will be convinced that the tip of his nose is the cause of his head, that the head is the cause of his front legs, that the front legs are the cause of his body, and that the body causes the tail.

The idea that the dog can exist as a whole, probably won't ever appear in the mind of a person that is used to seeing dogs through a slit. The wall with the slit is the symbol of our consciousness based on the data of our physical senses, which render it impossible to see the entire Reality as One, but only a narrow clip of all possible information that exists in every present moment. However, the holistic reality of oneness surpasses this narrow clip. This holistic reality is the reality of integrity whose symbol, as in our example, is the whole undivided dog.

Insisting on rigorous causality, scientists have been forced to go down along the chain of causes to find the deepest basis of life, because in wanting to discover primary causes, science cannot stop at one point and discontinue its search for the deeper and elementary causes of the manifestations it is exploring. It has been proven by this procedure that it is risky for science to be founded on causality as an intangible law. As Ludwig von Bertalanffy, creator of the General System Theory, underlined, *"It seems that the only goal science has is analysis, by breaking reality in small and isolated units of individual causal chains. This way physical reality is broken down to a mass of points or atoms, live cellular organisms, behavior in an combination of impulses and perception in scattered feelings etc. Because of this, causality is represented in essence as unidirectional; in Newton's mechanics, the sun attracts planets, a gene in a fertilized egg produces men and men's hereditary characteristics, bacteria provoke this and that illness, and the elements of soul life come one after another according to the law of associations as pearls on a string."*

The most important element in the causal relationship is time. A cause always precedes an effect. This is true in daily life. However, in deep spiritual experiences, as also in the most advanced physics, we discover that there is not a great difference between cause and effect, there are no divisions, because both are only small fields of concentrated Void in the boundless field of rarefied Void, which is oneness.

In quantum physics it has been undeniably ascertained, as we previously saw, that an electron can contemporarily exist in two places, and this confuses many scientists, because at this point every explanation based on causality doesn't survive. Time is the path we need to take from one point in space to another. If the particle is contemporarily found in two points, time loses its sense, or better, doesn't exist. That at a deeper level of life all phenomena are part of the inseparable oneness is also demonstrated by Alan Aspect's experiment. This experiment shows that at particle level, at the basis of life, the cause-effect relationship doesn't exist, which represents the difference between two things, because only one exists.

In the final phase of the Sunyata Seminar, in which we talk to the participants about the essential non-existence of cause and effect, the participants are already deeply absorbed in Void and boundaries between unusual experiences are lost. The following exercise particularly highlights the disappearance of the feeling of temporal connection between cause and effect. The Master conducts participants through the exercise using these words.

Close your eyes and observe the Void in front of you. Concentrate a part of this Void on an image of you coming to the Seminar this morning. Remember everything the best you can ... Go into the experience, feel it the best you can. You already know how to do it: see what you saw, hear what you heard and feel what you felt. Withdraw from this experience, and observe it as if it was a ball suspended in front of you in the rarefied Void and say to yourself: "The cause."

Put your attention in another area, where there is nothing except Void and a concentrated part of this Void, so that an image appears of you sitting here. Create the image of you sitting here the best you can ... go inside this experience and feel it the best you can –see what you saw, heard, and felt up to a little while ago... now withdraw from this experience, and observe it as a ball suspended in front of you in the rarefied Void, close to the first ball. While your attention is still on it, say to yourself: "The Effect."

With determination, observe both balls as concentrated Void hovering in front of you.

Then switch the places of the balls which represent these two experiences. This way: put the cause as concentrated Void on one side, and the image of yourself sitting, which you previously defined as effect, on the other side. Then next to them, create concentrated Void and the image of yourself arriving here this morning that you defined as cause.

Now observe them hovering in front of you close to one another, as concentrated Void in this same rarefied Void. Watch what happens as a result of this manipulation. Naturally, both cause and effect disappear because they melt in the oneness of Sunyata.

MURAKAMI

Fifteen years ago in Belgrade, Murakami, at that time the greatest living karate master, held a seminar on this sport, which goes by the same name - murakami. Besides other things he showed the participants the so-called "death wind". Murakami had taken an exceptionally bad position for defense: he had put his head on the wall standing only on one foot, the other leg was folded to the knee and put it under the knee of the foot on which he was standing; sticking out he stood with his hands lifted and his eyes closed. Immediately behind him, the famous Z. V., a professional and experienced teacher of karate from Belgrade, positioned himself in attack position. At a certain point, he was supposed to strike Murakami on the back with his foot. If he had succeeded the consequences would have been very negative for Murakami, because the other master would have struck him with exceptional speed and strength. Around them were assembled the seminar participants. The Master suddenly struck - in thin air! The moment his foot struck in the space where Murakami was, the Japanese Teacher was already behind his back. They repeated the experiment. This time Z.V. waited much longer, 2-3 minutes, before striking, but the result was the same. It was evident that Murakami moved from his position before the foot struck him. The effect manifested before the cause!

Murakami's assistants told the seminar participants that the Master had shown this ability to American police officers in Los Angeles in circumstances that were even more difficult. He was in the same position and a police officer held a gun aimed at his back. He had permission to shoot Murakami whenever he wanted. The experiment was repeated a few times in front of the dismayed police officers and every time that the bullet struck the wall Murakami was behind the police officer who had shot. The film that was made showed in slow motion that he had moved from his position before the bullet appeared – in that moment, he was always behind the police officer who had shot the gun.

The explanation corresponds to our knowledge of quantum physics and of the timeless matrix of Sunyata. In it, I will repeat the words of avant-garde physicists, Non-locality, time and space don't make any sense. The Japanese Master, with many years of Spiritual practice, had gone out of the field of time and space, and had been able to turn upside-down the alternation of time of cause and effect.

RETROPSYCHOKINESIS: EFFECT BEFORE CAUSE

As I previously mentioned, causality has been accepted as a basis of daily life and scientific thought in the world of macro-phenomena. However in recent years, even in fields where the cause-effect paradigm reigns, there are a growing number of experiments that reinforce the demonstration of Murakami. In 1994, in "**The Journal of Physics**", Henry Stapp published an article that among his conservative colleagues was considered "scientific heresy", because he introduced some retropsychokinesis experiments carried out in 1992 by the parapsychologist Helmut Schmidt. According to Stapp, Helmut Schmidt in his experiments found a possible way of making his students "*influence the events that had happened in past.*"

The participants in this experiment were sportsmen that dealt with combat abilities. They were presented a series of numbers on an electronic screen, that were received first by the instrument, which puts numbers out randomly on the basis of radioactive decomposition. The participants tried to mentally influence the presentation on the screen that was determined months before with random numbers. The result of the psychokinetic action was statistically very significant because on the basis of causality, such a result would have been possible only once every thousand experiments.

To make this description clearer to the readers, I will explain the simplest retropsychokinesis experiment, which each reader can perform himself. This experiment and many similar ones prove that at macro level it is also possible for effect to appear before cause, which means that the causal relationship is no longer valid. The experiment was created by Helmut Schmidt.

THE RETROPSYCHOKINESIS EXPERIMENT

Suppose that a friend of yours is leaving for a trip and that you wish to send him a message that he must receive three days from now at three o'clock sharp. To simplify the experiment, let's suppose that this is a simple message such as "yes or "no", represented by

the colors red and green. This is how the experiment goes:

★ Prepare 100 empty envelopes, 100 pieces of green paper, 100 pieces of red paper and a piece of aluminum foil to wrap the envelopes with. Separate the pieces of paper using the aluminum foil, so that you don't see the color. Put two pieces of paper of the same color in each envelope. This way you will have 100 sealed envelopes and in each one, there will be two pieces paper of the same color. In 50 envelopes there will be two green pieces of paper, and in 50 envelopes there will be two red pieces of paper.

★ Seal the envelopes and mix carefully so that you do not know what color is inside the envelopes.

★ Tell your friend to choose eleven envelopes. Take the pieces of paper out and give a paper from each envelope to your friend, while you keep the other piece. So both of you will have 11 pieces of paper of the same color; however, you don't know what the color is, because the envelopes were wrapped in aluminum foil.

★ A short time before you agree when he will receive the message decide if the message will be "yes" or "no" — for example, yes is the green paper, no is the red one. Suppose that you decided on green, which means "yes". Now concentrate on the pieces of paper, one at a time, desiring that the paper will be always green and after this psychokinetic action, open the sheet and check what color the paper is. In a significant number of cases, there will statistically be more green than red, and your friend will have the same result when he opens his papers to see what color they are.

There is no need to have 11 envelopes — any odd number is fine. The main point is that the number should be relatively small in comparison with the total number of envelopes.

The explanation for this result is in the psychokinetic action on the past. Pay attention to the fact that your friend took the envelopes from the past and that on the basis of a healthy mind and causal thought, this is a process that already took place which cannot be influenced! Yet several repeated experiments prove that it is possible to act in a retrokinetic way on the past. The existence of the retropsychokinesis phenomenon activates a lot of new questions on the nature of time, on the relationship of consciousness and material reality and on the notion of causality. The creators of quantum physics prepared us for surprises, because they met them constantly. Nils Bor offers the following suggestion: *"Parallel with the broadening of our knowledge we must always be ready to change the point of view that is most convenient to put our experiences in order."*

Werner Karl Heisenberg expresses a similar approach: *"The existing scientific notions cover only a very limited part of reality and the part that still remains unknown and has not been understood is extremely great. Every time we move from the known to the unknown, we have the hope that we will understand it; however, at the same time, we must learn the new meaning of the word "comprehension."*

QUANTUM VACUUM

A perceptive mind and the knowledge of past physics tell us that vacuum is void, without form - the last nothing. Today a lot of scientific disciplines also share this opinion, mainly because the phenomena explored by them are independent from the properties of vacuum. Nevertheless, an inquisitive mind is not of great help to the two sciences directly confronted with vacuum — quantum physics and cosmology. To have data on vacuum, the second of these two disciplines must be supported by the discoveries of the first, because the dominant cosmological theory of Relativity doesn't currently have the necessary means to explore the microscopic levels where the essential properties of vacuum have a key role.

Quantum physics discovered the unexpected properties of vacuum, so that now our knowledge is more complete. The facts discovered not only produce a great surprise for laymen but also for many scientists who are not directly interested in such explorations. I will explain here the minimum necessary data that such a book requires.

Mainly we think about space as void, that it is empty, pure, and without structure. Space is usually observed as a base on which structure and forms appear; said more simply, space is the place where matter exists. However, in the last decades, the explorations of the so-called zero-energy points or of the quantum vacuum point out how such an approach towards space is completely wrong.

The zero-energy point is a new emerging paradigm, because its acknowledgment will necessarily transform many approaches accepted by physicists. After all, it says that vacuum is not empty! Contrarily it is a concentrated fullness, an absolute fullness of potential in a state of perfect balance; therefore, this enormous potential cannot be revealed and because of this it acts as Void, vacuum or silence. It seems that every point of vacuum is where endless energies are concentrated, from all directions at the same time, so that all these energies reciprocally annul, and vacuum acts as void. However, if in it an unbalanced or asymmetrical state appears, it will create what we call manifest matter. On the basis of such an analogy, all forms of matter are simply forms of vacuum asymmetry. The quantity of potential energy in quantum vacuum, that has been calculated by a great number of physi-

cists (in the first place, Wheeler), reaches the unthinkable 10^{115} energy per cubic centimeter. This means that in only one cubic centimeter there is more energy of the overall matter in the universe with its trillions of galaxies, of which each has millions of stars. Others say that this is more than the total number of atoms in the material universe. This quantity of energy is practically unthinkable for human imagination; however, this energy is the same in all parts of vacuum and thus cannot be recorded or used, at least on the basis of existing knowledge. Energy can be used and can be acknowledged only if there is a difference in energetic potential between one point and another, and in vacuum this difference does not exist. Naturally, with such a large quantity of energy in vacuum, it's senseless to speak of an exhaustion or lack of energy in economy or politics. The only problem, although very difficult to solve, is to find a way of using this energy, as Tesla attempted, so that this energy can be at man's disposal just like the light of the sun or air. Every creation starts from Void, vacuum, the empty space. This is a Void filled with potential awaiting manifestation. Void doesn't have an identity or personal existence. The numerical symbol that symbolizes Void is zero, the most mysterious of all numbers, although some say that zero can hardly be called a number. Zero is often misunderstood, because it really cannot be understood directly. It doesn't represent a thing or a phenomenon. It doesn't have geometric properties. It is incomprehensible yet all numbers are supported by it. Void, whose mathematical symbol is zero, is the static basis on which everything else is founded.

Void is the elementary matrix, contemporarily multidimensional, permeable and creative, voiceless, eternal, indefinite, limitless, and without gender, simultaneously father and mother of everything that exists. Apparently this is eternal tranquility and balance. To illustrate this state, we can use two megaliths, leaning one on another, touching but completely balanced and tranquil, even if in that point you find a terrible energy potential. Vacuum is omnipresent, like an ocean of terribly compressed energy with the visible universe suspended on its surface like two weak soapsuds.

Void is the absence of everything with which we operate in daily life. It is the state in which elements don't create any combination, in which phenomena don't appear. It is the state in which only latent unmanifested forces exist. Since Void represents a sphere of complete absence of any manifestation, it is incomprehensible to the rational mind of man, even though he can eventually understand it with metaphors and intuition. Crowley points this out in his Diary, performing the cabalistic analysis of words: "... *In the Jewish language "AL" and "LA" are cabalistically identical through their numerical value '31'. AL means 'God', and LA means 'no'. God is No or Nothing. This is not the negation of the existence of God; this simply means that he is nothing that the human spirit can understand.*"

Dion Fortune discusses her experience with Sunyata, calling it the Great Unmanifest, more precisely, the meaning is the same: "*The Unmanifest it is pure existence. We cannot say it ISN'T. Even if it's Unmanifest, it exists! It is the source from which everything originates. It is the only 'reality'. It is the only essence, it is the only stability; the rest is phenomenon and development. We can only say of the Unmanifest that IT IS! It is the verb 'to be' that went back to itself ('Existence exists'). It is the pure state 'To Be', without characteristics and without past. What we can say of is that this it is not a thing that we know, because to know something, it must have manifested, and if it is manifested, it is not the Unmanifest. The Unmanifest is a Great Negation; at the same time it is an endless potential that hasn't yet happened. It can be represented better with the image of interstellar space.*"

It is impossible to faithfully describe Sunyata because it is above and beyond words.

Therefore, all mystical traditions use metaphors because they make it possible to approach something that is in its essence indefinable. In European medieval tradition the symbol used most frequently for Void is the Holy Grail, as a point of contact with Spiritual worlds. Undoubtedly it directs our thoughts and feelings to Void. The legendary quest for the Grail is the search for Truth in the broadest sense and the search of the True Being in a personal sense.

Stories are often used as metaphors in mystical traditions. A thief had stolen a precious stone from an icon in a Buddhist temple. This made the priests of this temple miserable; however, the Master of the Temple said: *“The foolish thief that took it, because of human stupidity, will provoke only troubles and crimes. He didn’t take our greatest treasure, because who can steal Void? You are more a sinner than him, because you reject without reason our greatest, priceless treasure.”*

Sunyata is the only true reality. All the rest is temporary and unreal. Such an idea can be disputed by a typical rational westerner; however, in Sunyata there is nothing so terrifying. It is not dark and lethargic but total consciousness. It is the source of all possible manifestations — past, present and future. From it comes our True Being and all its experiences. When in Void we lose all our individual characteristics; we become more than what we really are.

The history of the Sufi mystical tradition also brings us to this concept. A mystic had meditated for years and when he felt ready to unite with God he went and knocked at God’s door. He heard God’s voice saying: *“Who is it?”*

“It’s me”, answered the mystic. And God answered *“Come back.”*

After five years the mystic knocked again at God’s door and was asked the same question: *“Who is it?”* - *“It’s me!”* shouted the mystic as loud as he could, to underline his promptness in uniting with the Supreme Being. *“Come back”,* answered God.

After many years, which the mystic had stopped counting, he found himself again in front of God’s door and softly knocked. *“Who is it?”* answered God.

“It’s you”, the mystic answered, and at last found himself in contact with God.

Consciousness of Void, Pure Consciousness, Static, Brahma, Ain, the Great Unmanifest, Implicit order, I-I, the True Being or Consciousness Without Object, are different terms to designate the source from which everything originates, and to which everything returns in the end, which traditional religions call God. The common meaning of all these sublime concepts is: the infinity of Non-Beings.

The exercises in the last part of the Sunyata Seminar will show the participants that the base common to everything that exists, whether live beings or inanimate matter, is Pure Consciousness or Sunyata. Here merge the teachings of oriental mystical tradition and the data of the experiments of quantum physics.

A lot of people look for God in their lives, having in front of themselves an anthropoid vision of a “person” endowed with powers and supernatural knowledge. They hope that this will be the solution to their problems. Since God is almighty, wise, and omnipotent, when they find him and unite with him, at least a part of his light will fall upon them. Experiences of enlightened mystics are essentially different. Filip Kaplo adjusted his expectations as the result of many years of Zen practice and wrote these words: *“All of my life I heard that God is clement. When I finally met God, I found out that God is neither good nor bad, neither severe nor clement. Most of the time, I realized, that God is not God at all!”*

The experiences of enlightened people are essentially different from the childish expectations supported by traditional religions. In an educational Zen story a young monk, after a lot of hard work, reached enlightenment and saw the Truth in Everything, wherever he looked. He was disgusted by people who were not enlightened, who only adored particular symbols, separated by the boundless sea of Consciousness and Truth. In this unpleasant state he entered a Buddhist temple in which people were devotedly praying around the gold statue of Buddha, and angrily spit on them. *“Ignorant, what are you doing?”* the assembled people shouted, *“You spit on Buddha, on the Truth!”*

“Someone tell me where there isn’t Truth so I can spit there “ was the answer of the enlightened man, who saw Buddha, Truth or Sunyata in everything that existed.

Understanding the zero-point energy of vacuum was one of the most important steps in the history of the human race, because it contains the potential to completely change our vision of the world and provoke the fundamental impetus in our consciousness that will free human imagination to an unthinkable level, equal to the way zero-point physics will free energy from Void.

HUMAN CONSCIOUSNESS AND THE NEW PHYSICS

In the last three hundred years science has made enormous progress in understanding the physical universe, from minute quarks to enormous quasars. However, the internal life of man and other Conscious Beings has always been for science a black hole. The problem doesn't reduce to the question of whether scientific theories on the human spirit are bad or wrong. Simply said, they are incomplete; they reduce to unclear fantasies, philosophical indications and unverified conjectures. They purposefully skip or go around the principal component of human beings - the transpersonal or perennial essence, because they are not able to understand it with current scientific technology. In the search for final answers to the human question it is inevitable, in one way or another, to become attracted to eternity and the endless oneness. Regardless of whether this represents an endless number of identities from which we must free ourselves, existing parallel worlds which we want to penetrate, mathematical hypothesis or the infinity of the Creator of the universe, it is difficult to experience the True Being while remaining rooted in limited things, final and ephemeral. In western religions a long tradition exists to identify God with the endless Oneness, while the oriental philosophical systems try to remove the differences between oneness and multitude, and to identify Void and the endless Oneness, Nothing and Everything.

The new generation of quantum physicists mainly underline three characteristics of quantum theory that help us understand how human consciousness penetrates matter at quantum level. These three characteristics are: causality, immateriality and interconnection. Einstein actually considered these three characteristics as unacceptable for science, although he is one of the fathers of this theory. However, after Einstein these become more important in quantum theorists' interpretation of the world, because we realize more and more that these characteristics of apparently dead matter are the external expression of the three elementary characteristics of human consciousness: free will, multi-meaning and deep psychic interconnection.

I will repeat what I mentioned in one of the previous chapters. In in-depth psychology we have a similar problem while attempting to measure in quantum physics. In exploring uncon-

scious contents, we inevitably change them during the process. For instance, to discover and enlighten unconscious contents means to radically transform them, which is the essential component of the process of restructuring, therapy and individualization.

At subatomic level of the quantum, time simply doesn't exist. It is created, as all the other phenomena of the physical universe, with the collapse of the wave in the field of Sunyata or quantum vacuum in material and psychological events. Many physicists feel that the basis of the material universe can be expounded only if a primary role is given to consciousness - so primary that matter cannot exist until consciousness is present to perform the collapse of the wave. In other words, consciousness is necessary "to materialize" from the potential apparition of matter, to obtain "reality."

However, physicists that sustain such a theory don't believe that only conscious human beings must be present to materialize the world, because they are convinced that the world also existed before man appeared on earth. This means that consciousness must exist outside man, even outside animals and bacteria, if we believe that the world existed before these beings existed. What additionally confused physicists was the discovery within the kingdom of their science, in their house, that electrons, like other particles, also manifested a certain kind of consciousness and that they jumped from an atomic orbit to another, in a way that we can barely avoid calling "intention". Such discoveries were exceptionally unpleasant for Einstein, who said that it was unacceptable to believe that a mouse could perform a collapse of a wave, and thinking that an electron can do it with its "consciousness" brought him to extreme irritation. In the letter to Max Born, he says: "*I believe that the idea that an electron, exposed to radiation, not only decides with its free will when to jump out of the orbit, but also in what direction, is completely unbearable. If this was true I would prefer to patch shoes or to work in a gambling den than be a physicist*". (Taken from Friedman's "**Hidden Domain**", 1997). It is worthwhile to notice that Einstein doesn't say that this is impossible or that it collides with scientific knowledge, but only that he is not able to confront himself with this phenomenon. In his perception of the world there was no place for such phenomena. However, quantum physics confirms this everyday.

Physicists felt greatly uneasy because in their world, before quantum physics, there was no place for consciousness, so it's not a surprise that only after substantial evidence did they start to notice some connections between consciousness and physical phenomena. If an electron is a field of concentrated energy endowed with a certain consciousness, the smallest beings must also have consciousness. However, our amazement doesn't end here, nor the castigation of rigid scientists. If electrons are conscious then all "material" creations are endowed with consciousness: whether mineral, mud, water, air... We must highlight how such a point of view, that the universe is alive and conscious, existed in all cultures except our western one, based on science. It becomes more and more evident that these thinkers knew well what western science is discovering only now through quantum physics, although in a painful way.

Most scientists are greatly suspicious of mysticism. Such a feeling is logical, because mystical thought is the polar opposite of rational thought, which is the basis of scientific methodology. However, the descent towards the basis of life necessarily brings us to the observation of the inseparable One about which mystics always speak. For this reason many important scientists, such as Einstein, Pauli, Schrodinger, Heisenberg and Bohm accepted or even sustained mystical approaches. Mystical thought cannot be a substitute for scientific methodology until it can be applied. However, in essential matters and in those concerning the human being and nature, methodology and logic depart, because they become inadequate. Here is what Albert Einstein, father of modern science, said: "*The new way of thinking is of essential importance,*

if humanity wants to survive and move towards superior levels". And immediately after, to remove the doubts of discovering an intuitive or mystical reality, he unequivocally confessed, desperate because of his rigid followers oriented towards materialism: *"I reached the understanding of the elementary laws of the universe through my rational spirit."*

The expressions mystical experience, enlightenment, cosmic consciousness and similar terms have often been used by people that practice meditation and in many systems of Spiritual development. As we have seen in the previous chapters, there are more and more serious and great scientists who become supportive of this magical world. Such experiences, real for people that live them, are difficult to express in words. Mystics often speak of the dominant feeling of existence in unity with the universe or God, of the brief holistic vision of reality or the contact with powerful forces of co-penetrating love. And what is the main point? Mystics claim to be able to feel the Supreme Reality in only one experience, instead of long, tiring, arid scientific explorations.

The language with which they describe such experiences expresses the culture in which these individuals live and the paradigm that dominates thought in their society. The oriental mystics that have these experiences usually emphasize the personal quality of their experience, during which they are in immediate contact with superior forces, usually of God who is above and beyond, with which, however, an exceptionally strong and tight contact exists. The oriental mystics underline the integrity of the experience and are usually inside Supreme Consciousness, so they become one with it. The well-known writer Ken Wilber, describes a typical mystical experience of a follower of the oriental Spiritual Paths: *"In the state of mystical consciousness, Reality is lived directly and immediately, which means without symbolic elaboration, without any conceptualization or abstraction; the subject and object become one in an action without time and space, which is above every or any form of meditation. The universal language of the mystics talk about the union with reality in its "such-ness" and "ess-ence" without mediations except words, symbols, names, thoughts and images."*

The essence of the mystical experience is a shortcut to Truth, a direct and immediate contact with Supreme Reality. According to the words of Rudy Raker, *"This is the center of the mystical doctrine: Reality is oneness. The process used by mysticism consists in finding the way to experience this Unity directly. This Oneness is called by different names - Good, God, Cosmos, Spirit, Void and (the most neutral) the Absolute One. In the castle of labyrinths of science no door opens directly on the absolute one... However, a mystical vision is achieved immediately or in no other way. There is no Path that gradually takes us there..."*

Now we can say that which has been whispered to our predecessors for centuries - that Consciousness is the omnipresent basis that transforms into energetic and material manifestations without stopping to be an aspect.

Non-Locality has been accepted as a fact in physics (this I have pointed out quite a few times in the previous chapters). Elementary particles can reciprocally influence each other through the whole universe, surpassing time. No signal travels from one particle to the other, yet they are connected. What connects them is their aspect that exists beyond space and time, and this is Consciousness! It has penetrated in science, it was placed in front of scientific researchers as inevitable and there is no possible way it could be excluded. Eugene Paul Wigner, Nobel Prize winner for physics, has bravely declared: *"Man will never understand physical reality if he doesn't consider the characteristics of his own consciousness."*

TIME:THE LAST FRONTIER

The indissoluble contact of the human being with the universe in which he lives and of which he is becoming more and more aware as a continuation of himself, has succinctly been introduced by Sir Arthur Eddington, by his plea to go beyond the last frontier in which he found himself: *“Every particular particle of your physical body is in contact with every other particle in the cosmos; every ‘space’ within your physical body communicates with all the spaces in the universe, the ‘invisible’ matter continually flows in your body to the universe. Your thoughts extend to the universal thought; your spirit, limited by nothing, bathes in the cosmic spirit’s sea. Try Presence, because you are the presence! In every attempt to connect experiences that belong to the spiritual and physical side of your nature, time has a key position.”*

This thought of the great scientist mentions the fact that the human being has reached the door of time, tries to go through it and to know himself in boundless distances, as the eternal wisdom teaches - the person who seeks, is what he is seeking. If we completely dominated time, we would have completed our Spiritual evolution, the search for ourselves in others and for others in ourselves, because we would have reached the end of the quest. In this stage of development of our consciousness this is not possible. However, time has been notched because it has been put under control in a certain way: it is this frontier in front of which the human being tries to see through the dark of the unknown and to confront himself with what waits beyond, on the other side of the mirror. In the last part of this book I will expose the different attempts of spiritual and scientific avant-garde theorists to go beyond this last frontier.

THE FUTURE MEMORY PHENOMENON

I will risk annoying you by repeating that the dominant paradigm is changing in an accelerated way and every day new facts appear, new regions and new scientific and alternative disciplines that corrode it. A little while ago, intensive searches started in an alternative region, called “future memory phenomenon”. The discoveries achieved in this region were attributed to the change in the dominant attitude towards time. I want to mention immediately that the future memory phenomenon must not be confused with precognition (some people see future events before they physically manifest), although there is a certain resemblance between the two.

Another observation: Some readers, acknowledging this chapter, will recognize certain experiences they have already had. They probably interpreted them in different ways - visions, consequences of work, mistakes, illusions and similar explanations- however, now these experiences will become more comprehensible.

In the mid-90’s, researchers of thanatological phenomenon (the discipline that examines the phenomenon of death and dying processes) realized that some people who survived near-death experiences were able to penetrate the future in a completely different way. Phyllis Atwater interviewed people that had survived near death experiences, and people that didn’t have these experiences, and subsequently compared the data collected. She unquestionably ascertained that some people, after having had a near death experience, had started to live through episodes of the future that had not yet manifested in the existing space-time.

Unlike clairvoyants, people that experience the future memory phenomenon state that they really live the future in the most minute detail before it manifests in the physical layer of existence. Their statements refer to events that they would experience in the future, which they previously knew nothing of. These events subsequently happen in a completely identical way. The future memory phenomenon is essentially different from other ways of manifesting futuristic consciousness as prophecies, precognitions, knowing before time,

clairvoyance, clair-auditory and lately, remote viewing. Actually, quite a few researchers noticed this phenomenon long before; however, they almost always called it the “flash ahead with time”. However this term seemed to refer to a parapsychological ability and what’s more, it didn’t explain what really happened. The explanation became clearer when Phyllis Atwater performed a series of experiments on this phenomenon on more than 3.000 people. The results were amazing and opened a completely new area of experimentation. The hypothesis was: Should we treat these phenomena as specific and different from similar ones in which elements differed from the known forms of futuristic consciousness?

The memory of the future (or the future memory) is defined by most researchers as the ability of some people to completely live an event or a whole series of events in subjective reality, before living them in objective reality, which has yet to take place. The person usually, although not always, forgets his/her futuristic visions after they take place, and remembers them later when a certain signal activates this memory. previewing the ability to fully live a given event or sequence of events in subjective reality before living the same episode in objective reality. The individual usually, but not always, forgets this after it happens, only to remember later when some “signal” triggers memory. Sensory-rich, future memory is so detailed as to include movements, thoughts, smells, tastes, decisions, sights, and sounds of regular physical living. All this is actually lived as a physical, emotional, and sensory experience, not merely watched (clairvoyance), heard (clair-auditory), predicted (propheied), or known (precognition); and that living experience is so thorough, that there is no way to distinguish it from everyday reality while the phenomenon is in progress.

This phenomenon is strictly directed towards the future; however, the person does not live it as a vision but as a true experience. All senses are included, and details are so complete and convincing, that the person cannot distinguish that experience from true life. One experiences it in all details: in bodily movements, in touching objects, in the way of breathing, emotions that are felt and words that are pronounced, with accompanying gestures. This experience is essentially different from visions in which the person sees what happens like in a film. Future memory usually occurs when people are active, completely awake, and not in an altered state of consciousness that is more typically the setting in which futuristic events appear. The person usually experiences this phenomenon during normal activities: while walking down the road, working at home or in the office, while taking a bath, during normal conversations with friends or relatives and similar actions. Not only does the future memory take place during daily activities but it is almost exceptionally concentrated on them. These are not precognitive events and prophecies that concern the social groups to which the person belongs, his/her nation or the whole of humanity, but they concern his/her daily life. This is probably the principal reason why researchers first overlooked this phenomenon, because it is not dramatic or provocative, it has an individual rather than a universal meaning, and the person doesn’t feel an internal impulse to inform others.

Don’t confuse what I’ve just said with *deja vu*. *Deja vu* is past-oriented and refers to past lives, past dream states, activities long since said and done. Pre-living the future is different in that it concerns what has not yet occurred . . . it addresses a future capable of unfolding in the present, of events yet to happen overlaying current activity.

A woman told this story: “I was doing the morning dishes when this rush of energy nearly lifted my head off. I suddenly experienced myself at a dinner party that night, saw who would be there, and took part in what happened and what was said. The whole thing was so real; I decided to make no plans for the evening, just to see what might happen. Sure

enough, a friend called and began apologizing all over herself for being so tardy, then asked if I would come to her dinner party that night. I had to muffle laughter as I accepted her invitation. When I arrived at the party, it was a duplicate of what I had already experienced that morning; every conversation, every wave of a hand, repeated what I had previously lived through. I'm glad I 'attended' the dinner party before it happened so I could be prepared in advance." The party was the duplicate of the morning future memory experience.

The event sometimes doesn't have great strength; the only thing that the person sees is that it's extraordinary, a way out from the usual normality.

The future memory phenomenon itself generally lasts but a few seconds, or maybe a minute or two, while presaging several hours that later manifest. The phenomenon can be rather lengthy, though, and encompass several days or even months of future activities. Future memory, at least what I have detailed here, does not register in the mind as a flash forward or a snap or a fleeting glance. This much I want to emphasize. Future memory registers in the mind as if a segment of physical reality was just experienced in its complete entirety.

It is difficult to say in what specific states the future memory appears. It seems that it appears more frequently during puberty and in situations in which the person is exposed to stress. It appears as though these episodes purge a situation and make it possible for the person to have a vision in an area in which there is a certain strong emotional need; moreover, there are people who experience this phenomenon when the spiritual component of their life suddenly becomes primary, or when, for some reason in a certain period of their life, they become more open.

The model according to which this phenomenon develops is universal, despite great individual differences or different social situations in which it happens. Here is how the model of the future memory is composed in its principal elements. It usually starts with a wave of great body heat, accompanied by a sense of enthusiasm. The person sometimes hears sounds. The space-time relationships are completely still, nothing and nobody stirs, and the present seems like a film that has been stopped. At the same time, all becomes clearer and the sensorial abilities become fine-tuned; the air is filled with sparks of light, either twinkling or undulating. The person has an absolutely clear feeling of physical body expansion, and contemporarily the surrounding space expands, while objects shrink or disappear from the visual field.

During the future memory experience the event from the future temporarily covers the present. The future event manifests all of a sudden with rich details so that it's difficult to distinguish it from other normal events. It is rare that one is aware of the causes of such an event, as it seems completely natural. Future memory phenomena end fast. Time-space relationships become normal, returning to the usual proportions, and a normal way of living is re-established. However, inside the person remains a feeling of pleasure or puzzlement, which is normal when something unexpected has happened. Often this is accompanied by a feeling of great astonishment or a shiver, sometimes of weirdness. The event remains alive until it is present in consciousness; however, in the end it is forgotten or put aside.

It is difficult to say what signals trigger the future memory; however, when it starts it appears in consciousness in minute detail. The person may feel stupid or like a ghost, because at a certain point, one may have the feeling of being an actor playing a role. Some

people have a clear feeling of being able to choose the outcome of the incident, while others allow it to happen without resistance. These events in the beginning can cause uneasiness but in the end, they become logical and suitable. The life of the person who lives these phenomena starts to flow in an acceptable manner and a feeling of normalcy reappears.

This model is not the same for everyone, but it is present in most cases. It appears in people who have experienced the phenomenon in a state of complete awareness and have actively included it in their daily activities. There are others who live future memory phenomena in a dreamy, relaxed state; however, they are very few. Goethe, in his script "**Aus meinem leben**" described an experience that at first sight seemed a hallucination, which, however, could have qualified as a future memory: *"I was riding down the road towards Drusenheim, when the strangest event surprised me. I saw myself coming towards me, on the same road, on a horse, although I was wearing something I had never bought. As soon as I roused from this state the vision disappeared. Nevertheless, the main point is that eight years later I was on the same road going to visit Federica in the same clothes that I had on in that vision, which I wore unintentionally. This incredible hallucination had a calming effect on me."*

Experiences like this are quite rare; however, there are people that have them at different times during the day, usually when they are having serious emotional problems. They apparently receive support and strength from future memories to keep on living normally.

At times, some people change the result of the event that they experienced; however, the original event may appear intact later on. For example, a person had a future memory regarding her husband, who would have been seriously wounded in a car accident while going to an appointment. For this reason she insisted on accompanying him and driving the car herself. Because of her intervention the event did not take place that night and the accident didn't happen. A few days later, her husband had an accident that was very similar to what she had seen in advance. Her intervention only changed the time of the event but not the event itself.

For most people, time in future memories becomes dense and exceptionally accelerated, but only in relationship to the so-called normal time in life. The phenomenon measured in normal "objective" time lasts from 10 to 15 minutes, while a full year may have gone by during the event, including all its details. Here the resemblance becomes more evident with the near-death state of people that have experienced drowning, falling from heights and in general life-threatening situations. During these experiences time condenses. The only difference is that in these experiences, which are called hypermnnesia in psychology, exists a parallel course of time in this life and in one's experience, which for a few seconds in near-death experiences the person sees his whole life in tremendous detail. In future memory, as I have already said, present events come to a complete stop, like a stopped-image on a video recorder, and time goes by in the future memory. However, while in a future memory the person doesn't have the impression that time is accelerated and thickened. Rather, time appears to flow normally.

When we asked people who had experienced this phenomenon what its purpose was, the most frequent answer was: Living the experience in advance provides a vision of what awaits us, making it possible to see what is around the corner and giving us time to prepare ourselves before moving towards that event. Some people have lived this experience as a window into the future, an opportunity to learn, or to experiment with their own life. Some say that this experience has taken them back to the natural rhythm of life and created a clear feeling that every person and every activity is necessary in life.

Thinking that these future memory episodes are a preparation for future experiences bewildered some researchers until they started to compare them to their children's behavior, especially toward the fourth year, when the temporal areas in the brain develop. Children of this age are totally directed towards the future and they play with the challenges of the life that awaits them in the future, when they will be mature. These futuristic tests open the door to the development of their imagination, and this is an important step in the development of consciousness.

When researchers compared the data established on children, with the data that came from adults who experienced near-death states, they discovered an exceptionally interesting bond. After such a dramatic experience, a person's behavior changes radically - the "inner child" appears on the surface. The dominant characteristics of their personality become those that characterize children: a child's ingenuity in respect to the world, the marvel towards it, the curiosity towards phenomena and things in life and a great joy in learning and discovering new things.

Four-year old children don't have a clear perception of time but they experience the future as an aspect of the present. This way of living into the future gives a feeling of continuity and perspective to children. Simply said, children this age undergo a certain transformation of consciousness. A similar thing happens when a man has shamanic visions, an awakening of the Kundalini or a near-death experience. After the person goes through one of these experiences the first thing we notice is that something strange has happened and that the person seems younger. He changes his facial expression, body and behavior – all of which become similar to a child's, obviously in a good way. On the basis of such data there seems to be one conclusion: the consequence of future memory is an important movement in consciousness, and at the base of this event there is probably a change in the brain structure and in the chemical processes of the brain.

The fact that some experiences are in the future and that there is a clear memory of these experiences, makes stress and worry easier to accept, because the human psyche is able to adapt itself to changes that otherwise would have been mind-blowing and shocking. Such experiences create an exceptional feeling of serenity and safety in the individual, independent of age, and they seem to promote the development of a higher consciousness. Higher consciousness is accompanied by superior abilities, talents and creativity which most people have never experienced before.

Some people believe that provoking future memory is possible and that this represents an efficient way to develop higher consciousness. This is possible to achieve simply, says James Van Every, researcher and expert in cosmic electronics. After more than 10 years of experiments, he developed a future memory method and gave the necessary instructions in his book. There are some key elements in learning how to remember the future, that I will explain in an abbreviated form:

Relax and look around, observing all the details.

Using your imagination, as if you were playing, go inside all the details of your environment in an investigative way.

Notice how you behave towards the information that comes. Be careful to note how you classify and in which models you put your sensorial experiences. Doing this, be open as much as you can. Start taking notes on your experiences. Write in detail what you see and what you feel.

Start imagining that the scene will momentarily appear in the future.

Imagine one of your recent problems and see its solution in the future. Imagine you remember how you solved it.

Go into the feeling that what you are doing is a true experience. Allow your system of beliefs to accept your new relationship with time.

Knowing that many people can experience the future memory phenomenon, and moreover can provoke it, says to researchers they must re-examine their attitudes on the essence of time. Speaking of the consequences of future memory on the basis of her experience, Phyllis Atwater says: *“Immediately after having experimented with the near-death experience, everything around me, even my clothes, started to vibrate with life. The consequences of this experience were that by means of a deep vision, I understood that we are divine beings that use human bodies. In every one of us there is a spark, which desires to unite with the endless light. The changes in the brain that occur during these experiences and the transformation of consciousness that accompanies them, which are necessary to become aware of who we are, what we are, to see why we are here, where are we going and what we can do in relationship to this. These changes make us start the path towards our destination and show us what our responsibility is. Our right is not only to incarnate but also to wake. This way we become more and more what we are. When we clearly experience the way we live, the contemporaneous nature of the future and the present, we are free from the tyranny of time.”*

Knowing that the future can be lived before the present or contemporarily to it, frees man from the error of linear time, in which one event necessarily follows another, so that man is left at the mercy of those forces that he cannot control. Remember the example made in one of the previous chapters, where we experienced time’s linearity in life, as if we were looking at the scenes through the window of a train; the scenes pass by fast, as if they were over forever, and the scenes we see seem nonexistent. However, if we stick our heads out through the window, we will see that the future and past are always present in the eternal “now”. The future memory phenomenon is actually how we stick out through the window, one of the possible ones, which give us the experience of time’s integrity and frees us from its relentlessness.

TIME AND REMOTE VIEWING

In the introductory chapters I mentioned remote viewing as a method in which the results shook the usual perception of causality and the rectilinear way of experiencing time. I will now disclose in more detail the data on this method, in the context of the new vision of time. One of the most famous experts in this field, Major Ed Dames of the American armed forces, defined remote viewing as a penetrating, psychological, parapsychological and spiritual technique, which makes it possible for any individual to be trained in using psychological means to acknowledge things and events that are distant in space and time. According to his statement, a person trained this way becomes a remote viewer, whose precision surpasses the even most gifted clairvoyant in history. (Remote viewer is a better term than “clairvoyant” or “visionary” because remote viewing cannot be reduced to simply seeing distant objectives in space and time, but to seeing all the data that originate from the senses and emotions that accompany it.) The training was developed on the basis of a protocol that was first created by the painter and medium Ingo Swan, for the needs of the American army. Major Dames and his team established the locations of numerous underground Soviet bases during the cold war, the features and construction of atomic submarines, which were carefully guarded secrets, and succeeded in penetrating the highest military body of the Soviet Union. These achievements were recognized when Major Dames was awarded the Medal of Merit by the United States Congress.

The greatest value of this method is that it strictly follows severe protocols, which, Major Dames says, are the syntax and grammar with which the unconscious spirit transmits information to the awake consciousness. With this procedure we prevent the interference of imagination, which frequently happens in psychic people. If we compare this ability with speech, we could say that all of us are born with the gift of speech; however, if we don't learn to speak, this ability remains an inarticulate murmur. Remote viewing is the ability to have an articulated conversation with the Collective Unconscious.

Training not only makes it possible for people to distinguish between data coming from their imaginations and data that come from real objectives, which are determined places, people and events, but also to remove the action of one's own intellectual analysis, precon-

ceived ideas, prejudices and beliefs, in order to get precise data on the objectives toward which they are directed. For a well-trained remote viewer it does not matter whether the objective exists in the present, past or future. Sometimes there are difficulties when there are objectives belonging to the future; however, these don't originate from the reception of the data with remote viewing but from their analysis. Only very experienced people are able to interpret future events.

Remote viewing is not disciplined intuition but, to a large extent, is based on a controlled orientation of attention. The data come from the Collective Unconsciousness or, as the apprentices say, from the global spirit. This is a strictly controlled art, which is easily applied to simple objectives but very complicated when applied to complex ones. Naturally, the precision of the data received is not complete. A good remote viewer receives an average of 50% exact data in respect to the existing objective. Therefore, private companies for remote viewing services on a commercial basis (today there are some in the United States) use teams of remote viewers and only what is common in their data is considered for analysis. This makes it possible to guarantee a result which is 100% certain, or money is given back! When it comes to matters regarding life or death (for instance, to discover a place where terrorists are holding hostages) a double or triple control is used - two or three teams, independent of one another, work on the same objective.

With a rigorously checked procedure the unconscious spirit of the remote viewer directs him towards the Collective Unconsciousness and from it, as from the Akasha, he takes the book where the necessary data can be found and reads it. With these techniques remote viewers have also discovered the existence of aircrafts that have an extraterrestrial origin, (UFO's). This was the only possible result of the following analysis: *"Artificial object of metallic constitution, round-shaped, below it empty space (not earth, nor water), above it empty space, around it empty space, it moves with great speed and changes direction rapidly. In it there are live beings endowed with consciousness..."*

Remote viewers are able to distinguish with great precision if the body that was found belongs to a human being or not, if it is alive or dead etc. Also, what psychic state the person is in can be determined. There are no difficulties in penetrating the deep unconscious structure of the person. This is done often in medical research; in fact, since remote viewing started being used it has frequently been applied in medical diagnosis. This procedure is used to discover unconscious traumas, the reasons for psychosomatic disturbances, etc.

During the Gulf war, teams of remote viewers performed a great service for the American army. According to Major Ed Dames "... We have not only located the places where Iraqis had reservoirs of chemical poisons and deposits for a biological war, but we also penetrated Saddam Hussein's shelter and extracted war plans ...therefore we penetrated into his spirit and discovered the ideas that he had exposed to the National Safety Council, his further intentions, his emotional state and how it had developed from his childhood". Let me repeat that these words come from a major in the American army who received the Medal of Merit from Congress!

Some people who practice remote viewing have had ethical problems - how moral is it to participate in such operations, when at the deepest level of consciousness a man doesn't distinguish himself from another, when all men are part of a whole? In books published by some remote viewers, considerable space is dedicated to moral issues.

Radical changes took place in the personality structure of these people, after some years

of practice. They started their military career as agents - people with a clear-cut way of thinking, ready to do all and anything for their country - and they ended up after some years as mystics. Joseph McMoneagle, who has had great success in the field of remote viewing, says: *“Almost all people are surprised when they hear the following: remote viewing convinced us that time doesn’t exist. I was in shock when we discovered this and I didn’t see one person who was left indifferent in front of this. What exists for us while we are in these physical bodies is not time but a limitation of our perception. What we have incontestably discovered is that there is no difference in the experiences when with remote viewing we reach something in the present, past or future. Everything is here and now! The past is alive and still exists. It has never passed! Even if the limitation of our perception makes it impossible for us to see this. Sometimes remote viewers are very astonished by the experiences that they have – My Lord! everything still exists, homicides in concentration camps, massacres, tortures.... everything...All the evil that existed and all the good that existed, still exists, only that with our perception we cannot see it. This way, what happens is here and now, only that we cannot see it if we first do not apply a particular procedure! “*

McMoneagle claimed that the essential changes in personality structure appeared after experiences of remote viewing in which the person understood that past, present and future exist at the same time. From this unusual matrix we choose when we will enter in this reality, which we call birth. We decide in a certain way when we will leave it, and this we call death. All the experiences between these two points allow us to build the story of our life within the field of time-space. This structure of belief allows multiple incarnations, because every life that the person lives happens at the same time. From his/her point of view, everything seems to have a temporal limitation - past, present and future – however, all these lives are actually lived at the same time. In other words, all our experiences of thousands of lives end up existing at the same time. It is possible that our Being, which essentially identifies us as a particular entity, doesn’t change in any of these incarnations.

Regarding this belief, Major Ed Dames says: *“Time doesn’t exist in the Collective Unconsciousness. If using our procedure as remote viewer I look at your life I see it from when you are born to death; in this vision there is no time, this is all the information that exists in the Collective Unconsciousness. In this process we usually look to the left when searching in the past, to the right to see the future, even though time does not exist.”*

Most people with practical experience in remote viewing have a common philosophical conception of the world. They perceive that the whole endless complexity of forms and manifestations are directed towards the end of the cosmic cycle of existence, when, after billions of years of evolution everything melts into one. Such a point of view is similar to the idea sustained by Alfred North Whitehead. He said that history stirs towards “realization contacts”. All these realization contacts grow alone towards what he called “common development” or “co-development”. The co-development has a strong attraction, which resembles gravitation, unless the objects that exist in the universe are attracted not through space but through time. As we approach the edge of these rapids, which bring to the realization and co-development, it accelerates and the limits disappear. The more the limits disappear the nearer we are to common development. When we finally enter the phase of common development there will be no more limits, only eternity will exist, because we become the whole space and the whole time, both alive and dead, here and there, before and after. This is the universal center of attraction to which everything that exists gravitates. It gives sense to the universe, because all processes can be seen as researching and striving towards unity, to connect with it, to melt with it and, at the end of time, to disappear in it.

TIME TRAVEL AND ALTERNATIVE DIMENSIONS

The strangest region of research and speculation at the limits of serious science in the last decades is the possibility of traveling through time. In the laboratories of official institutes, they don't produce time machines; however, scientists have understood that according to Einstein's General Theory of Relativity (and this is the best theory regarding time and space) there is nothing in the physical laws that clashes with voyages through time. Such an endeavor could be exceptionally difficult, as Steven Hawking points out, but not impossible.

I have already mentioned in one of the previous chapters that, before Einstein published his Special Relativity Theory, H. G. Wells in his book "The Time Machine" had defined time as the fourth dimension using these words: "There is no difference between time and any of the three dimensions of space, except that through it stirs our consciousness". In these one hundred years, Wells' book became a cult book. Since then a lot of people have been spellbound by the possibility of time travel, not only science fiction writers but also numerous scientists, from the most serious ones to imaginative ones belonging to alternative science, who devoted their lives to this research with the hope— not of going side-by-side with Wells— but with Einstein.

In the work of these tenacious researchers there are two evident trends. The first we could call esoteric, Shamanic or Spiritual. It is directed towards the attainment of alternative dimensions through the expansion of consciousness. The whole trip into other dimensions or worlds develops in and through the consciousness (future memory and remote viewing belong here). Consciousness bears the individual; it is his "vehicle" and contemporarily the field through which he moves. Shamanism is the main system in which this trend is present.

The other tendency is scientific or pseudo-scientific. Its principal characteristic is the ambition, on the basis of scientific knowledge and with scientific tools, to penetrate other dimensions, which implies carrying out the voyage in the physical body by transferring it into another time, dimension and world.

In recent years it is evident that these two trends overlap; therefore, elements of both meet in systems that try to achieve this dream.

The number of thinkers that give all the possible reasons for the impossibility of such an enterprise is not small. In the first place there are the different paradoxes which apply to voyages through time. The best known is the “grandfather paradox”, although some describe it by naming other relatives - a father or more distant relatives. This paradox appears when a person travels in the past and does something to prevent his/her birth - he/she kills the grandfather and prevents his/her parents from meeting. This example is very simple and doesn't use scientific proof but simple logic. If the traveler through time goes to the past while his grandfather is still a child and kills him, his father won't be born and accordingly not even him. Since he won't have been born he wouldn't be able to discover the voyage through time, go to the past and kill his grandfather etc.

Another example was given by the science fiction writer Robert Heinlein. The hero of this story discovers by chance a device to travel through time brought by a visitor from the distant future, an old man that he had never met. He steals it and it goes to a desert zone of time, where he lives with the anxiety that the old man from whom he stole the device will find him. Time goes by and one day he understands he has gotten old so he tries to make sure that his younger self finds and steals the time machine. This way the events go round — or such a conclusion is imposed on the reader.

This attitude had a theoretical basis because space and time are treated with the same equations of Einstein's theory. Thorn had accepted that each channel that was created naturally could connect two different time zones and he elaborated this possibility in detail in his book “**Black Holes and Time Warps**”.

Science fiction influenced not only scientific terminology but also serious literature. Many physicists, for instance, mistakenly believe that the term “quark” is an abbreviation of the expression “almost particle” (“quazi-particle”). My friend Tomaž Klinc, from the Electrotechnical University of Lubiana, has called my attention to the fact that Marej Gel-Man used it for the first time in physics, taking it from Joyce's novel “**Finnegan's Wake**”. The origin of the term comes from the mysterious sentence “Three quarks for Muster Mark!”. (Quarks can be considered as constituent fundamental elements of protons and neutrons. What is strange is that the one cannot be separate from the other and therefore they don't exist in individual manifestations. The unity of three quarks in a proton is a beautiful symbol of Trinity in the unity.)

Once the gateway was opened it stimulated many physicists to present scientific works in public in which they exposed their ideas on voyages through time. The common basis of most works was to find the easiest way to suit the existing warps in time that were present in nature. However, from the early nineties a new paradox appeared - perhaps it's possible to travel to and from the future; however, you will be able to return only up to the point when the car was built – simply because before that time it didn't exist so it would be impossible to travel with something that doesn't even exist. This is the reason, some scientists say, many amateurs and science fiction fans are not yet visiting us from the future, because at this moment on our planet the time machine has not yet been built. But do these machines exist? Certain people say they do, but only a small number of chosen people know about them. We will take a look later at what these people state since they affirm they have overcome time in many ways, and that the greatest mystery in the history of the human race is that the most famous leaders in some countries know about it, but keep it well hidden.

Paradoxes are often present in science. In the beginning of the book I quoted an example from the relativity theory, with the speed of light that proves that time doesn't go by the same in all circumstances - it goes by more slowly for the person that moves. It is paradoxical that the so-called serious scientists are finally convinced that the voyage through time is really only possible in science fiction. Here is how this paradox was born. Carl Sagan, known all over the world for his popular TV shows on the cosmos, decided to write a science fiction novel on the voyage through time. In it he described a trip to the star Vega through a cosmic black hole. Since he was a serious scientist, Sagan wanted to build his novel on a firm scientific basis so he turned to his close friend Kip Thorn, a reputed expert on the relativity theory and the greatest expert on gravitation, to ask him how to overcome the problem of cosmic distances through a black hole. Thorn, along with two students, took the problem seriously and ascertained that Einstein's relativity theory allowed for the existence of such a channel or passage through space. This solution appeared in Sagan's novel "The Contact", published in 1985. Thorn in the beginning had not understood the consequences of his solution. Shortly after he took part in a scientific symposium during which one of the participants mentioned that these passages can also be used for a trip to the past. Such an attitude had some theoretical basis, because space and time are treated with the same equations in the Einstein's theory. Thorn immediately accepted that every worm-holed channel could connect two different times and elaborated this possibility in detail in his book "Black Holes and Time Warps."

It will now be clearer that for a voyage in time we need a great event that will create a significant time and space warp. A brief explanation of known experiments will show us some possibilities for obtaining such a result.

A black hole is born when a star burns all its nuclear fuel. When this happens it starts shrinking and becomes very dense. The denser it is the stronger its gravitational field, up to a point where nothing, not even light, is able to escape. Another consequence is that there is a time/space warp and time becomes slower. Many physicists maintain that in the center of a black hole there is a "singularity" or singularity point of infinite density in which quantum laws are not valid, and that this is the limit of the universe and time. An object that goes near the singularity point would be crushed and destroyed. Other physicists offer another idea: if a spaceship goes near a black hole through a calculated path, but not so close as to be swallowed, it would become a machine to travel in time. In a few hours, measured with the crew's time, it would have passed a time that would have lasted hundreds or maybe thousands of years if measured with a clock on earth. In this theory, black holes are connected to one another (rather are in the same space but in a different time) through a so-called neck, which is a passageway between the two.

Kip Thorn and his colleagues, Morris and Yurtsever, had a similar idea. According to them, it is completely possible that a civilization with a developed technology can take a small black hole, from the quantum foam (at subatomic level), amplify it, bringing it to giant size, putting a lot of energy into it and stabilizing it by placing an electrical charge from the two sides. These passages or time portals can transport us into distant regions and through them we can travel at great speed, faster than the speed of light from one region to another. Moreover, if the movement of one of these portals reaches the speed of light and then slows down, becoming the same as the twin portal, these two portals could become a time machine to communicate both ways, to move through the past and future.

But Michio Kaku, a professor at the University of Physics of New York, in his book

“Hyperspace” proposed the construction of a time machine that is even more realistic: *“It consists of two rooms in which each contains two parallel metal plates. Between each plate an exceptionally strong electric field is created that lacerates space and time and creates a hole in the space that connects the two rooms. The voyage through time is carried out according to Einstein’s Special Relativity Theory, according to which time goes by more slowly for bodies in movement. One room is brought on a voyage at great speed and returns in the same place. Time will have gone by differently on the two sides of the wormhole and whoever had entered would have momentarily been transported in the past or future once out on the other side”*. It’s important to highlight that this part of Kaku’s book has been published as an article in the scientific magazine “Physical Review Letters” (Vol. 61, page 1446).

The fracture of space and time with the creation of a strong electric field, proposed by Kaku as a basic element for the time machine, is not original. A small number of people know that time machines using this element have been created and previously used. I will quote a part of the letter that my friend the engineer T. Cvrkovic sent me towards the end of 1997. T. Cvrkovic, exceptional electro-technical expert and creator of many unusual devices which have been proven useful in practical situations, says.: *“... Regarding parallel worlds I agree with you that they exist...I know that Tesla could go and come back. He regularly did it. I had some literature on this, since I have got all I have been able to about Tesla. There is also something in Tesla’s museum, if it won’t be stolen. Tesla used two VF transformers to achieve this effect; they temporarily worked on two different frequencies. With a particular resonator he obtained a third frequency, that was the sum of the two. With other oscillatory circuits he increased the frequency so it became a very elevated frequency in the UHF region, which at that time nobody besides him could produce. It was necessary to have very strong oscillators to get a small VF energy. This is the energy he used to go in other worlds, in other dimensions. He did this quite a lot of times. But he has left no data in writing of these experiences of his. The data I have was sent to me by a Dutchman, friend of an American engineer, who had assisted in these experiences...”* “Regarding the system with electromagnets, the passage to other dimensions is obtained with very strong electromagnets, which have ton spirals that are mounted to create an unipolar system, which means the two north poles are only about thirty centimeters one from the other. Man can be introduced in this space and electricity is allowed to flow through the electromagnets. The repulsive strength of these magnets with the same pole is so great that it is held by half meter steel bars, so the device doesn’t go to pieces. The device consumes enormous quantities of energy, approximately as an industrial aluminum complex, since the current has to be unipolar. The construction is not known to me ...”

In the following chapter I will show in more detail Tesla’s brief engagement in the penetration of the tunnel of time towards the future through the Philadelphia experiment. Now we have reached the true limitations of science that most people think are rationally acceptable. From now to the end of the book we will enter a region that will provoke incredulity and, because of its content, cannot really be distinguished from science fiction. Although official authorities in the west engage in a sort of cover-up, some information sooner or later leaks out. I will now expose some of it.

One could ask at this point: What does this have to do with a book on Sunyata; wouldn’t it be enough to have just a theoretical exposure on time as contemporary physics demonstrates and the indication as one of the four components of the material universe? My belief is that the only value of theory is its applicability to daily life and, the stable state of Sunyata, which you enter after gaining some experiences during the seminars, can be used as a platform to penetrate these dimensions and explore alternative worlds. What’s more,

people who achieve such a state of consciousness cannot avoid the birth of an aspiration towards dimensions and alternative worlds. It is in a human being's nature to look beyond to the unknown.

THE PHILADELPHIA EXPERIMENT

The original purpose of the Philadelphia experiment was to obtain invisibility for war ships but, after the initial success was achieved, more ambitious aims were established, which have been kept secret as of today to the larger public. We'll see later what these aims were.

The idea of rendering warships invisible to the enemy attracted the attention of scientists in the beginning of the 1930's. In 1931, at the University of Chicago, a team was formed which included Nikola Tesla, John Hutchinson and Dr. Kirtenauer. Research began and after a short period of time the team was transferred to the Advanced Research Institute at Princeton, where Albert Einstein (for a short time) and John Von Neuman took part.

Tesla naturally had a place in this project because in 1899 he had already made comments to the newspapers that gave him a reputation as a bizarre man, since he'd declared he was in contact with alien intelligences on other planets. And two years later, in May 1901, in "Collier's Weekly", Tesla published an article subtitled "Talking with the Planets" in which he explained how he had reached such conclusions.

"While I was working to improve my devices to produce strong electric activities, I was perfecting at the same time, means to observe weak ones. One of the most interesting results and of great practical importance was the development of certain inventions that could announce the arrival of a storm that was hundreds of miles away, the direction of its movement, its speed and the miles it had already traveled.

While I was carrying out this work, I discovered for the first time some mysterious effects that attracted my attention. I had perfected the instrument so much that from my laboratory in the Colorado mountains I could feel the pulse of the globe and notice all electrical changes that took place within the diameter of a few hundred miles. I'll never forget the sensation I had when I realized I was doing something that would probably have unappreciable consequences for humanity. I felt as if I had assisted in the birth of a new knowledge, or the discovery of a big truth ... My first observations scared me, because there was something mysterious in them, not to say supernatural; it was night and I was all alone in my lab; but at that time, the idea that these chaotic effects were intelligently controlled signals had not dawned on me yet. However, the changes I noticed appeared periodically and with suggestions in numbers and order that were so clear that they couldn't be attributed to any other known cause. Naturally, I knew about electric disorders caused by the sun, polar light and earth current, and I was sure of how it could relate to many facts; therefore, I knew these variations could not derive from any of these causes. The nature of my experiments excluded the possibility that these changes could be caused by atmospheric disorders, as some people declared. Following, I had the idea that these disorders that I was observing could be the result of an intelligent control. Even if I was not able to decipher their meaning, it was impossible to think of them as completely casual.... In me I had the growing sensation that I was the first to hear the greeting from one planet to another. Behind these electrical signals there was another intention ..."

Tesla had also established contact with other alien civilizations in another way, without the aid of instruments. In fact, the only instrument for these contacts was his consciousness. At first he thought his perceptions had come from his illness, which he was trying to cure, setting his mind on other visions he appositely created: "... *When I had done this two, three times, the visions would lose their strength. Then I took off instinctively beyond the boundaries of the small world I knew and had new visions. In the beginning, these visions were indistinct and unclear, they would disappear when I tried to concentrate on them, but slowly I was able to stabilize them; they became stronger and clearer and finally they took shape. In a short time, I discovered I felt better if I widened my visions more, continuously receiving new impressions, so this is how I started traveling naturally, only in my thoughts. Every night (at times even during the day), when I was alone I would travel to see new places, cities and countries, I would live there, meet people, get acquainted with them and, as far as it may seem incredible, these people were as dear to me as those in real life, and their way of doing things gave me the same feelings ...*"

With great surprise I understood that the impressions I got out of me, set every idea that came from me. What's more, all my procedures were stimulated in a similar way. As time went by, it was clear to me that I had simply become an AUTOMATED MACHINE endowed wit mobility, which reacts to the impulse of sensorial organs and thinks and acts in harmony with this ..." Then Tesla's conclusion: "**In me constantly grows the sensation of being the first to hear the greetings from one planet to another**".

In 1933, the Nazis had taken over Germany and President Roosevelt felt that danger had built up in that part of the world. He called his personal friend Nikola Tesla and requested he move faster with his research, which later became the Philadelphia Experiment, regarding the invisibility of war ships. Though in the beginning Tesla was the director of the project, he did not take part in the experiment to the end. He justified himself by saying he had become emotionally unstable, but the true reason was that he was asked to include the crew in the war ships also. He did not want to have anything to do with human suffering, and predicted that the experiment would have bad consequences for the people who took part in it. Tesla's prediction, unfortunately, was proven to be right.

The man who took Tesla's place was his close collaborator John Von Neumann. He was an eminent theorist, who in 1930 had published "**Mathematical Foundations of Quantum Mechanics**", which still today is considered a Bible for quantum physicists. He was endowed with a rare capacity– he knew how to put theory into practice. All the time, Von Neumann had been in contact with David Hilbert who, working in Germany, had developed a form of mathematics called Hilbert's Space, with which he had mathematically defined multiple realities, the multiple space on which Von Neumann built the fundamentals of the Philadelphia Experiment.

In 1936, the team of researchers were able for a short period of time, using Tesla's tapes, to render small objects invisible. At that point the American Navy showed a growing interest in their work and put at their disposal large amounts of funds and additional scientists to help with the project. Under Tesla's direction, the first big success was obtained in 1940, when they were able to create a field of invisibility around a small boat, which disappeared from their sight. In this experiment, no human beings were included on the boat. The Navy chiefs were enthusiastic, the project officially became a secret military project with the name "Rainbow Project," and research were speeded up because already war had begun in Europe. Tesla was assigned the destroyer escort USS *Eldridge* to render it invisible and that's when the real Philadelphia Experiment started. Through a special ap-

plication of the theory and with specialized equipment and sufficient energy, it was believed possible to bend light around an object in such a way as to render it essentially invisible to observers.

There were many objectives in this experiment although, as of today, they are still classified as secret. We have, however, quite a few videos in which some of the participants speak about the Philadelphia Experiment, many books have been written and a great number of competent people, together with enthusiasts, participated in seminars and conferences to talk about it. The experiment mainly had military objectives, because the American Army was seeking warship invisibility, not only from radar, but also from the human eye. The scientific aims arose from the basic research on the Space/Time continuum, with the intention of creating and designing an earth grid that would have been used for interdimensional voyages. Yet there was the main and most important plan, created by those who were behind the scenes. They wanted to change history!

The experiment was carried out on August 12, 1943. On the USS Eldridge there were 181 persons (176 sailors and 5 civilian scientists). The same technology was applied that was used for the smaller boat, but this time they included people. Because it was a secret project, nobody was aware of what each person was doing. One scientist called Dru had to prepare and install the necessary devices. He was one of the five scientists who were to travel through space and time. I'm mentioning him because he is one of the men who survived and still today gives public conferences on the Philadelphia Experiment.

Secrecy was kept for many years, and still is today in some cases. It is interesting that the movie "**The Philadelphia Experiment**" was banned for two years by the American government. After it was released, it was not shown in theatres in the United States, although tapes were freely rented and sold in the stores. As witnessed by the small number of people who survived, the first part of the movie is faithful to the story, but since the producer wanted a more commercial movie, he made the story different and some details were altered or not included. According to what the survivors say, the technology had been accepted by extraterrestrial beings endowed with consciousness from a civilization that was more advanced technologically. The whole experiment was based on magnets and the technology used the magnetic grid around Earth. Tesla's spools were placed so that the whole destroyer was inside the magnetic field, besides all the people that were on it. The sailors knew only that it was an experiment, but what and how dangerous it was they did not know.

The experiment started with the destroyer taking sea. Then the generators and the magnetic field were connected, becoming gradually stronger and stronger. All the people felt some strange electric feelings that hit the whole ship. Anxiety started growing and soon people were taken by panic. Once they were at large the ship was connected with maximum energy and the men, together with the ship, dematerialized. They were transported into other dimensions without knowing what the final result would be. The USS Eldridge really disappeared, or became invisible together with the crew, and when it reappeared there was devastation. However, as affirmed by witnesses, after the Eldridge disappeared, it reappeared in the naval base of Norfolk and then rematerialized in Philadelphia. This observation was limited and is valid only for the witnesses that were not on the ship. Dru, who was on the Eldridge for the whole time, affirms that the ship and the people on it materialized in 12 different places and in different periods of time. In four out of these twelve places, the Eldridge will rematerialize in the future, because they went 3600 years after Christ.

From the human point of view, the Philadelphia experiment had a catastrophic result. Of the 181 people on the Eldridge, only 21 survived, 40 people died, and 120 people have disappeared and never returned to this world. Many sailors were found in the metal structure of the ship, glued inside it (see the chapter "Space and Time" in which I described how, during a tornado, straw pieces became glued onto the glasses of windows when time shifted).

In the beginning of the experiment, the plan was to move the USS Eldridge from one position to another. However, the men were unprepared for what happened. After having passed to other dimensions, they were not able to control the situation for quite a lot of reasons, and one was that both generators caught fire. The destroyer was thrown into different places and different times. In some of these places there were generators that produced commercial electric energy. The reaction of the scientists observing the experiment from shore was of fright and panic during the whole 24-hour period in which the ship and the people disappeared. They knew they had encountered something that escaped control. All those that had taken part in the experiment swore to maintain the secret. Overall, 2000 people knew in one way or another of this experiment and were treated in different ways, but most had been killed!

One of the consequences of the Philadelphia experiment was, according to the statements of many people studying voyages in time and chrononautic organizations, the opening of a temporal channel in alternative dimensions, and after that many dramatic changes took place that the public didn't know anything about. This declaration comes from a person who survived: *"One of the paradoxes of this experiment was the creation of a three-dimensional time path that was completely new. The experiment created a global shift of the energetic field, so that everything and everybody that existed on that temporal path that day was split in two. Therefore, the Philadelphia experiment, as we know it, doesn't exist on the new three-dimensional path of time; no rare world events and the structure of this new path of time are the same as our three-dimensional path of time."*

The expression "chrononautic" or voyage in other dimensions of time (and space) is used by some people to refer to themselves. I am a voyager through time, they say. I have the ability to move through time, forward or backward. According to the practical knowledge of chrononautics, different people reached this conclusion in various ways. The people that survived the Philadelphia experiment have a better understanding of time through their participation in this experiment and in other connected experiences. These were exceptionally secret experiments understood by an extremely small number of people. The true meaning of time is not as the dictionary defines it, say the experts. Time is parallel to nothing more than an event, say those who have had such experiences. Therefore, all events contemporarily happen here and now! Some people are surprised when they find out that this idea comes from Albert Einstein. Although I have already quoted his words in this book, I will quote them again because of their importance: *"People like us, that believe in physics, know that the difference between the past, present and future is an illusion that we obstinately maintain."*

As of today, only a small number of people are said to be survivors of the Philadelphia experiment but we suppose there are more because similar experiments were repeated with another 6 ships and a human crew. One of the survivors, Morris Ketchum Jessup, who was killed in 1959 when he was preparing to publish the data on the technology used for the newer experiments, actually originated from the Philadelphia experiment.

The scientific research that followed after the Philadelphia experiment was collected

from the so-called Montauk project. One of the places in which the destroyer Eldridge materialized in 1983 was in Montauk, New Jersey.

THE MONTAUK PROJECT

The word Montauk refers to the research on inter-dimensional voyages and to the experiments on time manipulation that were performed in the underground base of Montauk Point. When most serious people first confront these data they reject them as the product of a fervid or even sick imagination. Yet, according to the statements of some knowledgeable people, they are facts. The data were validated in 1992, when Preston Nichols and Peter Moon published the book "**Montauk Project: Experiments with Time**". The book made a lot of noise and produced a lot of questions and requests for further, more detailed information. In the subsequent book "**The Return to Montauk: Synchronicity Adventures**" the authors tried to answer some of these questions and discovered a more detailed scenery that brought us to the most known occultist of the twentieth century, Aleister Crowley, and to his organization, the O.T.O. The third book, "**The Montauk Pyramids: Explorations in Consciousness**" revealed the drama that took place in this part of the cosmos. Whether the Montauk trilogy is a faithful presentation of the dark reality in which we live or science fiction, we will know soon. In any case, there are few books from the science fiction realm that can compete with the Montauk books for the excitement they create.

The beginning of the Montauk project is connected to the Philadelphia experiment. As I have already said, this experiment was a great success from a scientific point of view. The ship had not only become invisible from radar detection and from the eyes of observers, but it departed from time and space. However, from a human point of view, there were dramatic consequences for the people that participated. Most of the men died, and for this reason for some this was a trip with no return, and many who survived were left with destroyed nervous systems, finishing their lives in psychiatric hospitals. A small number of people were left without serious damage, but underwent brainwashing until they forgot everything, and their personalities radically changed.

Von Neumann received extensive data on human experiments from the Nazi documents, which the allies had taken after the war. On the basis of these data he had tried to connect computer technology and improved radio instruments with the human spirit. It was to a large extent a success, but from the human point of view his experiments were no more humane than the Philadelphia experiment. The aim of his new research was to establish how the human spirit works under exceptional conditions. Why does the entrance in space/time dimensions act so destructively? And accordingly, how do we pursue the development of a technology that would avoid such destructive consequences?

Von Neumann, unlike Tesla, had little respect for the human component of scientific research, but soon found it impossible to avoid the psychic and spiritual aspects of the human being in research. In the Montauk project experiments, the influence of factors outside science were known for a long time. A human being, besides a nervous system and brain, possesses some superior components that have different names: soul, mental body, energetic body and similar elements. When man enters or returns from other dimensions, these components must remain in harmony with the original bearer, the central nervous system, to avoid disastrous consequences.

After many years of research, science was able to perceive human thoughts with crystal radio receivers and to transfer them to Von Neumann's computer, which could store and hold thoughts as bytes. The manifestation models of thoughts could be presented on a computer screen and printed on paper, so the energy presentation was evident. This technology was developed to create a device that would be able to read human thoughts. At the same time they were developing a technology that could strengthen the thought, transfer it to a computer, and influence the consciousness of another human being. In the last phase of the research they observed how the human spirit behaved and developed a technology for the spiritual control of man. These results were presented to the American Congress, which decided to suspend the experiments. Cynics say that the officials made that decision for fear that one day the technology would be applied on them. However, private companies that had partially financed the searches didn't accept Congress's decision and tried secretly to get the military interested in the idea of using the new technology in a possible war to influence the psyche of the enemy. A research group was formed and endowed with remarkable means and powerful links to the army. Montauk Point was chosen because it offered an enormous radar capability that could use up to 400-425 megahertz frequencies, and the research involved using these frequencies to influence human consciousness.

During the coming years researchers improved the technology, so that the deepest layers of human psyche were put under control, and it also became possible to reinforce human thought. In this way the researchers were able to create illusions, both subjective, in the consciousness of the subject, and objective, as observed by neutral witnesses. This is what we call virtual reality today. However, in the following phases of the research they were able to create palpable material objects. This research cannot be compared to anything known in human history, because it became possible, by strengthening the thoughts of a medium, to create material manifestations, as in the legends of the medieval mystics. In a further phase of experimentation, researchers were able to make these material manifestations appear in different times independently from what the medium thought.

These experiments brought to the conclusion that time alone could be curved, on the basis of the Relativity Theory as affirmed by Einstein; therefore, it is able to change. Researchers finally succeeded in opening "the gateway of time" and even went on to perform repugnant and sometimes criminal experiments. Some independent researchers-journalists publicly affirm that these experiments were performed with human beings, mainly poor children, blacks and Puerto Ricans, that were kidnapped from the streets of American cities; thousands of kidnappings took place and only a few victims survived. The brains of some of the children were burned with strong electric radiation. It is strange that none of the people responsible for these actions reacted to such claims. The Montauk project reached its apex when the vortex of time was opened back in 1943, at the time of Philadelphia experiment.

This information wouldn't have reached the public if Preston Nichols hadn't casually discovered that he'd been a victim of this outrageous research. He had explored the telepathy of gifted mediums for a private company, connected to the military, and had determined that the psychic functions of his subjects had been blocked by long radio waves. Since he was an expert in electronics and radio waves, Preston found without difficulty that the source of these signals came from the Montauk aerial base and began a research endeavor that lasted about ten years. He visited the base quite a few times, purchasing devices that he needed, and during the visits he noticed, to his surprise, that a lot of people

remembered that he had once worked at that base. This whole situation turned from amusing to unbearable for Preston when the husband of his niece, who was also employed there, started to insist that Preston had worked in the Montauk base. Because of this a family conflict started. Shortly after, Preston had flashes of a life which he previously had not been aware of. Then he began to discuss this with scientists and engineers who had worked on the Montauk project and gradually succeeded in connecting the pieces of these strange events of his life. As strange as it may have seemed to him and other people with whom he spoke, he had lived in two different, separate and parallel paths of time. In one he worked in Montauk; in the other, he lived and worked in other places.

Preston's discoveries were confirmed in 1985, when Duncan Cameron appeared in his life. He was an exceptionally psychically gifted man who claimed to have been trained in this field by the experts of the National Safety Agency. Without having told him anything of his Montauk experiences, Preston took Duncan to the base and, with surprise, discovered that he knew the entire structure and arrangement of the rooms. He remembered having worked with him once. He had been the principal medium during the experiments of the voyage in time, and also remembered having been on the destroyer Eldridge during the Philadelphia experiment with his brother Edward (now known publicly by the name of Al Bielek).

The Montauk project reached its apex on August 12, 1983. The front gateway of time had been opened wide; however, conditions had escaped control, and Duncan decided to put an end to this. Since he was sitting on the so-called "chair", on the instrument that was connected with a computer through which thoughts were transmitted, Duncan, like in scary movies, from his unconscious mind materialized an enormous animal that destroyed the devices in the laboratory and frightened all the researchers. After this accident the project was abandoned. The entrances to the base were cemented, and every job stopped; however, the circumstances were never clarified.

Preston's public appearances had pushed many journalists and independent researchers to keep investigating the data. A big surprise was awaiting them when they found out that the most known magician of this century, Aleister Crowley, was at least indirectly connected with these events, although some extreme journalists gave him the principal role. It did not escape the attention of alternative researchers that Crowley tried, with sex magic operations, to contact extraterrestrial intelligence and to manipulate time. In the end of all the events dealing with voyages in time, some view the Philadelphia and Montauk experiments as external reflections of Crowley's operations.

The first data brought to light seemed a product of Preston's imagination. He stated he had been Duncan's twin brother in a previous life, that they were named Wilson and were in close contact with Aleister Crowley, because their families had a business relationship. Some people immediately began to skim through Crowley's numerous and voluminous books, seeking traces of the name Wilson, but what they found is that, during his stay in America, Crowley had visited Montauk (in 1918) and that in his "Autobiography" he mentions Duncan Cameron.

The existence of numerous contacts among the Crowley and Cameron families were confirmed. Then one of the researchers came in contact with a woman in California whose last name was Cameron. During the conversation she surprised him by saying that her true last name was Wilson. An even stranger connection was found the day the same researcher found that the woman whose name was Cameron was actually Marjorie Cameron,

wife of Crowley's student, Jack Parsons. He was a bright young scientist, the first explorer of solid reaction fuel, whose name was given to one of the craters on the Moon.

Parsons is better known as the chief of the Thelemite Lodge, the magic Agape in California. With his wife, Marjorie Cameron, and Ron Hubbard, founder of Scientology, he had, before his tragic death, carried out a sex magic operation that some have considered one of the greatest magic works of this century. The operation included an inter-dimensional voyage and contact with extraterrestrial intelligence. It was proven that the forces manifested in the project Montauk were indissolubly connected with occultism. As Arthur Clark wrote a long time ago, when science is developed to a great degree you cannot distinguish it from magic.

ONG'S HAT: THE GATEWAY TO OTHER DIMENSIONS

At the beginning of the 1980's, in the alternative environment of New York City, stories started circulating about a strange community in Ong's Hat, called the Moorish Science Church. This was actually the center of a heretical Islamic sect that had been founded in 1913 in America by the black circus magician, Drew Ali. However, most members were white. Towards the 1970's, some white jazz musicians, belonging to the Moorish Science Church, founded the Orthodox Moorish Church. About ten years later the Church was under the strong influence of the psychedelic movement and for a certain period of time it was in close contact with Timothy Leary, spiritual leader of this movement. Some of his members were not satisfied with the psychedelic visions but tried to realize consciousness expansion through Sufism. In that time, there were some Sufi teachers in America, but some members went east looking for original Sufism.

Most stayed at Ong's Hat. Nobody except Moorish Church members knew where it was located. What was known was that the members of the community were marginal intellectuals that experimented with sex, computer enthusiasts, futurologists, anarchists, macrobiotics and raw food followers, Neopagans, free poets that published their own poetry and similar types of people. The people that tried to come in contact with the Ong's Hat community had no success and in those rare cases that succeeded, the people were dumbstruck or disappeared. With time gossip grew, the content became more and more improbable and the curiosity of many intellectuals belonging to the alternative environment grew into mania when a private brochure started to circulate in the community. Then they found out what Ong's Hat was: a Spiritual Technology Church based on chaos science, mathematical fractals, so-called sacred geometry and quantum physics. Their original synthesis made Ong's Hat the gateway to alternative worlds.

In the birth of the new paradigm, which was evident at the beginning of the eighth decade, next to the already approved Relativity Theory and quantum physics, the new chaos science had an important role. It was born from the mutual co-penetration of fractal geometry, the Catastrophe Theory, meteorology, time control and the exploration of the relationship between the brain and consciousness. Immediately after the birth of chaos science it divided into two opposite fields. One tended to the constitution and maintenance of the existing social order in western countries, and the other highlighted its own chaos as the

supreme expression of spontaneity in the cosmos, in nature and in the human being. Naturally the supporters perceived chaos as primordial beauty, a happy possibility of multiple manifestations and an enriched difference of forms.

The support of government institutions accepted the first current. The others, who believed in chaos as a spontaneous manifestation of completeness and difference were restricted to the outskirts; they didn't have access to scientific magazines and were criticized by the media as destroyers of order.

Unlike relativity theory, which elaborates the macrocosmos of external space, and quantum theory, which elaborates the microcosmos of elementary particles, chaos science took on the space in between - the world we live in or daily life. For this reason, in chaos science it is possible to perform valid research without the enormous expense that nuclear accelerators and other instruments require for fundamental research. Many researchers who worked in universities and large companies were left without jobs. They found asylum in the alternative environment, where they could continue their activities. The lack of means for research was an advantage in the long term for the development of avant-garde disciplines, because researchers had to focus their interests towards fields where it was possible to get important results without great investment, and these fields were pure mathematics and human consciousness. These fields were intensively studied in Ong's Hat by alternative researchers, who had voluntarily left the institutions where they had worked, or from which they had been expelled because of their extreme and strange attitudes towards science and human consciousness. Although the Moorish Church was born long before the appearance of chaos science it represented a fertile ground because of what had happened a few years before.

One of the members of this church, Wally Fard, who dealt with oriental carpet imports in the United States, came into contact with some oriental Spiritual systems and had been initiated in India, Pakistan and Afghanistan. When the Iranian fundamentalists overthrew the power of Shah Reza Pahlavi, Fard returned to the United States and bought a large farm in New Jersey. There, with a group of young people, with mostly alternative beliefs, he founded the Moorish Science Church.

The crash of the New York stock exchange had impoverished a lot of people and the influence of such people in the Church grew more and more. Among them there were the twins, brother and sister, Frank and Altea Dobs, young scientists exiled from Preston University, accused of having tried to introduce some revolutionary absurdities in science. The two of them started to initiate other members of the community to chaos science. As students, before becoming assistants at Preston University, the twins created a series of equations in which they believed lay the seed of a new science that they called "cognitive chaos". Their expulsion from Preston University was as a result of their attempt to introduce their University thesis on cognitive chaos.

At the basis of the supposition that cerebral activity can be formed as a "Fractal Model" the Dobs introduced consciousness as a series of "strange attractors" (these are chaos models). With an unusual synthesis of the so-called Mandelbrot and Kantor fractals they introduced their "maps" of human spiritual activities as infinitely spontaneous, affirming that through the comprehension of the forms of the attractors, man is able "to ride the chaos", the same way as in a lucid dream, the dreamers learn to channel the course of their dream. Their thesis suggested new directions for research such as the contacts between cybernetic processes and one's own consciousness, the recovery of body tissues at cellular-genetic

level with psychic energy (which implied the control of most illnesses and of the aging process). The direct perception of the process was even called “surf on the wave function.”

A short time after their arrival another two scientists associated with Fard in the Church. Their job represented a completion of the Dobs research. The two scientists were Harold Ekton, experienced in computer science, and Martina Kallikak, experienced in mechanics and electronics, with an exceptional talent for scientific research. These people created an institute to study chaos, which no official institution in the USA acknowledged and an area which few people knew anything about. Strange combinations of quantum physics, cybernetics and chaos science were explored with tantra, sufism, occult systems, alchemy and with so-called electronic meditation, which was carried out with the help of devices that regulate brain waves. The aim of their job was the expansion of consciousness. However, this aim doesn't represent a determined state but a process, because the expansion doesn't end, all the way to the end of the evolution of the human being, and as said in the aphorisms of Patanjali Yoga, even then the evolution of the Spiritual being does not end.

The research of this group of young people was extremely fast. In three years they made great progress in all the fields foreseen by the Dobs equations and the essential penetration was realized – the “gateway” had been created that conducted to other dimensions. They reached this through two phases. In the first one all apprentices succeeded in creating a sort of psychic knot in their consciousness that served as a contact with brain activities. In the other phase they activated the psychic knot in fields of evolutionary biology, quantum mechanics and computer processes. Then they worked with a tool that Chrononautic groups called the “Egg”, which quite a few groups had discovered at the same time.

The Egg is a room adapted for sensorial isolation, in which one's attention is fixed on a computer screen (present in it). Some electrodes are fixed on different parts of the body to collect the physiological data that is sent to the computer. The explorer in the Egg uses a special “helmet”— this is a tool that stimulates the brain cells, both globally and locally, and also in different combinations, so in this way it channels brain waves and other mental-physical functions. The helmet is connected to the computer that makes it possible to use different modes. Naturally, the existence of the Egg alone is not enough. The apprentice must follow rigorous training, to achieve the connection of images that appear on the computer screen with the states of his/her consciousness.

The job with the Egg was very effective, because it was continually improved. Through this improvement, the Egg was turned into an exploratory probe with which it was possible to go down into the depths of one's own Being to cellular level, where a lot of strange parapsychic mystical experiences took place. Thanks to their university training, the heads of the institute could distinguish hallucinations from true experiences that were measurable and repeatable under controlled conditions, which is one of the elementary scientific requirements. These experiences were valuable: the realization of internal heat states of the Tibetan llamas (tumo), the deceleration of bodily functions, lucid dreams provoked at will, fast recovery from chronic illnesses, healing of wounds and similar occurrences. In this phase, the researchers had succeeded in penetrating at quantum level in their own Beings.

It is interesting that most groups and individuals that searched for other dimensions discovered the same key elements of the operation. The brochure of the Moorish Science Church included this information: “*Perhaps the thorniest of all quantum paradoxes is the so-called “COLLAPSE OF THE WAVE FUNCTION” (see the chapter dedicated to this phenomenon in this book). When does a wave become a particle? In the moment we observe it? If*

so, does this imply human consciousness in the actual structure of quantum reality? When we observe actually do ‘we create’? The supreme destination of all researchers of the institute was ‘to surf the waves’ and really experience (more than observe) the collapse of the wave. By means of the “participation” in quantum events we thought that the duality observer-observed was surpassed and old.”

“To solve this issue we developed and controlled the fourth generation Egg ... Again the chaos institute triumphed... even if this immediate success of the fourth generation Egg provoked fear and panic that we did not experience in the previous history of ‘Cognitive Chaos’. The first part of the program was undertaken by Kit, a young, bright member of the team— and it happened on the first day of the spring equinox. All of a sudden it was as if the sky had changed speed and the entire Egg disappeared from the laboratory. Terror is an appropriate word to express what we experienced. In the following 7 minutes all of us at the institute lost our self-control. However, the Egg reappeared with the traveler intact, who glowed with happiness. He had succeeded in riding the wave up to his “destination” – another universe. He had observed it and, according to his words he ‘memorized its address’. He instinctively felt that universes in certain dimensions should act as “strange attractors” and that for this they can be reached easily (speaking the language of quantum “probability”) ... Practically, the traveler had not been dissolved but found the road to the ‘near universe’. The gateway had been opened.”

To pass through “The Gateway” to other dimensions, man must be trained, and because of this all members of Ong’s Hat went through the complete course. After a short time the technique had been improved so it was possible to achieve this “transportation”. They transported children and inorganic matter with the Egg (some groups and individuals contend that in alternative worlds it was possible to transport only sensitive entities or beings and not “inorganic matter”). For a while it was not possible to transport in the Egg, together with an initiated person, an adult whose consciousness had not been trained. If this is still impossible it is not known. The members of the community gradually transported their properties through the time-space gap to alternative dimensions. In a brochure, an anonymous writer reports: *“Ong’s Hat really disappeared from New Jersey except for the hidden laboratory in the woods where there is “The Gateway”. On the other side of the Gateway we found land similar to ours; however, in a world that evidently has never developed human life. Since then we naturally visited quite a few other world; however, we decided to colonize this one, our New World. We still live in huts, barns, hen-pens, tents, but we now live far apart and much more relaxed. We still depend on this world for a lot of things - from coffee and books to computers and actually we have no intention of separating from the world to live as hermits. We intend to extend our knowledge among people.”*

With every new discovery, along with positive consequences there are also negative ones. Evidently the members of this community are aware of the ethical problems that can surface. However, optimism emanates from their attitude, because it seems as if extreme evil is a great weight on the science of immoral people that prevents them from traveling to other worlds: *“The colonization of new worlds cannot be a remedy for all disease in our world. In every new world we bring our diseases with us. Unfortunately, every new area where men landed, they exterminated the native and imposed their laws and order to the chaos of spontaneous reality. However this time, we believe that things will develop in another way because traveling to other worlds can be completely realized by traveling within oneself, where this trip can entirely be performed through consciousness, which has put itself under complete control, and has been freed from the illness of egoism and became ‘realized’. This doesn’t mean that we consider ourselves saints, or that we behave morally, or imagine being a superior race freed by the duality of good and bad. Simply,*

we consider ourselves awake when we are awake, and asleep when we sleep. We enjoy it when we are in good health. We have learned that to satisfy a wish it takes another Human being just as the "I" is necessary."

In the meantime, our chaos agents stayed behind us to carry out courses in the Chaos Institute, to expand the Moorish Orthodox literature (and this is the primary mask for our propaganda), to deceive and to mislead our enemies. Actually, we have not spoken of our enemies yet. There are really a lot of things that we have not said yet. This text, disguised as a brochure of the New Era that can be brought on vacation, must say no more at this point, because it already has given enough information for mature readers (in any case they are halfway on the road to Ong's Hat), but too little for the others that don't have enough faith to follow these signs."

THE GATEWAY ON TIME AND TIME MACHINES

In the technical material of a group of Chrononauts, there is a description of the necessary conditions for time travel and for the construction of a portal or gateway to the sixth dimension. Such a gateway, as they affirm, allows traveling through two different cycles of time. It doesn't give us precise information on how to determine the "sixth dimension" because the gateway cannot be built in the fifth dimension, which some other groups insist on. These are their data on the gateway of time.

To create a stable gateway on time it has to be situated in a geologically stable region, surrounded by dense and compact matter; this means inside a cave with solid walls of stone. This compact matter, surrounding the gateway, has to be old enough so that both sides of the gateway have existed in this position at the same time.

This is important because time is independent from space. For instance, in a precise moment Paris is halfway between Venus and Mars. If a traveler passes through the gateway of time that is situated near Paris and goes 10 years to the past, will he appear 10 years before in Paris, or will he appear in a point in space that is halfway between Venus and Mars, or will he appear in a part of the universe where our solar system, which is in continuous movement, was 10 years earlier? All points in space are in a mutual relative relationship and in continuous change during time, so that the gateway on time cannot be built anywhere in empty space; it has to be connected by specific atoms and molecules that have their own mass, gravitation and space that they occupy. Atoms don't change in time, so that the space at atomic level is constant and stable for a long period of time.

After finding stable location like a cave, on determined points put a tachionic generator, that launches tachion streams on particular lenses, rendering possible the passage through the gateway into another time. What is evident is that this group of travelers claims to possess a device that official science doesn't possess, or at least the public doesn't know of it.

Steven Gibbs is the man who not only states he physically traveled through time but he also sells a device that should make it possible for others to do so. He has already given interviews to avant-garde magazines. The most well-known interview is the one conducted by Mark Corvinski, published in "**Strange Magazine**" number 14, in 1995. Gibbs says: *"In each device I sell there is a manual with instructions for its use. Mike Arklinski activated the device above Earth's energetic grid, near the great falls. He physically went there in 1945 and re-*

mained approximately 6 hours. In another attempt he went through in 1985 and remained about two hours.”

Gibbs states that his interest in time travel started in an unbelievable way. And truly his story seems the experience of a schizophrenic - Gibbs said he received a letter from his “I” from the future. The first traveler in time that came into contact with him was Jim Gerard. He said he received the information from a person called Bruce Perol, author of the manual “**Beyond the Dimensional Barrier**”. His instrument is a simplified version of the device used in the Philadelphia experiment.

According to Gibbs, today the most effective time machine is the Hyper Dimensional Resonator, which he created. “When my device is activated above a focus point in the natural Earth grid, man can physically travel through time. In the manual I only describe how to use it. Mike Arklinski only followed the instructions and succeeded. When he told me he’d succeeded, this was the first real document that I possessed stating that my device could be used for time travel. However, the Grey aliens didn’t want people to know about it, and neither did the people that worked for the Grey aliens. They told Mike that they would have quieted me and would have done it using people who sell this kind of information.” (The “Grey” are, according to the statements of many alternative believers in the USA, aliens that belong to an extraterrestrial civilization that come in UFOs, and together with the US government, have secret bases in the territory. They tried in different ways to prevent the development of our technology, especially the time travel technology).

“After all, if you find an energetic point, practically every radionic tool that possesses strong amplifiers can be used for time travel, as long as it’s activated above one of these points or regions in which the grid is strong. The only problem is that these devices are not as safe perhaps as my IDR. Too much energy is sometimes installed in some of these radionic tools and because of this it could be an exceptionally dangerous experience.”

Gibbs’s Hyper Dimensional Resonator works, according to the manufacturer, like every other radionic tool. In other words, when it is put in a 110 volt socket, the radionic instrument panel sets the year, month and day in which the person wants “to travel”. This is done while the time sheath is put around the head of the traveler. After having found the radionic values, the device is activated and an electromagnet is placed on the solar plexus for 3 minutes. Then the tool is deactivated, the parts are removed from the body, and the person has to feel comfortably relaxed so that the activated energies can take effect. If the person has done this well, Gibbs says, he will be projected in a determined time. People interested in buying the Hyper Dimensional Resonator, can request his address from the magazine “**Strange**”. The price of the device is 360 dollars.

POSSIBLE DANGERS

The reader of the following text, “Emory Cranston and Incunabula” will find all admonishments given by Cranston speaking about the dangers people are exposed to during interdimensional trips. Such dangers exist, because not all data brings to the same destination; as he says, some paths don’t conduct to alternative worlds but to the Minotaur, who is, as readers surely know, the mythical monster that devoured men in the labyrinth.

Speaking of the possible dangers, I’m quoting the observations that appeared within

Independent Scientology, in relationship to the popular “Merkaba Meditation” of Drunvalo Melchizedek. A person with a great reputation at the moment among independent scientologists writes under the pseudonym “Pilot”: *“The name Merkaba sounds familiar. It provokes the image of flying saucers. For this reason I tried this process”*. Then Pilot describes his experience with the Merkaba meditation. Here is his faithful description. The admonishment comes at the end: *“... Then you reach the mine. You have to imagine that these fields rotate, forming a disk of 18 meters diameter around you. As a last step, ask the key with which you will activate the UFO to your Superior Self and naturally you will not be told until you are mature”*. Then he quotes the creator of this meditation, Drunvalo Melchizedek: *“Here you won’t learn this special breathing technique that will transport you in the fourth dimension at speed of the light. You will disappear from this world and you will appear in another, that will be your house for a some time. This is not the end but the beginning of consciousness expansion with which you return home to your FATHER”*. Naturally, the admonishment ends here, but he doesn’t tell you that this disk will bring you to Markab; however, if you consider the name of the process, this will probably be your destination.

Now it is necessary to give an explanation of the term “Markab”. In Scientology theory it is a very developed civilization that up to now has invaded Earth numerous times. The aim of Marcabians was to reduce our planet to slavery. Many talk about it. For instance, in a letter sent to me on March 14, 1998, L.D. writes: *“My research has been a struggle. This I can say without exaggerating. A few years ago I opened the gateway in my aura and exceptionally destructive energies came in, and I had some very serious problems. There were days I thought my nervous system was near devastation and that I was going crazy ...It took me a long time to close the gateway and put this process under control.”*

INCUNABULA AND EMORY CRANSTON

Among the members of the “Travel Cult” in California, a special place belongs to Emory Cranston, because his temporal odyssey was accomplished in an inverse sense compared to the usual way. People often publish data about an area where they possess a certain knowledge or experience. This American, following his intuition, reached the firm belief that traveling to other dimensions is real, although as he confessed, he didn’t know anything about it when he published his catalogue of rare manuscripts on this topic under the name of **“Incunabula”**. The name of the catalogue is strange, because among the titles there were neither old books nor manuscripts, while incunabulis are old books printed before 1500. At that time, Cranston was a simple theorist of the alternative dimensions. However, shortly after having published his catalogue everything changed, and time travels were no longer theory for him.

Emory Cranston began as a researcher of conspiracy theories, many of which circulate in the United States, starting with the presumed conspiracy of the occult order of the Illuminati (from the 18th century), the assassination of President Kennedy and the collaboration of the American secret government, to the Magnificent 12 (in short M 12) with extraterrestrial civilizations, who presumably are already among us.

When he first found data on time travel, he lived at Ong’s Hat (Cranston reached this conclusion from the existing data because Ong’s Hat is not on geographical maps). He started collecting material for his catalogue and included all alternative research: works on

Tesla, Wilhelm Reich, conspiracy theories, Shamanism, Indonesian occultism and similar material. In the Ong's Hat community there were strange stories that seemed real. One day they became more credible, because the community suddenly disappeared. *"Then I became seriously interested"*, says Cranston, *"and I began to collect all the literature I could. After some years I published the catalogue to see if they would contact me. I wanted to know what was true...I succeeded in making noise beyond my expectations. I was extremely happy because the catalogue went into the right hands so they contacted and protected me ...Not everything was true in the incunabula—however, there were the main premises"*. To penetrate behind the veil of deceptions, you need, according to Cranston, *"to go in the Garden following forking paths, as Borges would have said."*

Whether Jorge Luis Borges studied quantum physics, or used his penetrating imagination as a sensitive probe, understanding the deepest reality of what we perceive with our senses, is difficult to say. But here is what he wrote about time in his story "The Garden of Forking Paths": "The Garden of Forking Paths" is an incomplete image, but it doesn't distort the world according to Hooi Peng. Unlike Newton and Schopenhauer, he didn't believe in a uniform absolute time. He believed in an endless series of time, in the exuberant and dizzy net of divergent, convergent and parallel times. This interlace of times that draw near, branch out, touch or for centuries don't know anything about one another, covers all possibilities. We don't exist in most of these times; in some you exist and I don't; in some I exist and you don't; in some both of us exist. In this one, which happened to me by chance, you visited me; in another you crossed the garden and found me dead; in the third one, I say this, however, I'm a mistake, a ghost".

Judging from the data in Cranston's catalogue, besides him 15 people followed the notes up to their own sources. *"We now know about one another and we know about ten other people that are working on this. Up to a certain level of their knowledge we will give them the indispensable help ...if it's possible. Man can make mistakes in research. Because some directions bring us to the Minotaur in human form. There are also about ten other people working for the wrong people. Naturally we shall not help them."*

Cranston had oddly included in his catalogue the unedited and unpublished manuscript of the famous physicist Nick Herbert, "**Alternative Worlds**". While working on his manuscript, Herbert was only a theorist. He tried to publish it under the pseudonym of Jabir Ibn Hayan. The well-known publishing company of Harper & Row had, very strangely, proceeded with his manuscript. After a rather long period of time they refused to publish it, and even denied that the manuscript had ever been in their possession. At the same time a copy of the manuscript disappeared from Herbert's house. Then Cranston unlawfully took the unedited manuscript from the publisher and sold 5 copies through his company. The manuscript had mistakes in some parts although it was promising. When Cranston read the manuscript he knew the writer was proceeding in the right direction. At the beginning Herbert didn't want to talk to Cranston, thinking he was a secret service agent that was trying to destroy his manuscript.

While writing his previous book "**Faster than the Speed of Light**", Herbert came in contact with a group of Chrononauts whose center was in Northern California. This group had a Sufi orientation, which explains why he had the pseudonym of the known Sufi alchemist of the tenth century. In the introduction to the "**Alternative Worlds**" Herbert says that this group underwent special training and that at least once he had traveled in other worlds, in so-called America 2. He mentioned that previously he had received enough ex-

perience with altered states of consciousness and with space and time geometry (probably with the mathematical fractal and sacred geometry), so he needed only a minor initiation to realize “the gateway.”

“**Alternative Worlds**” is an exceptional manuscript and in the Incunabula collection this is the most precise and informative inclusion. In the manuscript, important interdimensional travel areas were elaborated: Herbert’s hypothesis of many worlds, the theory of the morphogenetic field (the hundredth monkey), fractal geometry, Shaman and psychotropic techniques, yet it elaborated with more inspiration techniques for visualizing the gateway to transpersonal worlds.

Herbert thought that the first people that achieved a physical penetration in alternative dimensions didn’t have the technical understanding of the process and that it wasn’t even necessary, just as the steam car inventor didn’t even have knowledge of classical physics. He mentioned a valid illustration under the title “Scheme of the Expressed Transdimensional”; however, to the great regret of many interested people it was not in the text.

After some time Nick Herbert disappeared. Some thought he’d been killed; many thought he had left forever for Earth 2.

Cranston came in contact with many members of the Travel Cult, which included a well-known American pop singer, an old alchemist, a science fiction book writer and similar individuals. Of interest is his statement that certain people are able to get the necessary knowledge for the “voyage” from simple indications. For instance, immediately after the publication of his catalogue, appeared the article of Prof. Kamadeva Suhrawardi entitled “**Non Egg**”, which is not mentioned in the catalogue; however, now true travelers know about it. Cranston declared that the voyage without using the Egg has become in recent years a standard operational procedure for advanced travelers. Permanent gateways have been built that can be used even by non-initiated people. They are well-hidden and guarded. They are also traps, he says. Either you are in the game or not; a third option isn’t there. *“The gateways... as we call them, The gateways have to remain for that small group that is able to solve the enigma without any help. Intelligent people exist - I have to confess I was not one of them. I created my Catalogue, yet I didn’t ‘understand the thing’. However, smart people are who we need. Nobody guards the gateways for them, but protects them.”*

After all, smart people also “traveled” before. For instance, Henri Corbin in his book “**Creative Imagination in the Sufism of Ibn’ Arabs**” (Princeton, 1969), quotes some data that tell us that time travel didn’t start with quantum mechanics. According to the doctrine of Ibn’ Arabs, through creative imagination a person studying Sufism is able to achieve spiritual development immediately contacting Archetypes. Between the Divine world and the Archetypes world there are seven alternative “Worlds” and each one of them has its own Mecca and Medina. His descriptions of these alternative worlds are very similar to the descriptions of Earth 2 of the modern travelers, so some believe that mystics, including Ibn’ Arabs, traveled to alternative worlds without the Egg or similar devices.

Speaking of alternative worlds, Emory Cranston mentions that there are quite a lot of them. The different groups didn’t colonize the same worlds. Up to now time travelers penetrated some of these worlds. The group that was active in Indonesia, conducted by Pak Hardjanto, passed through some of these worlds and gave the following names: Java 2, Java 3 etc. up to Java 7, that was last penetrated. Mainly the groups in America talk about America 2 and Earth 2. In the last interview before disappearing, Cranston declared that he’d

passed most of the time on Java 2. Here, he says, exists a utopian world, together with flora, fauna, pictorial ruins and “*about ten people per square continent*”. Despite the small number of people that at this moment live in that world, there is fear that one day a super-colonization will take place. A certain number of people, Davy Crockett types, are already so far away that they cannot see the smoke of their neighbor’s fire. On the number of possible worlds, he says: “*We don’t know how many of these worlds exist. Maybe it is an endless series.*” However, no traveler desires an uncontrolled invasion from our Primary Earth. Who needs police and the Pentagon?

Some individuals, not connected with the groups of Chrononauts, don’t know in what worlds they enter— neither do they give them a name. One of these traveler hermits, in a letter that he sent me not long ago (March 14, 1998) told me the following: “*... I thank you for the information that you sent me. The other address is evidently no longer in use. My system is founded upon “sacred geometry”. Actually, yesterday I used the ‘progressive’ version with 45 minutes of meditation. The result was excellent. I arrived in front of the gateway of three different dimensions. I only passed through one. I was not ready to pass through the other two; however, I believe I will do it soon. When I passed through the first gateway, some beings came to greet me. I clearly perceived one of them in all his form. It seemed very human. I was not able to clearly perceive the others. In any case, a lot of things happened in that ‘session’ that are really exceptional...*”

The most exciting experience was when the travelers of our primary Earth, Cranston among them, met the inhabitants of Java 2. These intelligent beings claim to be an alternative evolutionary branch of the Homo Sapiens, through the Java and Neanderthal men. They seem to be more Lemurian than humanoid primates. They have already learned to travel in time from the times of Atlantis. The contacts with them seem like pieces of Lovecraft’s novels, since the inhabitants of Java 2 state they are responsible for certain aspects of human culture, aspects that are unnatural, but not evil. There are indications of fairies in the “Hollow Earth”, the idea of another physical world, not heaven nor hell, but a Magic Universe which you enter from the door nearby. The idea of time travelers that Cranston and other travelers from primary Earth had, both in the future and in the past, was completely wrong, the newcomers were convinced of this. The inhabitants of Java 2 have set out to explore a series of universes. They think that this series is endless and some of them returned to “home” on Java 2. Their society is not hierarchical; they are similar to the first inhabitants that ate fruits and hunted, but with a very developed culture. Many earthlings completely converted to their way of living, even to their language. “You should hear their music”, says Cranston. “*The people who went back to Earth brought some manufactured articles. Their ancestors built a city when a very evolved civilization existed; however, they rejected high technology in favor of cognitive sciences. Our traveling techniques are rough in comparison to theirs; we are still missing a poetic mythical system of values. We intend to pass here on the primary Earth certain material in public, some music and some excellent pieces of art, which we believe will act as viruses provoking a great change of paradigm. The culture of time traveling is now, I believe, our most efficient ‘tool’.*”

DAMANHUR

Some years ago the alternative English magazine “**Kindred Spirit**” published an exclusive article on the strange community of Damanhur, situated in the valley of Valchiu-

sella, in Northern Italy. In the article they described in detail the ritual center of the federation Damanhur, which its members call the Temple of Mankind, and their unbelievable experiments on time traveling. Since then the news of this unusual organization was disseminated throughout the world, provoking criticism, curiosity and enthusiastic acceptance. Most people think that these are only fantasies of imaginative people, others leave the door open to all possibilities, asking themselves about the nature of time and of the reality in which we live.

I will try to quote the principal activities of the Damanhur Federation, of their life philosophy, their teachings on time and their experiments with time travel.

DAMANHUR'S PHILOSOPHY

According to the Damanhur doctrine, every human being is an active part of the spiritual ecosystem, which includes greater and greater forces that resemble the holonic principles. Every individual possesses the original divine nature, which exists as potential and must be awakened through the expansion of consciousness. This process of awakening, on the way towards enlightenment, repeats throughout the incarnations. Awakening is not a spiritual discipline but an art, and aesthetic explorations constitute the heart of the spiritual path of Damanhur. They are tools that time and space render sacred and they find a concrete expression in the Temple of Mankind in Damanhur. Damanhur is a way of living and thinking based on experimentation, game and transformation, with the purpose of overcoming beliefs and limited ways of life, thus opening new visions of reality.

In this historical moment, when more and more people disappear or dissolve within the standardized majority, Damanhur creates a group of New People with differences among individuals, differences that are precious and unique in the search of a common goal.

The decision to build Damanhur and its Temple of Mankind in Valchiusella was not made by chance. This valley has some particular, energetic and mineralogical characteristics, as it represents the greatest possible concentration of different minerals on the planet. Here intersect the principal synchronous lines that extend throughout the planet. These lines are energetic rivers that surround our planet and connect with the universe, through which cosmic energy flows. The energetic lines transport ideas, thoughts and emotions; they also modify events, thus influencing all living beings. They resemble rivers in which there is a great quantity of knowledge, like libraries, and contain all that humanity has ever thought. The network of synchronous lines is composed of 9 vertical and 9 horizontal lines, plus some lines built by human beings. The intersection of two vertical lines with two horizontal ones form a "radiant knot". This is the point through which you enter inside the whole network of synchronous lines. On planet Earth there are only two radiant knots: one is in Tibet, and the other one is in the valley where Damanhur has been built. The Temple of Mankind follows the course of these lines and its principal hallway represents the path of initiation, as the ritualized reproduction of the internal spaces in every human being. The walk through the hallways and corridors of the Temple represents the descent inside oneself and therefore constitutes the path of reintegration of the human being.

The intersection of these energetic lines on a certain place turns this place into a "mine of time". The Temple of Mankind was built on an enormous energetic mine, where the

Euro-Asian plain meets the African one, creating a concentrate of rare minerals, 300 million years old. The most precious of all minerals is milonite. Its characteristic is to transport terrestrial energies. The Temple has been built entirely inside a vein of this mineral.

The exploration of the energetic properties of the place on which the Temple was built, stunned the members of one of the largest engineering firms in Italy, declared the inhabitants of Damanhur. The engineers confirmed the existence of an energetic point where the Temple was built. Geologists don't study the "mines of time", as they don't have any knowledge of them; however, it is interesting to notice how the results of scientific research correspond with the esoteric knowledge on Synchronous Lines. The crevasse in the vein of milonite corresponds to the course of the Fifth Synchronous Line in Europe.

To be able to use the time mine energies they have to have been previously extracted, as minerals are extracted. This is one of the unusual aspects of Damanhur's doctrine. The way to do this is to dig the rock with your bare hands, in full consciousness, a kind of working meditation that can be compared to digging in depth inside oneself. For this reason, the Temple represents the apotheosis of human creativeness and esoteric knowledge. This construction is one of the most valuable results of spiritual research and 21 years of Damanhur. During those years the Federation Damanhur grew, improving and establishing the basis of its culture, teachings and myths.

One of the founders of Damanhur, the physicist Oberto Airaudi, was the principal source of inspiration for Damanhur. He conducts and coordinates the spiritual development of the community. He teaches that depending on how much milonite you dig, it is possible to state how much corresponding energy you got. Once extracted, the energies from the mine must be transformed and channeled. Damanhur's transformation was realized through a lot of artistic works with which the Temple was decorated: paintings, sculptures, even through songs, music and dance. The members of the community believe that the path that brings about the integration of the human being requires a combination of creativity and technology, avoiding too much specialization and fragmentation of human potential. The artistic expression flows from a complex technology, based on "Selfica", an old science that seems to have come from a comic strip of Flash Gordon. The fundamental Selfica device for time travel is the "Cabin". It's a complex cylindrical structure, similar to a round cage built with metal bars, where "Chrononauts" perform time travel experiments. The cabin makes it possible to overcome the known laws of physics including the dematerialization of a person and his transportation in another time and space where he is re-materialized.

LINEAR TIME AND THE TEMPORAL SEA

According to the teachings of Damanhur, there are two ways to live time: as linear time and as a temporal sea. Linear time is not difficult to understand because it corresponds to the immediate experience everyone has. When we go to sleep we can think about the day that passed and see in our imagination the whole succession of events, one after another. In a similar way, we can imagine that what happens in this universe happens in a series of events oriented from the past toward the future.

To be able to understand what the "temporal sea" is in the teachings of Damanhur, imagine that time doesn't go by linearly, but that the past, present and future exist contempo-

rarily. If we look at earth on a satellite photo we can see that mountains and rivers, seas and continents are all present on the surface; however, when we travel in a car we are able to see only one place at a time, and parts of the landscape in succession. In a similar way, all events are present contemporarily in what esoteric physics calls the temporal sea, although during our life we live events one after another in a succession that is imposed as a line from the past to the future. The temporal sea like all the other seas does not remain in a state of eternal tranquility; there are whirlpools, tides and movements that create turbulence and anomalies in the fabric of time.

Let's imagine that wind continually blows from east to west above the surface of the temporal sea; in pursuing this air stream all events will move in that direction. However, in one's own sea, where there are vortexes and tides, it can be entirely different, and many events can be whirling in all directions. Let's replace the words "east" and "west" with the words "past" and "future" and we will get a more precise idea of the structure of time in Damanhur's teachings.

It's necessary to stop on the idea of "complexity" to be able to connect it to the temporal sea. It is normal for complexes to grow from the past to the future. Inside the vortexes, tides and regions with anomalies can develop periods of great complexity, even if they are in temporal points that represent the past for us. It is possible that in the past there were more developed civilizations than ours, when humanity achieved very elevated art, science, technology and Spirituality.

Damanhur's philosophy represents all the events in a linear time, grouped in special containers, called temporal packages. Every temporal package normally lasts about 60 to 70 years and contains all the events of that period. Since there were historical periods richer in events in respect to others, there are also temporal packages that are "fuller" than others. Let's now make a logical jump and imagine that time can be represented as space and in the form of events. The consequence of this presentation will be that as small and great objects exist, there also will be events having different dimensions. Using Damanhur's terminology these different dimensions are defined as complexities.

Complexity is not the same as complication. On the contrary, it means an increased ability to organize data, events and elements. For instance, twenty years ago computers occupied a larger space and performed a lot fewer operations than a modern laptop. Let's imagine that the direction of complexity flows from the past to the future. This would mean that the events contained in past temporal packages are less complex and therefore "larger" than those in recent temporal packages. This is not always exact; however, to help in understanding this idea, imagine that it is like this. The consequence of this hypothesis is that probably the temporal package in the past was less saturated, less "full" of events, than the packages that follow behind it. When the events contained are greater, they occupy more space. Between one event and another; however, remains a certain free space.

DAMANHURIAN TIME TRAVEL

The Damanhur Federation is certainly an interesting organization; however, it gained its reputation mainly for its experiments on traveling to other dimensions, not only temporal, but also spatial. Connecting spirituality, art and technology, groups of researchers in Damanhur claim to often succeed in carrying out research that modern science considers

impossible. The data of Damanhurian Chrononauts seem to come from a distant future because they depart from the known laws of physics. However, these impressions always come out of voyages to other spatial and temporal dimensions, which are also witnessed by the activities of similar groups in America and Indonesia. These resulting descriptions leave people breathless as they foresee that there is some truth in them. They are not important alone, say the followers of Damanhur; the main point is to instigate exploration behind the apparent essence of life.

The theories that are at the basis of this research originate from the esoteric physics that has been developed for years in the Free University of Damanhur. Seminars have been developed for all who want to study and deepen their knowledge of the great mysteries of the universe.

ESOTERIC PHYSICS

Oberto Airaudi begins the presentation of his esoteric doctrine by introducing an elementary knowledge of quantum physics, from which he started his research. According to him, but not originally his idea, the founder of quantum mechanics provoked a revolution in physics, which changed the vision of the material universe during this century. Airaudi highlights Einstein's work because his theory is also valid from another point of view: he proved that time and space are not flat as once thought, but often bent. Light moves in a rectilinear way through the empty space but folds up when it draws near gravitational masses. Because of this, as a result of the gravitational theory, time and space are dynamic quantities, because when a body moves it bends space and time and its structure.

Besides quantum physics, Damanhur's doctrine on time travel is also based on the description of the universe created not from subatomic particles but from the directions of movement. For instance, we are absorbed in a temporal wave that brings us toward the "future". To understand the whole teaching, we have to replace the words width, length and height with present, past and future. When it comes to a solid body, the observer's position decides the meaning of the word high, wide, long. For instance, if we take a wooden cube and define its dimensions, writing them on its sides, they will change as soon as we rotate the cube, so "height" becomes "width" etc. In theory, the same thing will happen with some circumstances that in relationship to temporal packages, represent the constituent bricks and walls. The time cabin is a tool that performs "the rotation of the cube's sides" in a semi-constant field (temporal movement from past towards future) making possible different directions to the observer, when he wants to change the direction.

One of the first members of the community of Damanhur who did time traveling, Leopold Tek, in a declaration for the magazine "Kindred Spirit" explained their research in the region of esoteric physics: *'We try to understand how the universe of forms in which we are immersed works. We study the energies through which we can interact with this universe, and also how we can interact with what is beyond the material world, which means the divine, the more evolved planes. So it's very useful to have a deep knowledge of contemporary physics, as well as of the things that physics still doesn't know. We integrate an understanding of physics with the esoteric tradition and also with what Oberto, the co-founder of Damanhur, brings us from his own knowledge and his own experiments. So we have been able to build some structures which use a technology that we define as 'magic'.*

Thought is an element of the observer and can be manipulated through movement, sound, color, and the free will of the human being. Airaudi says: *"I don't play with words; however, in magic physics the human spirit has an important role especially if our understanding frees the mechanisms that have been in us for immemorable time"*. In his description of the elementary principles of time travel he introduces contents that not even university teachers and quantum physics experts are able to understand. Interested people can contact the Damanhur Federation and get these data. I believe that this material has intentionally been made difficult to understand. *"The following step", writes Oberto Airaudi, "consists of creating some reference points among the molecule and quantum energy atoms that constitute a person (the Chrononaut) and determining the figures for every temporal point and dimensional reference. These figures are secret."*

Up to now dozens of people, generally with university educations, have done time traveling using the Damanhurian technology. Airaudi provoked the curiosity of many people by saying: *"... I mentioned some problems with time physics, saying to the reader of our materials that their intuition will conduct them to the practical application of this knowledge. Such intuition will be proportional to a person's knowledge."*

"Kindred Spirit" published the reports of some Damanhur Federation members on time travel. Here is one of them: *"I had felt a burst; energy was growing. Then I was filled with emotions and I felt tense as an elastic band. In the distance I heard Oberto count. When he reached zero I was not there anymore. As if there was no gravitation, I was aware I existed without a physical body, I had the feeling I decomposed in the environment. Maybe three seconds passed - which seemed to me very long. I was completely contracted and found myself laying on the ground... For about 10 minutes I remained in that position, eyes closed, trying to recover control of my body. Then I got up on my knees..."*

This was the report that the journalist of the magazine "Kindred Spirit" declared to be the first report ever published in any language on time travel. The report was published on January 19, 1994, based on the experiences of a person whose Damanhurian name is Gorilla Eucalyptus (Damanhurian names are composed of the name of an animal and a plant, so you will find strange combinations). This man went through a few months of complicated preparations, which made it possible for him to achieve the necessary control of his body and spirit. After many hypnosis sessions, he possessed the necessary information to travel without danger.

However, the Damanhurian material concludes that it's not enough to understand esoteric physics; you also need devices such as the Cabin and enormous quantities of energy, necessary to change for some time the universal laws that govern our physical world, primarily space and time. The answer here is in the components and location of the underground Temple of Damanhur. It is beautiful, and interesting ceremonies are carried out there, but most important, as I've already said, is that it has been built on a large energetic knot and that it's like an enormous energetic battery, in which about 300 tons of contacts, including metal and mineral components have been inserted. It was built on "Selfica" principles, a science that, as the members of Damanhur affirm, was known by the Egyptians, Celts and Arabs in ancient times.

Damanhurians developed two levels of time travel. One consists of transporting the astral-mental body into other dimensions, which is evidently an aspect of Shaman technology, and the other is a complete dematerialization and rematerialization of the physical body (naturally, also of the astral and mental bodies). So that the Chrononaut doesn't

get lost in space and time, contact with him is maintained through the Cabin and also with the help of particular preparations, such as programming the unconscious component of the traveler.

This is the report from Gorilla Eucalyptus, one of the first 30 volunteers. He performed the time travel from January 19, 1994 to the year 2727 in the past: *“I turned around and saw vast meadows covered with yellow flowers and green grass; I walked to the left and right. Then the sky got dark and I heard a sound similar to a roar: this was the signal that I had to return to the gateway. I put myself in the necessary position and the time it took me to return seemed shorter than during my first voyage ... When I found myself in the Cabin I noticed I was holding something in hand; it was grass...”* Oberto explained it like this: *“It could be that he exceptionally expanded his aura so that he was able to bring this grass back with him.”*

On his second trip Gorilla went to the year 4719 B.C. There he ate some sweet-sour berries and saw a group of people dressed in leather, who were cutting down trees with stone axes. The encounter wasn't pleasant, and after being chased by these woodcutters, he barely made it to the gateway. He got back into the Cabin, exhausted and scared.

On his third trip he went to the deepest past, 56,000 years B.C. This was the first interplanetary trip, contemporarily through time and space. Measured in terrestrial time this trip lasted an hour and a half, while where the traveler had been three days went by. According to Gorilla, the place where he went was one of the most distant planets of our galaxy, a little smaller than Earth, a planet that was half natural and half synthetic, built for a defined purpose by Conscious Beings.

Gorilla brought with him “the selfic crystal”, a tool that was to make it possible to memorize the details of this three-day trip, which had a series of stops. The temporal jumps were different; some lasted only a few seconds. The first jumps included a few thousand years. Gorilla was aware of the point toward which he was going, where he was, and how much time had passed. *“I felt as if I was piloting a spaceship with the aid of complex mental tools.”*

The first three jumps backwards brought him to the same dimension from which he had departed, while the other ones were temporal leaps into other dimensions. One of the 14 destinations was Atlantis. On the last destination he entered a state of complete tranquility and found himself in a location that was a kind of school for spiritual education. The beings that moved around him had different smells and radiated an exceptionally strong energy. The other images he referred to seemed to have come from an exciting movie. Among the many unusual beings he met there was a humanoid being that was a teacher to him, making him see different kinds of cabins that were used for time travel. In the school he underwent specific “temporal exercises” and used the techniques to maneuver around the time cabins. The beings slept in particular rooms similar to sarcophagus and Gorilla had the impression that during his dreams he continued studying what he'd learned at an unconscious level. *“I talked to the beings about Damanhur and it seemed to me that they were aware of our reality and they knew where we were heading. For the whole time I kept my human aspect, because I was able to see my reflection on the shiny walls of the rooms.”*

There were different time and space cabins. Cabins with bars (this is how the Damanhur Temple cabin is made) were used for time travel, while spherical and pyramidal Cabins were used for voyages through space... etc. The descriptions really are no different from those found in books or science fiction movies. Are these statements based upon experiences true or a few hundred members of the Damanhur Federation reciprocally disillu-

sioning each other? It is comprehensible that in such situations our critical thoughts intervene, based on previous life experiences. And these experiences create selective filters, which protect us from mistakes, deceptions and false roads on one side, and on the other they render us blind to new experiences. It's good to keep in mind the words of Albert Einstein: "*A new way of thinking is important if humanity wants to survive and reach superior levels*". In dilemmas of this type the only righteous judge is personal experience.

PAK HARDJANTO

It is certain that the series of alternative worlds, from Java 2 to Java 7, are not the same worlds which all groups of chrononauts reached, although nothing cannot be said about determined hermit travelers and small groups whose journeys have not been exposed. Communication among small groups in an enormous space (as Emory Cranston says, "ten people per square continent") is difficult to establish, and the Egg as a time travel tool has shown limited possibilities - it transports only sensitive beings and not inanimate matter, and is deficient as a modern means of communication (although the Ong's Hat brochure makes a different claim). They have transported their goods in the new world, on Earth 2. Other Travelers affirm having reached new worlds similar to the Heaven of Adam and Eve - naked, without clothing, equipment, tools, anything. In the beginning of the 1980's in New York a private manual circulated, written by Sven Saxon, "**Stone Age Survivalist**, on how to survive in the Stone Age, ". There are lots of practical instructions for life in the Stone Age: how to work stone and to make a stone axe, how to make a fire, set animal traps, make ground and tree shelters and similar skills. The manual was designed for time travelers and Emory Cranston included it in the Incunabula collection. The writer recommended that it be learned by heart, because it wouldn't be possible to bring it along during three-dimensional voyages.

Immigration to Earth 2 doubled when people discovered it was possible to time travel using certain Tantra techniques. This procedure was called the "double yolk", in which two people have sex in different ways creating a gateway instead of using complicated visualization techniques, which some groups had previously tried. According to the statements coming from an anonymous source in California 2, there are now about a thousand immigrants. Children were born, some able to travel and some not, although as a group they have more talent than the general population on Primary Earth.

Little is known about Pak Hardjanto. He was head of the Javanese time travel cult. According to some affirmations, Hardjanto had succeeded in realizing time travel the same year (1980) he published his work on the collapse of the wave function. The article was written so that only people interested in time travel could understand it. He had been in contact with Kamadeva Sohrevardi from the sixties and they exchanged certain information. Hardjanto's group moved to Java 2. Actually, this is the same world Emory Cranston speaks of.

You can see from his article that Hardjanto was expert on avant-garde physics theories, physiology, the consciousness theory, and also on most of today's metaphysical and esoteric teachings. Although he did not describe the model to build the Egg, this article gives data known in avant-garde time travel groups. The theories and diagrams can be followed only by knowledgeable people. For instance, the name of one scheme is "**Hypercube Undergoing 'Collapse' Into 5-Space Vortex.**"

It is believed that Pak Hardjanto is the anonymous author of the exceptionally interesting article entitled “**Vision of Hurgalia**”, in which the abandoned city of an ancient civilization on Java 2 was described. This is the city also mentioned by Cranston. To many people this text seems to be a description of a vision or a mystical state of trance, caused by a hallucinogenic drug; however, some time travel experts consider it an authentic experience of a person who, with a group of people similar to him, visited this alternative world.

Unlike the descriptions of other travelers, the author of this text arrives in an enormous ancient abandoned city called Hurgalia, traveling on an Egg. From the description, the inhabitants had left a long time ago. The city reminds him of Borobudur, a city in west Java, but the decorations and architecture don't seem Islamic, Arabic or Christian. The structures were enormous and made from black basalt. The whole city was built on running water, intersected by a great number of rivers, channels and water pipes. Trees grew through the buildings where a large number of animals and birds took shelter. There were no human remnants, as if the inhabitants had taken all their things and ancestors with them when they left. Where did they go? The author believes that they went to “superior dimensions.”

25.

NEW HORIZONS

We have reached the end of the book on Void, or we should say on endless Fullness, born from the Sunyata Seminars. Sometimes participants without experience at the end don't have a clear understanding of what happened during the Seminar, mainly because in the final exercises the limits of objects are lost, as are the limits between the object and the subject. Since the subject doesn't exist as a separate point of view, at least not in a short period of time, one can hardly assign a positive value to the events. Therefore, most participants mainly feel the action of the Sunyata Seminar in an "emotional" way; they have the feeling that their perception of their True Being has widened, and that in front of them they have opened infinitely vast spaces. Beginners need some days to assimilate the experiences, and lots of time to understand their value. A known hermetic phrase says that it takes a few brief moments to teach someone ancient wisdom but many lives are necessary to understand it. The spiritual giants have difficulties in describing what they undergo in their deep experiences, both their own spiritual experiences and those of the laws of nature. Einstein answered as follows after a question on a complex aspect of the Relativity Theory: *"It isn't even entirely clear to me to be able to explain it precisely; however, I could play it on the violin."*

The new, vast spaces that Sunyata opens makes it possible to start superior level games. These are games that the previous generations could not play because many things have changed radically. Time has condensed, accelerated, all changes, including spiritual development, now take place more quickly. The games I'm mentioning are games of planet purification from suffering and from unconsciousness, helping other beings to achieve consciousness expansion in a short time and to ascend to superior dimensions of existence by controlling time and space.

The feeling of these rapid changes is present in many individuals, groups and organizations. This change, accelerated in new forms of existence, feelings and experiences, is the beginning of the quantum leap in human evolution, which has never happened before in history. Its essence is consciousness transformation. It happens at all levels, from individual beings up to planetary changes and even to the changes in this part of the universe. Although history has been marked by fast evolutionary changes before, this is the first conscious evolutionary transformation that has ever happened in human history.

In this part of the universe the human race is in the flames of transformation, because the evolutionary process has become conscious to human beings. In us is born a bigger and more comprehensive identity of our individual consciousness, an identity whose abilities are greater than we ever imagined. The value of the Sunyata Seminar is that it gives a deeper and more complete gnostic experience of one's own identity, in relationship to the experiences that people have in Gnostic Intensives and in some meditation systems. Through the gnosis of Sunyata we wake up to a new reality in which the universe is a live and conscious organism that thinks, feels, develops and through us becomes aware of itself. Some of us discover that the universe is in the middle of a key moment in its evolution and that emotionally open people are predestined to be aware collaborators in this phase. As the universe created us, we must participate in its creation and further development. We become mediators of the conscious evolution, collaborators of the Omni-Existing Source.

It took eons of nonstop evolution to remove the veils from the conscious spark that constitutes the essence of human beings. Consciousness now starts to develop in acceleration. When consciousness reaches maturity, a new phase starts its evolution: **“Human Consciousness in the moment it achieved maturity in its evolution has the ability to accelerate its own development.”**

This turning point that I'm speaking of is the true transformation. The awakened individuals accept belonging to the co-creative network, they accept the responsibility of further development of human consciousness, first in themselves, then in their relationships with other beings, groups, on our planet and finally in the whole cosmos. Through the acceptance of such responsibilities they will actively look for similar people, who are prepared and able to gather in the sacred assignment to alleviate, accelerate and contribute to the transformation of consciousness. If you feel the desire to contribute to the transformation and evolution of awareness, common creation and purification, you will start to discover new paths that will free the enormous potential in yourself, others and in the whole universe. This plea wasn't made by the one who wrote this book, nor by any other person, but through them your True I sends messages to itself. It is telling you to participate in the greatest adventure that has ever happened - to the birth of a conscious universe in which you are both child and Creator, seed and fruit, beginning and end.

Awareness born on the basis of Sunyata, that all men at the deepest level are tightly connected because they are all One, forces us to understand the enormous responsibility that every one of us has in causing good and bad. This means that every thought that is born in you, helps or damages other people. If you shout, your voice extends ten or hundreds of meters. However, when you think and feel, your thoughts and feelings don't have limits, they penetrate the whole cosmos, as wave fields that extend in all directions. Your thoughts and emotions lead you to the river of vital energy and will last until this universe ends. This is the simple, incontestable and terrible truth if your thoughts are bad; this is the simple, incontestable and pleasant truth if your thoughts have good intentions.

The experiences you have during the Sunyata Seminar and that others have practicing other systems are called mystical, supreme, direct or enlightening. What do such experiences consist of? Those who have lived such experiences know that differences disappear between the object and the subject; they melt into one. All religions, despite their external differences, share a common core of truth. Mystics of all traditions see God, truth or Pure Consciousness of Void as the common basis of all beings, from which also originates the reality that we see inside us.

Mystical traditions define God or Truth in another way that differs from the Jewish-Christian religion. God of the mystics is beyond rational thought— He cannot be explained or achieved. As Lao Tze says, the Tao that cannot be named is not Tao. In the mystical tradition of the east, the basis of Omni-existence is called “Void”, “Nothing”, and similar terms. To unite with this Omni-existence, mystics must become Void or Nothing. In the enlightened vision, God is eternity, endless nothingness, that is contemporarily the basis and source of everything.

In his ambition to unite with Endless Void, Mahatma Gandhi says: *“I am the most ambitious of all men. I want to become Void!”* These words have a deep mystical meaning, and offer a simple suggestion: *“Be free from everything!”* or, as the poet Mića Danojlić said, *“I’m here when I’m not here”*. The absolute expression used by many people says this, but very few know the true meaning. The absolute is the One who is free from measures, values, characteristics, time, space, subjects, energies, from everything that exists.

The simplest thing is to imagine the One by comparing it to the large rotating ball that is on the ceiling of discos. Its surface is covered with an infinite number of mirrors, which send forth thousands of reflections of all the people and objects present in the room. The ball is a transcendent symbol of the beginning to the end of time, and its trembling reflections are religions, scientific theories and knowledge, genius works of art, poems, great gurus and Avatar, eternal love and hate, moments of happiness and desolation, passion in front of a sunset and grief at the cemetery. Everything reflects the original light of Divine Consciousness which is in the endless limitations of the material universe, in which it enters to have such experiences.

You think about your individual I as an ephemeral wave and Sunyata as an eternal ocean from which you were created as other waves. Every wave gushes out to existence from the omnipresent ocean of Sunyata, of God, of the Static of the Absolute. It is possible to think in certain moments you are an independent wave, unusual, different from all the other waves around you. You can spend your life trying to be the best wave, the largest wave or the most beautiful wave. You can worry if the wave near you has a more beautiful foam on the top, if it is greater and stronger than you, if the light of the sun reflects better on you or on other waves. You could spend your life comparing yourself to other waves for the whole time, as long as you don’t go back to the One, from which you came and you understand that all waves are part of you, and that you are infinite and eternal.

Sunyata finds its place in this game of becoming aware as it is a spiritual development system. Dissolving the deceptive boundaries that separate us from other beings, it is possible to sink for a certain period of time in the unity of omni-life, and when you go back to the world that you once considered the only reality, you will do it with elevated consciousness. A stable state of Sunyata will cause a “spiritual itch” in you, to find parts of yourself that exist in alternative worlds and dimensions— and this discomfort won’t stop until you have done it. This consciousness will make you do something more valuable than compare yourself with other waves – you will actively participate in the very deep and omni-comprehensive process that is taking place in world we live in. The Dalai Lama says: *“Every one of us is responsible for the whole humanity. Time has come to think about other people as true brothers and sisters and take care of them and of their comfort, to alleviate their suffering. Even if you cannot sacrifice completely your own comfort, don’t forget others. We have to think more about the future and the interest of the whole humanity. This is my simple religion. There is no need for temples; no need for complicated philosophy. Our own brain, our own heart is our temple; the philosophy is kindness.”*

